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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE CHAUNT OF THE CHRISTIAN SCIENTIST*

EDMUND BEALE SARGANT

In the name of our God who is perfect,
We proclaim that perfection is ours;
That who walks in the light of His presence
Has absolute powers;

That the sin which entangles our footsteps,
The disease that bewilders the sight,
Were not deeds of the days of creation,
But mists of the night.

By the works that we do shall men judge us,
By the lives that we live may they see
That the Science of Christ is within us,
The truth makes us free.

Bring hither the weary, the wilful,
The wasted, the halt, and the blind!
We declare, as our Leader has taught us,
The infinite Mind,

Till the shadows of sin and of sickness
And death's unrealities fade,
Till the peace of the Master pervades them,
And whole are they made.

* From "The Casket Songs and Other Poems"

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SCIENCE THAT IS CHRISTIAN

WILLARD S. MATTOX

THERE is a certain class of thinkers who affect to believe that Christian Science has no valid title to the term "Science" as applied to Christianity. To a materialistic philosophy science and religion are incompatible. Only that is subject to scientific scrutiny, says the materialist, which is evident to the senses. Material substances may be classified, analyzed, and understood, and the accumulation of knowledge about matter and material laws constitutes all there is of science. In other words, there can be no science which does not have to do with matter or material laws.

Believing thus, the materialist does not always find it easy to reconcile science and religion, nor to accept the designation "Christian Science" as by any possibility applying to a body of thought which is accurate and definite enough to earn the honorable title of science. Believing thus, the materialist is naturally induced to think lightly of Christian Science, and he may even be prevented from making an examination of it, because of the initial shock to his preconceived notions as to what constitutes science; and yet, a careful study of Science and Health, in a scientific spirit, which means an impartial spirit, has convinced many that scientific Christianity is a demonstrable fact, that there is a science of correct thinking which is far more important to the human race than any of the so-called natural sciences. "There are more things," says Hamlet, "in heaven and earth, Horatio, than are dreamt of in your philosophy."

What, after all, is science? The word itself is derived from the Latin, meaning "to know," and one definition is "knowledge of principles or general laws." Christian Science is Christian knowing. It is a knowledge of Principle, First Cause, and the great spiritual laws which underlie all real existence. It classifies and analyzes mental phenomena and the modes of divine Mind with the same nicety of precision which characterizes any of the material sciences, so called.

Christian Science notes also the phenomena of mortal mind, and distinguishes clearly and definitely between the merely intellectual processes of the human mind and those states of consciousness which are the outcome or reflection of the Mind that is God. By the following passages, Mrs. Eddy indicates how science may deal with spiritual or mental phenomena and yet remain exact and definite: "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin." She also writes: "The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease" (Science and Health, pp. 462, 463).

The study of Christian Science quickens and in some cases induces

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the faculty of observation; it cultivates in its students the habit of right thinking, of accurate reasoning on the subjects most vital to salvation. The study of Christian Science accustoms its followers to discern cause and effect; it promotes a thoroughness of mental research which must always distinguish the scientist, in whatever realm he may be working. These are some of the signs which mark Christian Science as truly scientific in its method and practice. Because science is exact, and deals only with ascertained facts and demonstrable laws, it is the greatest foe to superstition and ignorance. Many a poetical myth of antiquity has been exposed by the inexorable logic of physical science, and Christian Science has performed very much the same office in the realm of religion and theology. It is having today a most marked and ennobling effect on popular theological beliefs and dogmas.

For the very reason that Christian Science is scientific, it can only present a consistent, logical, believable concept of God, and a consistent, logical, believable concept of man and the universe. By the very winsomeness of its truth about creation, Christian Science is sweeping away the dark superstitions about God which have oppressed the human family for ages, resting like a dark pall upon the consciousness of men and blotting out health, hope, and harmony. However well intentioned may be the theology which pictures God as the author of sin and sickness, it can only result in multiplied evils for all who believe such a theory; and the clear white light of science, of Christian Science, of Christian knowing, dispels this mental darkness. The Hindoo believes that rivers were first made by a god, who dug out the water-courses with his thunderbolts. Geology explains more rationally, from a materialistic standpoint, the origin of such natural phenomena. Some theologies teach that God made man out of matter and condemned him to a life of misery, sin, and disease. Christian Science, with its logic, dissipates this superstition, and shows how impossible it is for God, who is the first and only cause, to bring into being aught unlike His own perfection.

It is as true of Christian Science as of any of the material sciences, that its students are encouraged to individual effort. There is no royal road to success in Christian Science. It is the painstaking effort which brings results. There can be no mental sluggishness, no slavish dependence, no favoritism. The stalwart individual thinker alone makes progress in Christian Science, as in other departments of endeavor. It is not what another knows which solves my problems, either in mathematics or in Christian Science; it is what I know that counts. No greater opportunities for original research await the explorer in the field of material science than are to be found ready at hand for the student of Christian Science.

The manner of the appearing of Christian Science is too often misunderstood by those who are unwilling to admit that there is anything to know of Spirit or spiritual laws. To such materialists Christian Science is

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transcendental, and they make the mistake of regarding the revelation which was responsible for the discovery of Christian Science as something mystical or extra-natural, when it was in reality nothing of the kind.

Here again we have further justification of the adoption of the term Christian Science. Mrs. Eddy's experience at the time she discovered Christian Science was not occult, but divinely natural, and her method of working out the spiritual laws which lay back of her initial discovery was as logical as was ever adopted by any of the world's great discoverers. Christian Science is indeed a revelation, but it is so only in the same sense that any scientific discovery is a disclosure of great underlying facts. The appearance of Christian Science was not as a flash of light, it was not abnormal or unusual. It is only fair to hear what Mrs. Eddy herself has to say on this subject. In her autobiography, "Retrospection and Introspection" (p. 24), she says: "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon."

Again, in Science and Health (p. 109), she says: "For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power."

These passages set at rest any doubt as to the scientific character of the methods employed by Mrs. Eddy. The appearance of Christian Science was the inevitable result of a deliberate development. The care exercised by Mrs. Eddy in bringing her theories to the basis of practical demonstration is likewise characteristic of all conscientious scientific procedure. In Science and Health (p. 111), she declares: "I submitted my metaphysical system of treating disease to the broadest practical tests."

From all this evidence it will be seen that in the discovery of Christian Science the most approved scientific methods were adhered to. In arriving at her conclusions and testing her theories, Mrs. Eddy employed both the inductive and deductive methods of reasoning. First, spiritual phenomena were noted, facts were ascertained, and conclusions reached by the inductive process. Guided by these conclusions, a practical system of mental, moral, and physical regeneration was worked out by deductive reasoning from the basis of Spirit and its law of manifestation. Mrs. Eddy thus followed the same

general course pursued in the instance of all great discoveries which have blessed mankind.

Science has never been supposed to touch the domain of religion; and yet if Science be not Christian we cannot escape the alternative conclusion that it is unchristian, that is to say antichristian, or pagan. Such a conclusion would be abhorrent to most thinkers, were it not that the human mind has been educated for centuries to believe that religion is purely a matter of the heart and not of the head, that it is a question of sentimental faith and not of demonstrable understanding. Christian Science is performing an inestimable service to mankind by reconciling these diametric views. It has shown that true Science is a knowledge of God,—of His ways, of His laws, of His universe; that this knowledge is something more than mere faith; that it calls for definite proofs by way of demonstration, just as do the so-called material sciences. Christian Science has boldly declared that all true science must begin with a knowledge of the great First Cause and the limitless modes of being which emanate from Him.

The fundamental difference between Christian Science and natural science is one of interpretation. The natural sciences, almost without exception, leave Mind wholly out of their formulæ and deal with matter as both causation and effect. Phenomena are interpreted materially, modes of energy are supposed to be expressions of material force, and all the logic of such scientific research leads only to matter. In making its examinations of observable phenomena, natural science sees discord on every hand, atomic integration and disintegration seem to be carefully balanced in the scheme of existence, and the unhappy result is the widespread and dismal philosophy of the inevitableness of death and disease. In searching for a rational explanation of being, its origin and maintenance (and this is the business of science) the natural sciences, rising no higher than a contemplation of material modes, cannot preach a hopeful doctrine of life or immortality, for they are as those "having no hope, and without God in the world."

Christian Science, on the other hand, begins with Spirit as the source of all real being. As a consequence, it interprets phenomena spiritually. The laws governing man and the universe are seen to be laws of eternal good, emanations from that infinite wisdom whom men unite to call God. Whatever cannot be aligned to the immutable rule of good, whatever appears as effect which contradicts the perfection of First Cause, whatever is opposed to the relentless logic of divine deduction, is rejected by Christian Science as unreal and untrue, a testimony which dishonors God and which is therefore inconsistent with the spiritual premise from which all the inferences of Christian Science are drawn.

It follows that Christian Science is enabled to preach a doctrine of everlasting good hope, of salvation from evil, of confident expectation that God, good, is the only creator, the only substance, the only law-maker,

and that all being is sustained and perpetuated by Him. Herein lies the supreme utility of Christian Science in the daily affairs of men. It meets every need. It replaces the doubt and dismay and fear inculcated by unchristian teachings with a buoyant confidence in the supremacy of Life over death, of concord over discord, of good over evil. Wherever it appears, Christian Science sheds a benign glow of ineffable peace. Its very rationality gives it welcome audience. The weary and heavy laden of earth are willing to hear the "glad tidings," and the proof which always accompanies the theory of Christian Science cannot be gainsaid. The natural sciences ultimate in the atom. Christian Science arrives at Spirit, Mind, as the author of all being. In the natural sciences life has its counterpoise in death. In Christian Science infinite Life is all and God has no opposite.

If there is something to know about God, then that knowing is preeminently Christian knowing, or Christian Science, and this Science is neither transcendental nor mystical, since it is the exact knowledge of Principle. Indeed, it is not too much to assert that knowledge of the infinite creator and His ways constitutes all there is of true Science. The object of all science is to inquire into the nature of certainty. Professor Huxley says, "All science starts with hypotheses—in other words, with assumptions that are unproved, while they may be, and often are, erroneous; but which are better than nothing to the seeker after order in the maze of phenomena."

Christian Science discloses to the "seeker after order" a perfect Principle, operating by means of perfect laws to maintain a perfect universe. This Science declares that

> From harmony, from heavenly harmony,
> This universal frame began;

and the truth it teaches is as steadfast as the rock of ages.

By nothing is the term Christian Science more emphatically vindicated than by the effect of this Science upon its students. All of the testimony of those who have carefully examined its tenets and have become acquainted with its teachings is to the effect that it leads its students into the calm regions of demonstrable philosophy, where peace comes as the result of definite knowledge. "I know that my redeemer liveth." This state of mind contrasts sharply with that of the "seeker after order," who does not rise above a material plane.

The pathos and futility of human theories is well summed up by Hume, who after discussing the problem of creation comes to this conclusion: "The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear to be the only result of our most accurate scrutiny concerning this subject." How pleasant to turn from this pessimism of material sense to the optimism of spiritual sense as expressed by these words of St. Paul, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

THE BIBLE AND THE CHRISTIAN SCIENCE TEXT-BOOK

MARY TROXELL

ALL Christians and Bible students necessarily feel a deep interest in the history of the Bible, the Bible of our fathers, the Bible of today, which has been so marvelously preserved and transmitted through ages of spiritual darkness and ignorance, religious intolerance, and persecution of Truth's representatives and revelators. Rising above the mists of obscurity in which at certain periods the Scriptures seem, according to material evidence, to have been lost, shining through the abstruseness of ancient languages, imperfect translations, and inaccurate revisions, "the inspired Word of the Bible" (Science and Health, p. 497) has lived on, and today we have it in a form of wonderful strength, perspicuity, and beauty,—the magnet of the Christian world. There are many different interpretations of the Holy Scriptures. Having searched diligently and labored earnestly for the true interpretation thereof, men have reached the best possible literal and verbal expression obtainable from originals or authenticated copies, manuscripts, and versions.

During the decade from 1870 to 1880, a company of England's ripest scholars were assembled in the famous Jerusalem chamber of Westminster Abbey, for the purpose of revising, with the aid and cooperation of an American committee, the authorized version of the Bible. This great task was undertaken in the light of valuable discoveries in the far east, especially of the famous Sinaitic manuscript found by Dr. Tischendorf in 1844. Neither the Vatican nor the Alexandrine manuscripts were available to the former revisers, and these three ancient Greek manuscripts are the oldest extant; hence their value to modern revisers, to whom also a more profound and accurate knowledge of ancient languages and textual criticism was available than could be obtained in 1611, the date of the King James version, as it is commonly called, itself a product of the highest scholarship of the seventeenth century. In 1881, the Revised New Testament was given to expectant seekers for a more accurate rendering of Scripture, bringing indeed "a new light upon much that was difficult and obscure," as the eminent revisers expressed their hope. This was followed in 1885 by the Revised Old Testament, giving to English-speaking people the most accurate presentation of the literal form of the Bible obtainable from available sources.

During the first half of this remarkable period of activity in religious thought, a woman, alone and unfriended, also devoted many consecrated hours to the study of the Holy Scriptures. She had not access to the world's storehouses of ancient and modern lore, nor were her surroundings those of historic fame; instead, we have glimpses of a lonely, unfrequented attic chamber, with only the simplest accessories and a single window opening skyward.

The learned men referred to were of varying creeds and sects; doubtless such a gathering was never known where, in the interests of Truth and its pure expression, so many representatives of widely differing theological views met in such harmonious accord, working together faithfully for the accomplishment of a righteous purpose. This woman, however, alone and unaided by human helpers, toiled on in the face of apparently insurmountable obstacles, turning from creeds and man-made interpretations, seeking always the pure spiritual sense of God's word far beyond the literal and verbal,—only a woman, leaning on her God, seeking and finding the inspiration of heavenly guidance and divine light. In 1875 the fruit of her years of toil was presented to the world under the title of "Science and Health with Key to the Scriptures."

Writing to her church in 1902, Mrs. Eddy said: "Six weeks I waited on God to suggest a name for the book I had been writing. Its title, Science and Health, came to me in the silence of night. . . . Six months thereafter Miss Dorcas Rawson of Lynn brought to me Wyclif's translation of the New Testament, and pointed out that identical phrase, . . . This was my first inkling of Wyclif's use of that combination of words" (Messages to The Mother Church, p. 89). The full text of the remarkable rendering referred to is as follows: "And thou, child, schalt be clepid the prophete of the Highest; for thou schalt go bifor the face of the Lord, to make redi hise weies. To gyue scyence of helthe to his puple, in to remyssioun of her synnes" (Wyclif's New Testament, Luke i, 76, 77).

In an article published in the *Boston Herald*, Sunday, Dec. 2, 1900, and republished in *The Christian Science Journal* of January, 1901 (p. 597), Mrs. Eddy expresses herself as follows concerning the Christian Science text-book: "My first writings on Christian Science began with notes on the Scriptures. I consulted no other authors and read no other books but the Bible for about three years. . . . It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it. . . . I should blush to write of 'Science and Health with Key to the Scriptures' as I have were it of human origin, and I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science text-book."

No one can read Science and Health carefully without noting the many indirect allusions to Scriptural passages as well as the direct quotations from the Bible, showing the author's thorough familiarity with both the letter and the spirit of Holy Writ. Mrs. Eddy emphasizes constantly the necessity of the spiritual understanding thereof (see pages 547, 241, as well as many others). Passage after passage is quoted or referred to as authority for the line of reasoning which utterly repudiates the doctrines that attempt to an-

thropomorphize Deity or limit omnipotence. Obscure texts which have been subjects for polemical discussion by scholastic theology, are illumined by a classical spiritual understanding, their meaning reduced to divine simplicity, with reiterated insistence on the healing of the sick as a Christian duty and privilege; nay, more, as a divine requirement of discipleship and of the true understanding of man's divine Principle, God. Creedal and dogmatic interpretations give way before the searching analysis of concise logic and spiritual reasoning; never since the days of the Master has the commonly accepted superficial or literal rendering been so completely swept aside, nor could aught but the unflinching understanding of demonstrable truth have thus dared and prevailed.

Through the pages of Science and Health runs the golden chain of Scriptural authority, revealing prophecy, promise, demonstration, all linked together in scientific unity. As Mrs. Eddy expresses it in her poem, "Christ and Christmas" (v. 13),

> 'Tis the same hand unfolds His power,
> And writes the page.

Before the first half century since the publication of Science and Health has passed, heart-hungry and spiritually famishing thousands have felt the impetus Godward, and are feeding on the Word of God in its healing sincerity and simplicity, lost so long to a starving, sin-blinded world.

Is not this indeed the new translation of the inspired Word of which the Master said: "They shall speak with new tongues"? Is not this a new unfoldment, even the spiritual understanding of the living Word? The proof of the genuineness, and the unity of the teachings of Science and Health with the Master's understanding of the divine law which he demonstrated in the healing of multitudes, is in the signs of which he himself spake, when he said: "He that believeth on me, the works that I do shall he do also."

Let us who call ourselves Christian Scientists, and who strive to be doers of the law, study yet more deeply God's Word, made luminous by the "Key to the Scriptures," that we may grow daily in the understanding of the spiritual law which is made manifest in the healing of the sick and the sinful, in comforting the sorrowing, and in the overcoming of evil and error of every form. Let us tell the little children the sweet Bible stories we learned to love in childhood, that are now made clearer and dearer in their spiritual significance, which the little ones soon learn to grasp readily for themselves. Children need mental food, and will listen untiringly; let the bedtime hour be hallowed with the words of Truth and Love, and let them be faithfully taught in home and Sunday school, that in times of stress and struggle our little ones may be so panoplied with the armor of righteousness that they will know how to use intelligently the power of God's Word.

There lingers in memory the sacred calm of an evening hour when the sky was aglow with the radiance of the setting sun, and tall dark firs and oaks stood outlined against the glory

of color that paled into twilight, then kindled again into shimmering red and gold. A mother sat by the window reading, and a little child looked and listened and wondered, vaguely associating the words with the wonderful beauty of the shining sky, while the mother read from the Psalms: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. . . . Who is this King of glory? The Lord of hosts, he is the King of glory."

Years passed, and the child grew to young womanhood. Disease and suffering entered the portals of thought; sorrow and loss followed in seemingly relentless train. Doubt and darkness clouded the pages of Scripture; for three years the book was practically sealed, and the child, now a woman, found herself on the borders of agnosticism, trying to pray with no faith that her prayers would be answered, seeking for a God she scarcely dared doubt, yet scarcely dared believe for fear of His wrath. Reason rejected the orthodox views taught in childhood, while her heart cried out for the living God and a rational explanation of the so-called miraculous.

Casually the words "Christian Science" were spoken in her hearing, for this was at a time when there were few Christian Science churches and reading-rooms, no lectures to tell the people just what Christian Science is and is not, no *Sentinels* and *Monitors* scattered broadcast for the wayfarer, while press comments were scant and usually incorrect. "Christian Science?" Was there a Science of Christianity, a knowledge of God? Was the Bible true after all? Was God's power available to suffering humanity? Was there a solution of the sore and perplexing problem of human existence, something to render it more bearable? These were some of the angelic thoughts that pointed upward from the sepulcher, for even the name Christian Science awakened hope to that extent.

Some time later a copy of Science and Health was placed in her hand. Much of it seemed obscure, incomprehensible, yet through clouds of doubt and fear she saw God as Principle, neither creating nor knowing evil, disease, or suffering; saw the so-called miracles as the operation of a divine law to be learned and understood, the unfolding to human sense of the eternal harmony of being; the pages of the Bible were found glowing with the radiance of spiritual light, and for the first time she learned somewhat of the real meaning of prayer and began to find its answer in the healing of her own sore sense of need. Not at once, but gradually, fear, doubt, and darkness faded before the dawning understanding of Truth, as the steps were taken in obedience to the divine requirement; and then, in deep, compelling gratitude which could not do otherwise, came the healing of others, even of so-called incurable diseases, in consummate proof of this glad new gospel.

It is needless perhaps to add that this was the personal experience of the writer, one of the many who today are resting in the peace of God which

has come from the true understanding of our Bible, made plain through the teachings of the Christian Science text-book. In our gratitude to God for Christian Science, let us not forget what we owe to the inspiration of Mrs. Eddy's noble, consecrated life, which has been lived among us, and to her unswerving loyalty to Principle, as the result of which the Christian Science movement has gone steadily on, untouched by any sense of shock or stress, daily demonstrating in an ever-widening influence its blessed healing and regenerating work in the world,—God's kingdom come on earth, and His will done, even as it is in heaven.

MAKING PRACTICE PERFECT

LAURA COOLEY TUCKER

THE unerring example of Christ Jesus in the demonstration of the fundamental truths which constitute the Science of being, furnishes the true model for Christian Science practice. Through the denial of the testimony of material sense and the recognition and understanding that the evidence of spiritual sense alone is real and eternal, Jesus healed the sick and destroyed sin, thereby removing the sad consequences of sin. Through the overcoming of every so-called law which supports material belief and opposes itself to God, good, Jesus revealed the spiritual law of Life, which enabled him to multiply the loaves and fishes, to walk the water, still the tempest, and raise the dead. His demonstration, in fact, included an unparalleled labor of self-sacrificing love, through which he revealed to mankind the certain and only way of salvation from all evil,—sin, disease, death; and he finally proved man's indissoluble union with his heavenly Father, an idea inseparable from its divine Principle.

Without a deep, conscientious recognition and appreciation of the spirit and purpose of Jesus' life-work, a recognition made possible through the prayerful study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, no Christian Scientist is properly equipped for the work of healing and the endeavor to regenerate mankind. The letter of the rule of Christian Science practice, without the spirit of divine Love, becomes merely a mental argument, carrying with it none of the purifying and healing elements essential to the practitioner's success. Mrs. Eddy says: "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (Science and Health, p. 113). Love therefore is the Principle of true brotherhood, its recognition of the inherent rights of one's fellow men and the accordance of these rights uninfluenced by any personal motives.

One of the chief characteristics of Jesus' work was its justice and true brotherliness. Nowhere in his ministry does there appear a personal

motive for any word or act, nor was he in any sense governed or controlled by the personal sense of others, whether his open enemies or his dearly loved friends. He preached and practised the truth of being from the standpoint of divine Science, by adherence to its impersonal and spiritual rule. In view of the perfect nature and unerring results of the Master's teaching and practice, and moreover, since Science and Health furnishes a correct and demonstrable statement of the Principle and rule for the proof of his teaching, it were well for Christian Scientists to examine carefully their methods of practice and to avoid if possible any limited or personal sense of the work of healing. By employing the scientific rule laid down in our text-book, we may prove that the divine Principle which governed Jesus' work is as operative today as when the great Teacher healed the multitudes, and as effectual as when later his disciples in some degree emulated his example in healing the sick and raising the dead.

Today, in all lines of commercial life and human endeavor, the spirit of competition more or less prevails in the consciousness uninstructed in Christian Science. Not recognizing the spiritual fact that all things are in reality under the government of God, and manifest the perfect law and order of the one Mind; not recognizing that each idea of God has his individual place in God's perfect plan, and in completeness possesses and manifests his perfect individuality, mortals have held to the belief of competition, one struggling against another for "the survival of the fittest" in this claim of self-preservation. Firm, however, in his adherence to the truth of being, the true Scientist will resist every temptation to entertain a sense of competition or rivalry in the practice of Christian Science, knowing that the divine Principle which governs the universe will provide him such work as he is fitted to do, and will enable him to accomplish it to the glory of God.

A belief in competition in the practice of Christian Science would be incongruous; it would indicate fear, a lack of trust in God, and it would inevitably produce confusion and disorder, resulting in disease and an incompetency to heal. Yet another temptation against which we should guard is the tendency to narrow down this broad work of Christian Science practice to the concept which is designated as "my practice" or "your practice." Christian Science practice is the demonstration of the divine idea, or Christ. It is not a means of livelihood, nor merely an occupation. As an ideal, Christian Science practice presents far more than the healing of the sick and sinful, although it includes these as signs of its divinity and authority. As evidenced by the life of the Master, it is the daily demonstration of divine Love in the destruction of all that makes for materialism, for that which denies the omnipotence and omnipresence of Spirit and its perfect creation.

From this view-point it will be seen that a Christian Scientist's practice is the individual demonstration of the Principle of being, divine Love,

in every place and condition in which human experience may place him and under every circumstance of his daily life. When we realize that Christian Science practice does not mean "taking patients," that it does mean a conscious and constant realization of the presence of Truth and Love, and man perfect and harmonious; that what appears as a patient is but a false belief to be corrected with the truth about God and man,—when we know that Christian Science practice is simply Life manifest in righteousness and true holiness, in right thinking and right living in the home, the church, our business intercourse with our fellow men, and the sanctum of our own thought, then we are prepared to prove and will prove for ourselves and others the truth which saves mankind from sin, disease, and death. Then we will be worthy of the sacred trust committed to every Christian Science practitioner. All fear for the safety and maintenance of our work will vanish, and we shall realize that Christian Science practice is a divine ideal maintained and sustained by the divine Mind which gave it being, and the fruits of our consecration thereto will be greatly multiplied.

Any personal view of the practice minimizes, if it does not entirely destroy, the ability to prove the practicability of the healing truth, and belittles the high ideal of that practice given to the world by the Discoverer and Founder of Christian Science in her explication of its practice. There is no monopoly in Christian Science, and there will be none among Christian Scientists where it is understood that Principle, not person, is the healer of the sick, and where love for God and man is the incentive of practice and the inalienable rights of man are observed. In "Rudimental Divine Science" (p. 1), Mrs. Eddy defines Christian Science as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." The practice of Christian Science, therefore, is obedience to this law which brings to human consciousness continued and universal harmony.

Christian Scientists have in the life of their Leader a radiant example of the power to bless and to be blessed through the demonstration of divine Love. With this loving example and the way made plain in the Bible as interpreted in Science and Health, it would seem that we are without excuse if, having gained an understanding of its nature and intent, we do not valiantly strive to maintain the pure purpose and high ideal of Christian Science practice.

God is the source of my supply,
His treasures all around me lie;
A rich inheritance is mine,
Through Christ, of substance all divine.

Mary Eleanor Shafer.

TIME AND HEALING

PHILIP R. KELLAR

THE Bible tells us that a thousand years are as a day and a day as a thousand years in the sight of God. In modern speech this means that our finite sense of time is unknown to God. Mrs. Eddy refers to the fact that Christ Jesus was also free from this sense limitation when in "Unity of Good" she writes: "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities" (p. 11). Jesus' healings were instantaneous. He recognized the real man as unlimited by the beliefs of time, yet human experience at every step and in every direction is bound by this belief and also the belief of limited space. According to the law of mortal belief, all things have beginning and ending and thus are limited either in point of time or space or both.

Mortal belief founds its suppositional universe upon a false concept of God, a concept requiring space and time in which to perfect His work. From this time-and-space limited cause error deduces its material universe, which is also limited in time and space. Not even mortal mind would claim that the creature is superior to the creator, and that a limited god could create an unlimited universe. Both of these limiting beliefs must be guarded against in the work of the Christian Scientist. The most common form of limitation which error consciously seeks to impose upon the efforts of Christian Scientists to heal, is that time is necessary; that the healing must require a day, a week, a month, or even years; that a chronic case which has been developing through many years must in consequence yield slowly, if it yields at all. Mortal belief takes cognizance only of material concepts, and its suppositional laws of time and space do not apply to spiritual facts. The omnipotence and omnipresence of God is a spiritual fact which denies the validity of any claim, belief, law, or assertion opposed to it. The immortality of God, of Life, is a spiritual fact which denies the existence of anything that could or would even attempt to delay the operation of good. The realization of the omnipresence and immortality of God, good, is an effectual bar to the beliefs of time and space as limiting the activities of man.

Health is a spiritual fact. Health must be wherever God is, and always present with God. Health is not dependent upon time; it always exists. It is not dependent upon space; it exists throughout the unlimited and illimitable realm of Spirit. It is as infinite, unlimited, and illimitable as is the infinite Principle of all being. God's law of health is self-enforcing, and that instantly and eternally. There is no belief of a chronic ailment, or a severe illness "hard to meet," or an unpardonable sin, which can delay for one instant or interfere in any manner with the continual, continuous, and immediate operation of this law of health.

The test of Christian Science is the

healing of mankind. It is the enforcement upon earth of the law of God. It has no real foe, no real opponent. It may seem to be opposed by evil, and the point upon which the suppositional forces of evil would concentrate is still the healing of sickness and sin, even as it was in Jesus' day, but in its attempted opposition to Christian Science, error has been forced to recede step after step from its position. First it said that Christian Science could not heal, then that it could heal only nervous diseases, then that it could heal only nervous and functional diseases. Driven back, error says that Christian Science may heal some organic troubles, but no chronic diseases. Finally, though admitting that organic and chronic diseases may be healed, it insists that their healing must be very slow. These are nothing but false material concepts with neither substance, reality, nor power, and they vanish instantly before the understanding of the true spiritual concepts of which they are the attempted reversals.

Healing in Christian Science should be instantaneous; it will be instantaneous, no matter how difficult the case, no matter how "chronic" it may be, no matter what are the suppositional material laws concerning the tenacity of the disease—it will be instantaneous the very moment the eternality of Truth is realized. When Christ, Truth, destroys the beliefs that would limit the operation of the law of health to a certain time, a certain space, and a certain manner, the mortal assertion of the reality of the chronic disease will disappear, and the true concept of man will immediately appear; *i.e.*, man as perfect, upright, governed by God's law, reflecting the perfection of the perfect Mind. This process is not the destruction of anything real; it is not the tearing down of any truth; it is not the remaking or reforming of either God or His law, of man or the universe. It is the simple, natural, health-producing displacement of false concepts by true, of material belief by spiritual knowledge, of mortal delusions and myths by eternal facts.

It might require time for a chronic or a severe case to be healed, if any such existed in reality. Since, however, Christian Science deals only with mental causes and mental effects, it is not necessary to listen to the assertions of error that there are certain material conditions which require time to change. The truth concerning God's man, the spiritual fact, is that he is forever perfect. This truth is always true; it does not need time in which to become true. No assertion of time can interfere with the fact; no belief of space can limit the truthfulness of that fact to any specific point. To make apparent to human consciousness, in a degree, that man does not need to be changed in order to be well, our work must be directed toward the thing which seems to becloud the fact; to the belief of mortality, that there is a man who is not spiritual, not perfect, not healthful, not straight and upright. This belief, with all of its varied ramifications and manifestations, is false. The moment its falsity is recognized and the truth is realized, that moment the healing work is done.

This is wholly a mental and spiritual process, it is the affirming of the truth in consciousness, and it is in no way dependent upon time or space.

The fear that induces sickness or sin is largely made up of the limiting beliefs of time and space. Error asserts that life is dependent upon time and man's activities upon time and space; that anything into which the element of time enters must have beginning and end and that for this reason man's life is not eternal; that because the element of space enters into a man's life he is limited, a finite being, subject to a thousand whims of chance, buffeted about by numberless forces beyond his power to control or even to understand. For thousands of years the world has accepted these arguments as part of the truth about man and the universe, and this acceptance has bound the world to their limitations. Jesus proved their falsity when he annulled the so-called law of time by making bread without planting seed, waiting for it to grow, mature, be harvested, ground into flour, made into dough, and baked. Material belief said that no one could make bread without waiting six months for all these processes to be gone through; but he did not wait six minutes. He also annulled the so-called law of space by healing those absent from him, and by transporting himself from place to place instantly, sometimes through walls and closed doors.

The power to do as Jesus did and taught his followers to do was lost to the human race for fifteen centuries, until again apprehended, demonstrated, and given to the world by Mrs. Eddy under the name of Christian Science, as set forth in the textbook, "Science and Health with Key to the Scriptures." This power is the utilization of divine law. God is Life, and His law is the source of life, of good, of health, of happiness, of prosperity, of success, of joy. Law is Mind in action; it provides for and sustains that only which is like itself, —real, harmonious, immutably perfect; it wipes out the belief of space, erases the sense of time, establishes the unchangeable, uninterrupted fact that man as the infinite idea of infinite Mind is forever unlimited in every direction.

God's law always has been, is now, and always will be, in continual operation. The understanding of it, and of its activities, lifts mortals above themselves, out of their limited and limiting beliefs. This understanding is the appearing of Christ to the individual consciousness, of Christ, Truth, who is "the same yesterday, and to day, and for ever." How this understanding may be gained is clearly set forth, line upon line, precept upon precept, in Science and Health. It is the acquisition by Christian Scientists of this spiritual knowledge of the true God and the real universe, including man, which is leavening the thought of the whole world, regenerating, revivifying, and reforming it (forming it anew).

St. John realized the presence of the healing Christ, unfettered by time or space, when he wrote: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Jesus rebuked the limiting belief in time when he said

that the harvest time is now—not four months from now. It is the duty, therefore, and the privilege of Christian Scientists to demonstrate now the healing power of God on earth; to know that the healing work of Christ is not dependent upon the clock or the calendar.

THE WORD IN SEASON

MAY BELCHER

STUDENTS of Christian Science would do well to heed the warning contained in our Master's words to his disciples: "I have yet many things to say unto you, but ye cannot bear them now."

Often when inquirers come, desiring to know more of the teachings of Christian Science, they are confused and frightened by some unwise remarks made by those who are well acquainted with the letter of Science, but who have not sufficiently imbibed the spirit of love and wisdom to know just how much the beginner is able to bear. We need to be very gentle and patient with the timid thought, and wait until it has gained a clearer understanding of the simpler statements of truth before we startle and confuse it with its deeper metaphysical teaching. Let us give them first of all a sense of the joy of Christian Science, of the peace and happiness which a right understanding of God and our fellow man brings to us, and show how Christian Science transforms and regenerates our lives. We should be most careful not to leave the impression that it means the renunciation of all tender human feelings and simple pleasures, but lovingly point out how each wholesome and unselfish affection will be made deeper, fuller, and infinitely more precious because it will be purified and cleansed of all grosser earthly passions and desires. We can explain how human love which is based on a material concept of God and man, is from its very nature bound to be variable and unsatisfying; but that the true concept of love, which is a reflection of "the Father of lights, with whom is no variableness, neither shadow of turning," can contain no uncertainty or fear of change and separation.

Let us show how each human relationship will gain a broader, grander, and more practical meaning through the understanding of Christian Science, because that alone can eliminate from our hearts all fear for our loved ones and dread of the future, and teach us how to demonstrate in thought, word, and deed our Master's command to love our neighbor as ourselves. The fear that Christian Science demands the renunciation of all they have held dear, is sometimes very depressing to beginners, and those who are more advanced need to recognize this difficulty and help to destroy the fear by gently leading them step by step out of the old beliefs, taking care that when a wrong belief is torn down the true idea is firmly established in its place. If this is not

done, we shall leave the beginner to drift about in a sea of mist and confusion, like a ship without a rudder.

To those who are sincerely attached to the forms of faith in which they have been brought up, we can point out how they can still recognize and be grateful for the help they had received in the past. Never by word or look should we deprecate or depreciate those who hold different views from our own. Let us, as our Leader has so often counseled, be broad-minded enough to recognize and rejoice over every effort for good, whether religious, social, or political. Our Master always gave all those who came to him just the practical help they needed and were able to understand. He gave them simple direct rules of conduct which they could at once apply to their every-day needs.

We can all remember the times of ferment and distress which came to us in our early study of Christian Science, when some student with more zeal than discretion propounded to us an advanced thought which we were not yet ready to accept, and which caused much confusion and suffering that might have been spared had God been trusted to unfold the truth when we had grown strong enough to bear it. The desire to impart knowledge is often a very loving one, but careful watch should be kept that human will does not creep in, and that in the desire to help we are guided solely by love and wisdom.

The old belief of mental superiority and the desire to impress others with our advanced understanding is a very subtle one, and older students especially need to be constantly on the alert to see that they are not impelled by it. While we should never shrink from pointing out the claims of evil when the necessity arises, we need to be careful to see that it is a necessity, and not be led away by any love of gossip or desire to justify a course of action at the expense of others. In speaking of error in any of its phases, we must not make a reality of it ourselves or we shall leave the beginner with a frightened sense that evil is as real and powerful as good.

Most beginners are anxious to solve the big problems straight away, but we can point out that as it is only when we have worked up faithfully through all the groundwork of mathematics, we can begin to attack the more advanced problems, so in Christian Science we must begin, as Mrs. Eddy says, "with the more simple demonstrations of control, and the sooner we begin the better" (Science and Health, p. 429). Then when we have been really faithful over the little things, we shall be made ruler over the greater ones. The beginner is often tempted to be discouraged because he has failed to demonstrate some big problem, and he does not realize that faithfulness in little things is the preparation for the more complicated work. Indeed all of us need to strive for more simplicity and clearness of thought, and we would gain this far more readily if we were to concentrate all our energies on "doing the work that's nearest, tho' 'tis dull at whiles."

Our choice of words in explaining what we understand of Christian

Science is a most important one, and here also we can pattern after our great Master. His language was always direct and perfectly simple and natural. He never used cant phrases, but spoke in the plain every-day language his hearers could understand and appreciate. Jesus helped those around him just where he found them, —the little children, the sick and the sinning, came to him fearlessly, confident in his love and sympathy and willingness to help.

It is our work today so to reflect the same love and sympathy that all men shall be drawn to the Christian Science churches and reading-rooms, knowing that there they are sure to find a loving welcome, and patient, sympathetic listeners, who are never too busy to speak the "word in season" and give the needed help and encouragement, and who will discuss all questions in a broad-minded way, striving to understand the point of view of the inquirer as well as to express clearly and simply the teachings of Christian Science.

"THE LAST ENEMY"

FRANCIS LYSTER JANDRON

NO traveler who has found pause, however brief, within the university city of Oxford, can have failed to visit the magnificent Shelley memorial at University College. The first impression is one of revolt against that arrogance of death which is proclaimed in every contour of the recumbent form contemptuously hurled ashore by the waves. Still grappling with the overpowering sense of death's implacable thraldom, the visitor's glance unconsciously turns upward, and is met with the triumphant quotation from the poet's "Adonais":—

'Tis death is dead: not he!

Like a flash thought is recalled from the fear of a remorseless and destroying destiny to the hope of the immanence of spiritual Life.

Of all the pearls "of great price" which glow within the chaplet of divine Truth, there is none more goodly than the dawning consciousness that "death can never alarm or even appear to him who fully understands Life" (Unity of Good, p. 40). No other mortal belief has exercised so tyrannous a dominion over mankind as the fear of death. Through their ignorance of its baselessness the strong have quailed and fallen with the weak. . Through this false belief Moloch has continued to exact his tribute, though his wooden idols have long since crumbled to dust; men have continued to groan in their century-prolonged enslavement, heedless of the Master's promise: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." Death has falsely been enthroned by mortals as the supreme arbiter of destiny, since man has received the gift of life only that he might, after an unequal and predestined struggle, taste the bitterness of death. It is from the degradation of this bondage that Christian Science, through the teachings of our text-

book, which is indeed a "Key to the Scriptures," has come to rescue us. Uplifted in spirit until the divine paths became apparent to her, Mrs. Eddy received the revelation of God's allness, and this enabled her to impart to suffering humanity the life-giving understanding which "will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence" (Science and Health, p. 426).

Thanks to the precept and example of our Leader, we have learned to cast out in some degree the fear which is the basis of all mortal beliefs. Yet before we can mount to complete demonstration over death, it is obvious that a consciousness of the immortality and omnipresence of Life must entirely displace the carnal mind which, the apostle Paul tells us, "is enmity against God." So long as we believe in materiality, we cannot escape the belief in death, for only the spiritual can be immortal and undying. The persistence of the false belief in death as an inevitable phase of life will vanish as we become willing to turn away from the pleadings of mortal mind and to accept no law save the first commandment, "Thou shalt have no other gods before me." The smoke upon Mount Sinai will eventually melt into Truth's undimmed empyrean, and death will no longer seem to be real or to usurp a throne in the all-encompassing realm of Life.

In that wonderful fifteenth chapter of the first epistle to the Corinthians, the apostle's idealistic faith in the immortality of man glows with a true white flame which has been a pillar of fire by night to countless generations of earth's tired pilgrims. Burning with the conviction of the truth within him, Paul startles slumbering human thought from its lethargy: "Now is Christ risen from the dead, and become the firstfruits of them that slept." To the Christian Scientist the resurrection from the dead is fraught with a deep and solemn import. It marks the ultimate of man's understanding of Truth, the gateway by which he must emerge into his inheritance of Spirit. Just as physical awakening from slumber cancels the dreamer's belief in the reality of visions which a moment earlier seemed more real than life, so the resurrection from material fear is made glorious by its accompanying consciousness that nothing is real save that "perfect love" which "casteth out fear." To the Christian Scientist who has laid hold upon the hem of Christ's garment, the accident of mortal dissolution implies no

> sea-change,
> Into something rich and strange.

The resurrection is not a resurrection of the dead: it is a resurrection from the dead. It consists of a spiritual awakening to the reality of Life, and a consequent understanding that all which does not partake of the quality of Life is indeed dead. "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

Effect infallibly follows cause: the strong man must be bound before his goods can be spoiled. As the discordant tones of mortal sense are gently hushed, a truer insight of the Principle of being is obtained; and we cannot understand the allness of Life

until we meet and overcome, one by one, the claims of minds and gods many. By striving for a perception of their nothingness, we find that the truth of being becomes increasingly manifest, and that the conquest of each assailing fear draws us nearer to the final combat with "the last enemy." The ramparts of error's stronghold must be compassed many times before the walls of its inmost citadel collapse.

Jesus' supreme demonstration of man's dominion over death is the rock upon which he built his church. The ages have mocked and scourged the great Wayshower's teachings, but the rock on which he built has stood unmoved, unshaken by the onslaughts of mortal unbelief. And, in response to the touch of "one of the least of these," the healing waters have again gushed forth to bless and uplift mankind. Our Leader's life and teaching is today the inspiration of countless thousands who, once sunk beneath their burdens of sickness and sin and sadness, have learned from her to turn their thoughts from death to Life, and who, lifting their eyes, have seen Christ again walking by the sea, as when he called the disciples to partake of the morning meal on the shores of Galilee.

"THOU ART WITH ME"

A. B. FICHTER

THE twenty-third Psalm has become especially dear to the adherents of Christian Science, because of its clear and inspired restatement by Mrs. Eddy in Science and Health, where she inserts the word "Love" with such wonderful effect. Under the illumination of this quickened mode of conception, many passages gain in depth of meaning; for instance, the verse: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [Love] is with me; [Love's] rod and [Love's] staff they comfort me" (p. 578).

An experience in early life, the impression of which has not faded even though many years have passed, may serve for an illustration of this text, as it has proved a means of stimulating courage and reviving hope in many difficult situations. At the close of a beautiful summer day, which had been pleasantly spent on a mountain in Switzerland, a company of men, women, and children undertook to find their way back to their vacation home, a small inn situated in a beautiful valley. When the evening shadows began to fall, it became evident that the road had been missed, and with the coming of night it seemed certain that what had been feared was inevitable; the party had strayed into the stony bed of a mountain torrent, which might possibly lead to the desired destination, but just as likely in an opposite direction and then into totally unknown regions. In any event this dry torrent bed, completely filled with stone, in all particulars unfamiliar, might teem with unspeakable dangers, leading perhaps into inaccessible canyons or over precipitous cliffs

in its devious and seemingly endless windings.

Even to the more courageous men it appeared like a well-nigh impossible undertaking to lead the party onward in the darkness, but the women and children were so discouraged that to them nothing seemed left to do but to await where they were, in patient resignation, the approach of their doom. This frame of mind was so confusing that it did not occur to any one that only a few hours later would bring another day and its joyous light, which necessarily would end all the perils of the situation. Their thought could only dwell on dangers and difficulties, caverns and possible pools, and in this condition it was the task of a hero finally to get all under way. Tall dark pines loomed on both sides and the abrupt mountain slopes towered aloft, allowing scarcely a glimpse of a few coldly glittering stars on the night's inky sky. The only available road was the bed of the torrent, in which rocks were heaped, shapeless and vague, and the hesitating travelers slipped and stumbled over stones and pebbles, some round, some sharp, some firm, others movable; the foot sometimes dipped into water, and again it was plunged into a hole or pinched in a crevice.

Progress seemed almost impossible and the discomfort increased with every step, every new endeavor bringing new fears and not infrequently complaints and exclamations. The course which stretched before was seemingly endless, and it looked as if impassable obstacles would impede all advance. Even the cheering songs of an intrepid leader could only for a brief while lessen the leaden despondency, until finally, after three hours of strain, which fear, dread, and fatigue had drawn out into an eternity, the well-nigh hopeless gaze was finally rewarded by the sight of the longed-for valley, magically beautified by long flowing veils of mist in the silver light of the now rising moon. Even this faint radiance acted like a miracle of restoration, and the last short homestretch was easily accomplished amid ringing songs of joy.

When considering more closely the terrors of this nocturnal experience, it is found that probably the largest portion of the awe-inspiring impressions could be traced to nothing else than ignorance, dread, uncertainty, imagination, and fear; most likely, also, to pity for the suffering self. In the bright light of day the whole episode would have resolved itself, even at the worst, into an unexpected but welcome opportunity for the overcoming of difficulties, and would probably have consumed but a quarter of the time taken, not to mention all that might have been discovered in natural beauty, combinations of light and shade, unexpected botanical wonders, etc. That which enveloped and hid all this beauty was the darkness, the shades of night, which conjured up for hearts oppressed with fear a thousand nameless terrors and dangers that never could be realized simply because they were not, and yet they made the whole long way a heavy road of suffering.

To many a one mortal existence seems to be such a journey through

the night of human ignorance and non-acquaintance with God, filled by fear, with the most dreadful images of sickness, poverty, suffering, sin, and the shadow of death. But even while we are going through this vale of ignorance, uncertainty, and spiritual blindness, divine Love is giving to mankind the great self-revelation which blazes forth in Christian Science. As the prophet Isaiah says: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Mrs. Eddy writes in Science and Health: "Darkness induces fear. The adult, in bondage to his beliefs, no more comprehends his real being than does the child; and the adult must be taken out of his darkness, before he can get rid of the illusive sufferings which throng the gloaming. The way in divine Science is the only way out of this condition" (p. 371). The light of Christian Science which shines into this dark valley, which shines so bright that we need fear no evil, is the true apprehension of God, the perfect consciousness of spiritual being as it unfolds in the advancing development of the truth to the gratefully receptive thought. The comprehension that God, the only creator, the absolute power in His infinite creation, the preserver of each minutest part of His creation, is Love, and infinite Love; that this all-power recognized by John as Love and designated by Jesus as Spirit penetrates and envelops all,—this makes the journey not toilsome, but easy to those who follow the Christ-idea. And since Love cannot be thought of as unknowing or unconscious, this almighty and all-present Love must be all-knowing, and consequently include all real knowing, all real wisdom, and necessarily impart all good, because Love possesses nothing without being constantly and abundantly ready to communicate it. The understanding that the holy name of Love embraces all this opened the eyes of the beloved disciple to the divine apprehension which inspired his words, "Perfect love casteth out fear." Jesus constantly and repeatedly urged "Fear not," knowing that under the rule of infinite Love fear is not only unnecessary, but that it is a proof of the absence of faith and reliance on God, a proof of one's ignorance of the true being of Deity, of alienation and separation from God, a state without godliness, without God,—a truly sinful state.

As is evidenced all through Science and Health and her other writings, our inspired Leader recognized the unholy and unwholesome influence of fear, and that outside of the truth of being there is no remedy for fear. In this light, and through this teaching, we reach the understanding which becomes our rod and staff even while we "walk through the valley of the shadow of death,"—a staff to lean on in weakness, a weapon for defense and for clearing the way through the thickets of error, as well as a measuring rod by which we can estimate our advance along the way to a higher knowledge of God. It may also serve as a symbol of law, and the more we apprehend the divine being and the eternal oneness,

the invariableness and the rightness or righteousness of Truth, the more we learn to appreciate why Mrs. Eddy named her discovery "Science," and the more clearly do we perceive that the commandments of God are basic statements or propositions of an immutable, ever-effective, unchangeable order, the eternal law of Love, which can be applied without regard of person and always in unswerving obedience.

The realization of these eternal verities in the light of Christian Science enables us to sing with the royal poet: "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." It was not alone darkness which rendered the nocturnal march through the Alpine canyon so dreadful; the weightier causes of the awe were the feelings of insecurity, uncertainty, and complete ignorance of the lay of the land. On well-known paths every one walks without fear; even a blind man finds his way without difficulty in familiar places. The light of reason is independent of the solar rays, which is proof that one is not necessarily helpless because of surrounding darkness. The North American Indians knew how to use their knowledge of locality to advantage in their night attacks, and modern man has chased away with his discovery of artificial light the obscurity of night; in fact, does not the modern world in many ways turn the darkest night into radiant day?

Much more must this be true in the realm of Spirit, when we consider that the eternal light of Truth can never be subject to laws of periodicity or obstruction. The sun blazes perpetually in the heavens and knows nothing of the revolutions of the earth and the consequent succession of light and shadow. In Psalms we read: "If I say, Surely the darkness shall cover me; even the night shall be light about me." The more our consciousness opens itself to the teaching of Christian Science, the more will the facts as they appear in the light of Truth replace the erroneous beliefs of the unillumined mortal thinking, and chase away the false conclusions which result from ignorance of spiritual law, with which the gloaming of material misapprehension abounds.

To unnumbered thousands the star of Truth has brought into the dark hours of pain, of sickness, of doubt, of weakness, of sorrow, and of care, the light of hope, health, faith, understanding, confidence, joy, and gratitude, and in their zeal to receive more and ever more of this light, and in their patient, humble application of the instructions of Science, they have been enabled to declare with the psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Mrs. Eddy says on page 596 of Science and Health: "Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose."

PAUL'S DEMONSTRATION

SOPHIE F. STOLZ

IN Christian healing the instantaneous demonstration has always made men marvel, some at the understanding of man, all at the power of God. In the healing work of Christ Jesus the immediate answer to his call on Truth was invariable, the one exception of the progressive healing of the blind man proving the rule. In consequence, instantaneous demonstration has been generally attributed to the measure of the power with which the healer is endowed, which power arouses in the patient a faith responsive to it.

Paul was the recipient of such a healing, and in tracing its cause through his writings it becomes evident that this elemental faith develops many ramifications in demonstrable understanding. Of these a few may serve as a valuable model for guidance. Saul of Tarsus was a supreme egotist, "a Pharisee, the son of a Pharisee," as he calls his faith in creedal formula, and so firmly did he uphold these doctrines of men that he dedicated himself to the persecution of all who refused to follow his philosophy.

While he was most actively prosecuting this unrighteous purpose, the revelation that he was falsely engaged came to him, and the very might of the light of Truth rendered him blind to the material world about him. For three days, fasting from all material suggestions, he submitted to be led, but when the messenger who was sent him offered healing and the Holy Ghost, instantly through faith he accepted, and we read the brief but complete statement in Acts: "Immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."

The key-note of this healing, and many others unrecorded even today, in the light of Christian Science, Paul himself sounds in this admonition: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." When the healing truth was offered him, there might have impeded him a depth of misery in the memory of all his "threatenings and slaughter against the disciples of the Lord," and of all he had sent bound into Jerusalem.

Paul might even have indulged condemnation of his sin to the exclusion of the liberating truth, but even before he had apprehended, that is, laid hold on a large measure of understanding of spiritual Life and its law, he put his mistakes behind him and utterly forsook their memory. This ability to forget hastened his perception of the unreality of material life and the man-made philosophy of it. Instead of nursing the past in remorseful explanation and useless regret, he quickly saw the falsity of all that the carnal mind declares, and his

refusal to dwell in the memory of any of its boasts proved his complete rejection of its nothingness. So long as a painful sense of past dreams of sickness and sin is held in thought, that long is a material selfhood held in thought.

The torment of self-condemnation has led many through prolonged wanderings in the drouth and heat of suffering; indeed it is an old story that many a mortal mariner has been delayed in reaching port, the home-land of harmonious consciousness, because he has been tossed about in the whirlpools of a stormy past, in a dream-life apart from God. The condemnation of such an experience can be the condemnation of a material selfhood only, and self-condemnation, tritely defined as egotism turned inside out, is no more wise or just than self-gratulation, which attributes power to mortal man and attempts to sustain mortality. Paul's healing from this phase of egotism, now called pharisaism, and a refusal to condemn it as real, was the basis of his redemption and of that persuasion that nothing dead (the false sense which alone can die) could separate him from divine Love.

Paul claimed the Christ, for he accepted the Holy Ghost. He determined to know nothing among men save Christ Jesus. Him he made the perfect model, and in living Christ's commandment he was as merciful to others as to himself. He began for all time to separate the false from the true, or, in his own phraseology, to abandon the natural man for the spiritual man. In that splendid exposition of the unreality of this so-called "natural man," and of the Christ-ideal, in the second and fifteenth chapters of I Corinthians, he explains that the "natural man" never receives the graces and wisdom of God, for they seem foolishness to him, of necessity being spiritually discerned; but he who is able to judge spiritually leaves judgment to God, and comparing spiritual things with spiritual, endeavors in every direction to exercise the Christ-mind. He thus found that only through a false sense of man had he consented to Stephen's death and bound and imprisoned the other Christians whom he had persecuted. A metaphysical understanding awakened him from his unregenerate state, and restored to him the knowledge that man created in the image and likeness of God is eternally and indestructibly linked with the Father. Transformed through spiritual consciousness, he made that mental state the basis of the fulfilment of salvation for himself and the saving truth for others.

The third step is now to be taken. The scales of vanity and self-deceit have fallen, and carried with them spiritual blindness; the Holy Ghost has revealed "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259), and now the baptism must be accomplished. Paul's baptism is completed as he brings the water of life to others,—a complete reversal and just recompense for having persecuted the strong and excluded the weak from a free adherence to and joyful illumination of spiritual truth. He becomes an apostle of the teaching which he had repudiated, and in the

promulgation of it suffers joyfully more violence than he had accorded others. He carries on Jesus' work with a power and breadth and universality that today helps to reveal the reign of Christ. He redeems his past by giving to all who come within the sphere of his activity the light of spiritual understanding, that demonstrable understanding which apprehends the present and makes the past profitable as a guard against evil and a justification of good. His self-righteous egotism he uses as a pressing example of the falsity of mortal man's wisdom which renders him dead, unresponsive to the truth. Having redeemed his blunders, he proves the mortal sense of both cause and effect to be but a dream, from which even a partial perception of the truth awakens one; and out of his own experience he comfortingly exhorts: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In this fearless apostle's letter to the Romans is this declaration of every man's responsibility in upholding right: "For none of us liveth to himself, and no man dieth to himself." It is true that no human being can come into this world without increasing or diminishing the sum total of human happiness therein, and that he increases or decreases his own in equal ratio. Should he, however, be bound by a sense of bitterness and self-condemnation that he has injured those whom he would most have chosen to benefit, he has the testimony and example of this intrepid disciple of Truth: he can put the past and all its nightmares absolutely and finally behind him, and with a stanch right-about-face to the true and the just, with his own uplifting he can uplift others, no matter how circumscribed his opportunity for action may be. Then his past becomes not a hindrance but a help. The "faith unfaithful" which kept him "falsely true" to a false past, can be exchanged for a consecration to the humble following of that basic faith which is "the substance of things hoped for." Then, pressing forward for the prize of the high calling of the followers of Spirit, he will fulfil the conditions of salvation for others as zealously as for himself, and in humility and meekness for the glory of God.

THE new year comes, the old year goes,
We say. There are no years, dear friend,
Or new or old. A matchless rose,
Where present, past, and future blend,
Blooms changeless, glorious, and pure.
This matchless rose belongs to you!
Mourn not for seeming days of yore,
Eternity alone is true.

Amy Ruth Wenzel.

WHO SHALL BE GREATEST?

M. G. KAINS, M.S.

THE American daily press has recently had a good deal to say concerning the twenty greatest men who have "made the world what it is." Following the first announced list have appeared revised lists made by prominent people who dissent more or less from the views expressed by the compiler of the initial score. Perhaps the most striking thing that characterizes all of these lists is that the compiler of each reveals more or less of that bias due to his own line of work, his nationality, or his point of view, which is wont to minimize the greatness of one man while magnifying that of another. For instance, a noted inventor included in his choice men who for the most part are inventors. He omits authors, poets, discoverers, statesmen, and others who do not come within the range of his personal vision. A second compiler includes several noted physicians, all of whom a third compiler omits. Every list is faulty from some standpoint, because each man chooses from a different basis of judgment. Candidates with the clamorous claims of their sponsors are thrust upon us until we are almost led to believe that greatness is a relative or uncertain attribute dependent upon the measure which the estimator employs.

Yet another striking feature about these lists is this, namely, that while no one name appears upon every list, yet certain names are common to many of them. Moses, Mahomet, Confucius, Columbus, Michael Angelo, Luther, Gutenberg, Newton, Franklin, Watt, and Lincoln are included by compilers whose points of view differ very radically from the selections of others. These facts lead to the conclusion that the only safe way to compile a list of the greatest would be to secure a composite vote by choosing those names which alone are included in a large number of lists by compilers whose walks of life differ more or less widely from each other. In this way we would be able to learn approximately whom the world considers entitled to the rank of greatness.

To determine who is thought to be the greatest, who is worthy to be included in such a final list, is after all an unimportant consideration. What is of far more importance is the recognition of what constitutes greatness, what is its basis and explanation. Such a discovery would be of service to the unnumbered thousands who today are yearning to be great, and we do well therefore to make a deliberate and searching scrutiny into the lives and works of noted men for this purpose. Here is a philosopher, why is he great? What makes this discoverer great? Why is this inventor, financier, diplomat, author, statesman, or any other man entitled to a place on the list—if he really is so entitled?

Many if not all of these men struggled against poverty, misconception, misrepresentation, persecution, theft of their ideas, betrayal—against ob-

stacles the like of which lay not in the paths of others whose range of vision was narrower and whose earnestness of purpose was less impelling. Most of them were not considered great in their own day, but have increased in fame and prestige as the years have grown in number. We can therefore look back through the perspective of the years and get an approximately correct estimate of their position with relation to their fellow men and their work in the world. One thing at once strikes us: they were simple-minded men who sought to do their work for the good of humanity. Whether that work was in the realm of invention or discovery, in the amelioration of living conditions, emancipation from slavery, or the regeneration of the race, the worker lost sight of himself in his efforts to do his work. Probably not one of these men was looking for greatness, he would have been surprised had he been told that he had done anything more than his duty. But because each one saw human needs, and made himself a willing channel for supplying these needs, he has had greatness thrust upon him by his appreciative beneficiaries.

Most people are, unfortunately, not willing to be really great; they only want to feel great. No aim is surer to miss the target; it is a personal squint which makes true aim impossible. Such people do not believe in the reward which follows the knowledge that they have done their work well. They yearn for the plaudits of the populace and madly scramble over one another to seize the glittering bauble of notoriety. They studiously avoid the one safe, sure way to be great; namely, by putting greatness *per se* out of their minds and, with all the love and interest of which they are capable, by doing whatsoever it is their duty and within their capacity to do. The man who hunts greatness runs away from it. On the other hand, to turn one's back upon the blandishments of fame or what masquerades as such, and persistently to do with one's might whatsoever must be done, is the one sure, safe way to be made "ruler over many things," and to merit a reward in proportion to the importance of the work done. It is not necessary to greatness that any other human being than the doer should have the least hint of what the work is. The doer cannot escape the approval or the condemnation of his own conscience. "The reward of a deed well done is—to have done it," as some one has aptly said.

The one thing which characterizes every truly great man is that his work has been done unselfishly. No really great man ever worked for himself alone. He was far more interested in solving a worthy problem than in any direct results it might have upon his fortune, his fame, or anything connected with himself. The problem was his only because he made it so. It was more or less a world problem, and he felt that its solution was incumbent upon some one; hence, why should not he do his part to exalt this valley, lower that mountain, make this crooked way straight, and that rough place plain, so that the glory of the Lord might be revealed and all flesh see it together?

He recognized the importance of doing his work because it had to be done in the service of humanity. Through evil report and through good report he clung to his task until he had reached the solution, and thus had placed all future generations in his debt as the result of his self-sacrifice, for such labor is every labor of love.

With very few but notable exceptions, the greatest men and women have worked at a serious disadvantage because, though inspired by unselfishness to perform their labors, they relied upon and were affected more or less by human will. Here a notable contrast is presented in the instance of the great Wayshower, who worked upon the basis of a scientific Principle which in innumerable ways he set forth, utilized for humanity, and thus made it possible for all who wish to benefit thereby. "Jesus of Nazareth," says Mrs. Eddy, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause" (Science and Health, p. 313). He was not willing to stop with satisfying himself. He expounded his philosophy in the only satisfactory way that such a philosophy could be expounded: namely, by presenting tangible proof of its correctness in the healing of the sick and the raising of the dead. Without such proof his teachings would have fallen by the wayside. Similar proofs, presented in an overwhelming number of instances, today compel the conviction that Mrs. Eddy has discovered the Principle which Jesus employed in his work, and of which she declares that "the vital part, the heart and soul of Christian Science, is Love". (Science and Health, p. 113).

Here is the key to greatness—Love. Moses set forth the twin laws, love to God and love to our neighbor. After the lapse of centuries Jesus emphasized and proved these laws by his works, and in this age Mrs. Eddy has again taught the practical nature of the law of Love, the law of God. Here then is the basis of true greatness. It expresses itself naturally,—not in striving for personal aggrandizement, power, position, or fame, but in the emulation to be of service to others, for "he that is greatest among you shall be your servant." As writes the poet:—

Who drives the horses of the sun
  Shall lord it but a day,
Better the lowly deed were done
  And kept the humble way.

The rust will find the sword of fame,
  The dust shall hide the crown.
Aye, none shall nail so high his name
  Time will not tear it down.

The happiest heart that ever beat
  Was in some quiet breast,
That found the common daylight sweet,
  And left to heaven the rest.

Love's touch is like the fall of gentle dew
  Upon the tender violet at eve;
With heavenly freshness doth our hearts imbue,
  And earth's dull care and weariness relieve.

Charles C. Sandelin.

"THE CHURCH TRIUMPHANT"

ANNE MAY LILLY

IN the account of Jesus' life as given in the four gospels, we often read that when a season of trial confronted him, he ascended up into a mountain and there engaged in communion with the Father. It behooves us, therefore, to follow the example of the Wayshower, and before beginning any work of importance to seek that uplifted state of consciousness which enables us to commune intelligently with the one Mind.

The building of a church edifice is a problem that is confronting many branch churches today all over the world, and each one interested in this work should daily renew and purify his zeal by contemplating the true church—the "church triumphant"—which has always existed, radiant in purity, an active, ever-operative force for good. It is plainly apparent that the true church is spiritual, since naught but Spirit and its reflection can escape the doom of mortality; and this ideal must be kept firmly in thought, even while in concession to present needs we organize churches and supply them with material homes. While we know that error cannot prevail against the church of God, yet it will endeavor to oppose the building of a Christian Science church at every turn, and this seeming resistance to the spread of the truth should not be ignored and allowed to retard the good work, but be scientifically reduced to nothingness.

One of the many devices of error is to cause friction among the church-members themselves, thus destroying that unity of thought which is so essential to the success of any undertaking. The Scriptures tell us that a house divided against itself cannot stand, and it would therefore seem to be an unwise step even to purchase a lot or make any preparations for building until all concerned are of one mind.

This does not mean, however, that the lagging thought should be allowed to retard progress when the time is ripe for a forward step, but rather that each one should for a season lay aside his individual convictions and honestly seek to know God's will. If this work is faithfully done, if the leading of divine Mind is earnestly sought, then every thought will surely be guided into the right channel, and all will find themselves of one accord as to the next step. It goes without saying, also, that all self-seeking must be put aside, and each effort be made in selfless devotion to the cause.

It may be necessary to demonstrate over lack of funds, and in this connection we find a striking illustration in the history of the building of the two edifices of The Mother Church. No expense was incurred until funds were in hand to meet it. When there was not sufficient money in the treasury for the next step, the Board of Directors in charge of the work strove the more earnestly to realize that

supply could not fail, since God is its source; and it may be assumed that the need was always met, since in each case the edifice was pushed steadily on to completion.

While the desire for a church home is right and legitimate, one point should not be lost sight of: a church edifice, rightly viewed, is simply the visible flowering of a people's love for God and man, and must be preceded by the sturdy growth of the vine before this blossoming can normally and rightly take place.

Broadly speaking, the building up of a Christian Science church may be said to be along three lines, yet all three are so closely interwoven that equal attention must be given to each branch if the growth is to be healthy and symmetrical. Logically, the first step consists of bringing our literature before the general public by means of reading-rooms and committees appointed to further the circulation of our various publications. If the reading-room be conducted on purely scientific lines, it will become a haven of refuge to many storm-tossed souls who in its peaceful stillness will learn to love the word of Truth.

Of equal importance is the work of supplying institutions and individuals with such of our literature as will best meet their present needs. In *The Christian Science Monitor* our Leader has given us a wonderful instrument for good, inasmuch as this paper, bearing its store of truth, finds its way into many places where perhaps none of the other literature would be welcome; and it has already been proved that this messenger of Love has been the means of bringing many a wanderer back to the Father's house.

After a person's attention has been called to Christian Science by means of some of its publications, his next step as a rule is to seek a practitioner, and thus the healing work becomes of prime importance in any community in building up a strong and fruitful church. It is not enough to leave this work entirely to the regular practitioners; every student of Christian Science should have his part in demonstrating the healing power of divine Love for himself and for others, and the opportunity to do so will surely come to all who through patient endeavor have attained some measure of spiritual growth. Every demonstration over error aids in the construction of our church.

The third avenue through which Truth may come to the human consciousness is the church service. The peace and dignity of our Sunday service must make its appeal to all, but a great step in the building of our mental church is taken when our Wednesday evening meetings are made uniformly interesting and helpful alike to Scientists themselves and to the stranger that is within their gates. When sufficient work along these three lines has been done, the workers as a whole will find themselves conscious of their rightful abiding-place in the divine Mind, and this knowledge must of necessity be shadowed forth in all forms of efficient church activity, and consequent growth; thus proving that we are abiding in Christ and bringing forth the fruits of Spirit.

"NO SHADOW OF TURNING"

MAJOR W. CYPRIAN BRIDGE

IT is sometimes asked why, if the life and teachings of Christ Jesus were divinely inspired and were intended to show to mortals the way of salvation and to bring about the regeneration of mankind, the path which he indicated should have been missed and primitive Christianity have floundered into the bog of misunderstanding so comparatively soon after the termination of the Way-shower's earthly career. Why was this seeming failure permitted; why was the beacon-light allowed to become obscured to a degree which, although not amounting to actual extinction, nevertheless occasioned a dimness which served to accentuate rather than to illumine the all-pervading gloom?

The answer to the foregoing question is suggested by a word in the question itself. However great the seeming, the failure was only a seeming; however dim the light might appear to the short-sighted and the undiscriminating, it was still there and visible to those who looked steadfastly in front of them, refusing to be dazzled by the nearer false lights which sought to eclipse the true or to divert the gaze from it. The glamour occasioned by the pomp and circumstance of materiality in statecraft and religion, the gilt and glitter of elaborate ritual, have made their apparently successful appeal to the unthinking and worldly, but this pseudo-splendor has never succeeded in misleading the few earnest seekers after the truth, whose fidelity has been rewarded by an accession of spiritual discernment which has not only preserved the pure traditions of primitive Christianity from destruction, but has furthered their growth.

Thus, all down the ages, from the time of the Saviour until the present day, successions of faithful followers of the Master have arisen to point out the real Pharos, and to warn mankind against the by-paths of superstition and falsity which lead away from the true understanding of God. True it is that history repeats itself, and just as prior to the coming of Christ Jesus the soil was carefully prepared for the good seed which he was to sow, by a long line of prophets and seers whose concept of God gradually progressed from that of a mere tribal deity, imbued with all the faults inherent in mortals, to that of a divine Providence almost as perfect as the "One altogether lovely" revealed to us by Jesus himself, so ever since the establishment of Christianity have the minds of men been progressively made ready for the restatement of the glorious message which it has been the inestimable boon of this present age to hear.

And if it be asked why suffering humanity has been condemned to wait so long for this repetition of the words of hope and love, the explanation is simple and convincing. In the first place, infinity takes no cognizance of the mortal concept of time, and although to limited mortal under-

standing and finite sense there may appear to have been a pause in the progress of God's purposes, God Himself, with whom a thousand ages are "like a moment gone," has known no pause,—the unfoldment of Truth, Life, and Love has been forever continuous. In the second place, students of history are able to see that the new revelation came the moment it found a welcome. It has always been so, and subsequent unfoldments will show that the great healing truth, which was so long obscured to human sense by false beliefs of every sort, again dawned upon human consciousness when it was in readiness to receive it.

This understanding of the determinative relation of human receptivity to the divine manifestation answers all questions as to the times and seasons of Truth's appearing. Divine Truth is never less than infinite. The psalmist says, "From everlasting to everlasting thou art God. . . . For a thousand years in thy sight are but as yesterday when it is past." The vital moment for humanity is, however, when men awaken from the mortal dream, and in knowing God throw off the yoke of the oppressor and gain the freedom promised by Christ Jesus.

Mrs. Eddy's thought regarding this matter was disclosed when (in 1895) she wrote: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists" (Pulpit and Press, p. 22).

[Written for the Journal]

WORTHINESS

ROBERTA ALICE MOORE

If I today a ray of light have shed,
From my small lamp have thrown some beams ahead;
If hope I've given to some despairing one,
Taught him to trust before the set of sun;

If Truth I've shown to one whose eyes were blind,
If to the poor and weak I have been kind,
If I have loved my neighbor as I should,
For evil given sent him naught but good;

If I have watched each moment at my heart,
And bade all unkind, sin-filled thought depart;
If I've returned a smile for every frown,
Knowing that evil could not cast me down,—

Then I indeed can lay me down to sleep,
Secure that Love divine the watch will keep.

THE MOTHER CHURCH

IN depicting the rise and growth of a church whose marvelous advance is unique even among the wonders of modern progress, it is impossible to do more than touch upon its salient features, though Mrs. Eddy has epitomized the Christian Science movement in her spiritual definition of "Church," as given in the text-book, "Science and Health with Key to the Scriptures" (p. 583): "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

In the light of this definition it is easy to see that the unparalleled advance of The Church of Christ, Scientist, is not to be measured by the hundreds of branch churches whose imposing and beautiful edifices are to be found not only in the United States, but in many parts of the world, for these are but the outward expression, in a measure, of the transformation wrought in the lives of an unnumbered multitude,—the mental, moral, and physical uplift that is theirs through the practice of its teachings.

The years following Mrs. Eddy's discovery of the Principle of the Christ-healing, in 1866, were foundational in every sense of the word,—years of unremitting application to the task to which she had set herself, the formulation of that "law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1), which was to find concrete expression in 1875 in the first edition of Science and Health. In the mean time she was demonstrating the practicability of her theory by works of healing, and gathering about her, one by one, a little band of students with whom, as a further test, she unselfishly sought to share the wonderful truth which had been revealed to her. The success which attended these first attempts at propagation was sufficient to warrant entrance upon the broader field to which her efforts were next directed.

Speaking of these foundational years, when, single-handed, she was carrying on the work, Mrs. Eddy reveals the high purpose which animated her, when she says: "The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity by a sanitary system that should include all moral and religious reform" (Retrospection and Introspection, p. 30).

It was in the summer of 1870 that Mrs. Eddy taught her first class in Mind-healing in Lynn, Mass., and the men and women who came to that home of "plain living and high thinking" after their day's toil in the shops, drank in eagerly the truths so inspiringly taught. With this humble beginning was inaugurated

the movement which a few decades later had encircled the globe and attained through its beneficent ministrations to the sick and the sinning an acceptance unbelievable except as a manifestation of the omnipotent workings of that law of good which Mrs. Eddy so patiently and lovingly expounded. But this experience only emphasized to her the necessity for elaborating and perfecting her teachings in a form that would render them more generally accessible. From 1872 to 1875 the collation and digestion of the manifold data she had gathered as the result of her experience and observation was the dominant purpose, and the first edition of Science and Health was given to the world in the fall of the latter year. This accomplished, her time was given over to teaching and healing and the further revision of Science and Health which her constantly expanding horizon, the broader vision of things supernal, made possible in its subsequent editions. Always she strove to express the wondrous truth more clearly, to clothe the spiritual things so simple to her own apprehension in words that should penetrate the dullest consciousness with their lucid and incisive statement.

It was in 1875, too, that a little group of students pledged themselves to the raising of a fund to defray the expenses of a weekly public service. One of the group who was present at that first service, thirty-one years later attended the dedication of the magnificent temple which Mrs. Eddy may have seen in prophetic vision when, at the close of a day dark with discouragement, she said to a friend as they passed a beautiful edifice, "Do you see that church? I shall have a church of my own some day." In a subsequent letter to Mrs. Eddy this student wrote:

"Of the many thousands who attended the dedicatory services at the Christian Science church last Sunday, it is doubtful if there was one so deeply impressed with the grandeur and magnitude of your work as was the writer, whom you will recall as a member of your first class in Lynn, Mass., nearly forty years ago. When you told us that the truth you expounded was the little leaven that should leaven the whole lump, we thought this might be true in some far distant day beyond our mortal vision. It was above conception that in less than forty years a new system of faith and worship, as well as of healing, should number its adherents by the hundreds of thousands, and its tenets be accepted, wholly or in part, by nearly every religious and scientific body in the civilized world." (*Christian Science Sentinel*, June 23, 1906).

The years that intervened between the vision and its realization were filled to the brim with details of organization and expansion. In 1878 Mrs. Eddy began a series of talks in Boston, and the audiences which gathered on Sunday afternoons in a church on Shawmut avenue to listen to this expounder of a new-old religion soon numbered some of the most intellectual and influential people of this center of wealth and culture. Here she found the responsiveness of thought for which she had so long striven, and here she decided should be the home of the propa-

ganda of the truth she had discovered. On April 19, 1879, a church of twenty-six members was organized and a committee appointed to draw up the tenets and rules under which it should be governed. Mrs. Eddy was chosen as its pastor and a charter was granted in August of that year. Meetings were held in private houses until 1883, when regular public services were begun in Hawthorne Hall on Park street.

From 1882 until 1889 Mrs. Eddy resided in Boston, directing the work of the movement which was growing by leaps and bounds under the incentive of her teaching and the work of the hundreds of students who went forth from her tutelage equipped for the task of spreading abroad this gospel of healing. The Massachusetts Metaphysical College had been chartered in 1881 with Mrs. Eddy as its president, and in April, 1883, she founded the first Christian Science periodical, the precursor of the present *Christian Science Journal*, and of which she was both editor and publisher.

In 1889 the urgency of perfecting the text-book which was to embody her teachings for all time was so impressed upon Mrs. Eddy that it superseded all other claims. She closed the college, and removed from Boston to Concord, N. H., whence she continued to direct the conduct of the church and magazine, but devoted herself chiefly to the revision of Science and Health. Steadily the cause of Christian Science was winning its way, in spite of foes within and without. Already there were flourishing organizations in the larger cities of the United States, attendance at the Boston church services had thrice outgrown the seating capacity of the halls engaged, and the time came when the dauntless Leader decided the occasion was ripe for the fulfilment of a long-cherished plan.

Writing from her Concord home in June, 1893, to the church body she had organized, Mrs. Eddy said: "The First Church of Christ, Scientist, our prayer in stone, will be the prophecy fulfilled, the monument upreared, of Christian Science. It will speak to you of the Mother, and of your hearts' offering to her through whom was revealed to you God's all-power, all-presence, and all-science. This building begun, will go up, and no one can suffer from it, for no one can resist the power that is behind it; and against this church temple 'the gates of hell' cannot prevail" (Miscellaneous Writings, p. 141).

The ensuing years witnessed the fulfilment of this prophecy, for no other material structure means so much to Christian Scientists everywhere as does the modest yet beautiful granite edifice at the corner of Norway and Falmouth streets, Boston, Massachusetts. To them its storied walls indeed do speak of her to whom under God they owe health, happiness, and the hope of life eternal; of her through whose heaven-born courage and triumphant faith all material obstacles became as naught; who cheered and encouraged and worked until victory was won and success had been wrested from threatened defeat.

The corner-stone of The Mother Church was laid May 21, 1894, and

the church was completed, even to the sidewalk circling the tower, at midnight of Dec. 29, 1894, the first meeting, Sunday, Dec. 30, being a communion service. Every dollar of the nearly two hundred thousand needed to complete the work had been paid in, and the church was dedicated Sunday, Jan. 6, 1895.

It became necessary within a comparatively brief period to organize three branch churches in the suburbs of Boston to relieve the pressure of attendance at The Mother Church, but despite this and the inauguration of a second and later a third service on Sunday, the edifice was continually overcrowded. Merely as a criterion of progress, it is interesting to note that at the annual meeting in 1902 Mrs. Eddy in her message to the church suggested the need of a larger edifice, and it was promptly voted to raise any part of two millions of dollars necessary for this purpose.

The land adjoining the church on the Falmouth street side was occupied by a row of brick houses, two of which had been fitted up as offices for The Christian Science Publishing Society, under whose auspices the various periodicals demanded by the constantly expanding movement were issued, and also for the publication of Mrs. Eddy's books. Temporary quarters for the publishing house were secured near by, and the land was speedily cleared. The cornerstone of the new edifice was laid July 16, 1904, and the magnificent structure, seating slightly over five thousand people, was dedicated June 10, 1906, with a service six times repeated to accommodate the loyal followers of Christian Science who had come from all parts of the world to attend the dedication.

The task of erecting a publishing house on St. Paul street, opposite the new edifice, was next in order, and The Christian Science Publishing Society, to which Mrs. Eddy had entrusted the carrying on of the periodicals at the time she had vested the government and denominational control of the church body in The Christian Science Board of Directors, took possession of its new home in August, 1908. In February of that year Mrs. Eddy had established her household in a more commodious home at Chestnut Hill, Mass., than her Concord residence permitted, and was in close touch with the progressive steps that were being taken under her direction. It was from Chestnut Hill in August, 1908, that the order emanated which resulted in a speedy extension of the new publishing house and the organization and equipment of a plant which sent out the first number of *The Christian Science Monitor*, a daily newspaper of world-wide circulation, on Nov. 25, 1908. Last but not least came the acquirement by purchase and gift of the land which has been transformed into a parkway that forms a fitting approach to The Mother Church.

The end is not yet, for the work inaugurated by Mrs. Eddy has acquired an irresistible impulse, and so long as this truth is taught and lived in emulation of her example, nothing can stay its progress until it shall have fully accomplished its mission, the redemption of mankind from sin and suffering.

NEITHER pen nor tongue can ever express my gratitude to God for Christian Science, but this is a feeble attempt to tell of the many blessings it has brought into my life. I was in bed for three months, under the care of four doctors, who did the best for me they could. Three operations had been performed, and I was told I must have another for the removal of two of the abdominal organs before I would ever be well. After four weeks of great suffering I heard of two persons living near me who had been healed in a few treatments by Christian Science, and I thought that it would perhaps heal me too; so my husband went for a practitioner. She had been in the house only a few hours when I got up, dressed myself, and ate supper with my family of six children, and now I know it was not God's will that I should die and leave them, but rather that I should live and do His will.

There never was a time when I did not have a great desire to do some good for God and my fellow men, and Christian Science is showing me how that with God's help I can really and truly do good by helping His little ones. Our Master said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." My baby's mouth was cured in a few treatments. My husband has also been healed of lockjaw. He suffered for hours, but in fifteen minutes of Christian Science treatment he was comfortable and fast asleep. I am deeply grateful to God, and thankful to Mrs. Eddy for the true knowledge of the God "who forgiveth all thine iniquities; who healeth all thy diseases."—*Mrs. J. W. Beach, Armstrong, Fla.*

IN Isaiah we read: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." That this is a demonstrable fact I have had overwhelming proof. Sixteen years ago, my second son, then about twelve years old, was examined by an eminent brain specialist in London, England, who pronounced him to be mentally deficient, owing to a supposedly hereditary form of disease, which he diagnosed as suppressed epilepsy. As he held out no hope of cure, the boy was placed in an asylum for the feeble-minded, and for eleven years, although he developed physically, there was little change in his mental condition. He could read and write a little, but did not express himself very coherently.

Five years ago I came into Christian Science, and after seeking and finding help for myself, began to work for my boy, he being then twenty-three years of age. I had very little understanding, but my own experience convinced me that this wonderful truth would heal him if I persevered. I knew that God could not create a weak mind, since He is infinite intelligence, and I endeavored to hold this spiritual fact constantly in thought. There was little change for two years, and I often had to

meet the suggestion that such a case needed present treatment. I was in America, while my son was in England, and it also seemed more difficult owing to his surroundings, there being nearly five hundred patients in the institution where he was; but Mrs. Eddy tells us that "the transfer of the thoughts of one erring mind to another, Science renders impossible" (Science and Health, p. 211). I had not been working on this thought long, before my son was removed to a seaside home in connection with the asylum and kept there permanently. This was done by the authorities without any request. The third year my son's letters showed marked improvement, and I sent him a copy of our text-book, Science and Health, telling him to read a little each day. This he did, and after a few months he was able to begin to study the Lesson-Sermons. Little by little he took greater interest in them, and he then began to improve rapidly.

Step by step he won his freedom, gaining permission to go out and about the small town where the home was situated, and finally enrolled himself as a member of the movement known as General Baden-Powell's Boy Scouts. Very soon he was appointed assistant scout master, taught himself signaling, and became instructor to his corps. At this point the way opened out for me to visit England, and I was enabled to spend some weeks with him. I found him not only normal, but keenly observant, anxious to make up for his lack of education, and full of ambition to take his place in the world. While I recognized that he had certainly outgrown his surroundings, there did not seem to be much, if any, prospect of removing him, owing to my immediate departure for America, and the difficulty of finding a home with suitable employment for him. I, however, held to the thought of man's freedom, and constantly endeavored to realize that, as the image and likeness of God, the divine idea could never be in bondage to any belief of limitation or material environment, and within a few weeks the way opened out. My youngest son, who is manager on a sugar-cane farm in South Africa, and an earnest student of Christian Science, suddenly found himself in a position to send for his brother, and he is now on the way to lead a useful life, growing day by day into a clearer understanding of the truth which has made him free.

I cannot close this testimony without expressing my deep gratitude for the great work done by Mrs. Eddy, in giving to the world this practical Christianity. Without it I should still be struggling with a hopeless sense of bondage to material conditions which for so many years appeared to be insurmountable. Now I have the happiness of seeing my sons united with me in the study of that truth which makes us free indeed.—*Mrs. Ina Goldsmith, New York, N. Y.*

[Translated from the German]

I GIVE the following testimony with a sense of deep gratitude for the blessings which Christian Science has brought to me and mine. About two years ago my health failed through strenuous mental work. The pain in my head was intense, and I also lost

all my hair. Several physicians whom I consulted being unable to help me, I turned to Christian Science and was completely relieved. Later on the disease seemed to manifest itself again, pain set in, and I was laboring under a sense of fear on account of an impending examination. I turned to Christian Science without delay, and through the help of a practitioner the evil was overcome with a few treatments.

My wife has had an even more wonderful proof of Truth's healing power. She had an attack of rheumatism from which she was suffering greatly, and the physician whom I summoned declared that she would probably have to stay in bed a considerable length of time. She then turned to Christian Science, and in a week's time she was completely restored. My daughter, who had been taken seriously ill with measles, recovered in three days. She also had a fever and an attack of throat trouble, but was freed of these ills with two treatments in Christian Science.

We are, as a family, deeply grateful to God, also to our noble Leader, for all these blessings.—*Oskar Perdelwitz, Berlin-Rixdorf, Germany.*

In August, 1907, my brother met with an accident while at work. He was caught in a belt, was thrown against a casting, and when picked up was unconscious. He was taken to the hospital, and word was sent to me, as I was the only relative he had in the city. When I heard of it, I immediately went to the hospital. He was lying there just as though he was dead. I asked the doctor what he thought about my brother, and he shook his head and said he could not tell me anything, that I should come back in the morning. I had a little understanding of Christian Science, so I went to a practitioner and told him that the doctor said there was very little hope for my brother; that he was unconscious, and I feared the worst. The practitioner said, "You do not need to be afraid, for with God all things are possible. I think your brother will be all right." He assured me he would do all he could for him, and then my fear was gone. The practitioner was very anxious to have my brother taken out of the hospital, but as all the men are insured by the firm where my brother was working, it seemed impossible to take him out, and under the circumstances we had to do the best we could. The doctor said that my brother received no medicine, and I reported twice a day to the practitioner.

I then went home to let my folks know, as they live about twenty miles from the city. The next morning my father and mother came back with me, and we went up to the hospital. When my father saw my brother, he turned away and cried. I then asked the doctor what he thought. He said my brother was in a very bad condition, as his jaw was broken, his skull fractured, and one eye badly bruised. The doctor said that there was one chance out of a hundred for him. We then went out, and I told my parents I had asked for help in Christian Science. My father was not interested, but he said, "Anything, if it will do him any good." My father

and mother went with me to see the practitioner, and my father told him that he thought he would lose his son; but the practitioner encouraged him, and when we left there my father had a smile on his face.

My brother remained unconscious for five days, but I went to see him three times a day. The doctor did not give me any encouragement until after the fifth day, then I could see for myself that he was getting better. When he began to talk, the first thing he wanted was something to eat. After two weeks he wanted to go home, as he said he did not get enough to eat, but the doctor would not let him go, as he wanted him to stay at the hospital at least four weeks. After three weeks and a day, however, I took him to our room. He stayed there three days, then went out home with his mother. After that he began to read Science and Health, and is now deeply interested in Christian Science. He is not at all disfigured.

We are indeed very thankful to God for this wonderful healing in Christian Science. We are not members of the Christian Science church yet, but hope to be some time, as we are daily striving for that Mind to be in us "which was also in Christ Jesus."—*Oscar A. Mickelson, Milwaukee, Wis.*

I WOULD like everybody to know about my wonderful healing. About three years ago I met with an accident as I was working in a machine shop. I do not know just how it happened, but the men that were working beside me found me lying on the floor unconscious, and took me to the hospital. I had one brother in town at that time, and when they sent word to him he came to the hospital to see me, but I was still unconscious. He asked the doctor all about me, and the doctor said there was very little hope of my recovery.

My brother had previously been healed of stomach trouble, and my mother greatly benefited, through Christian Science, so he thought the only way to save my life would be to try Christian Science. He went to see a practitioner and I had treatment for four weeks. I was unconscious for five days, and when I came to I felt good and asked for something to eat. They only gave me a little soup, and I told my brother, who called three times a day, that they were letting me starve. I suppose the doctor was afraid that my jaw might be displaced again. I improved so rapidly that I surprised them all, and I was very anxious to get out of the hospital, but the doctor insisted upon my staying another week. When they finally took me out, I went to the place where I was boarding with my brother, and there I ate my first breakfast. Just then the practitioner came to see me, and I felt so well that I told him I would go and visit my parents, who live about twenty miles from the city, for some weeks. This I did the third day, and stayed there for about four weeks. I gained very rapidly, ate whatever I pleased, and felt as strong as ever.

I went back to work at the same place, and those who saw me when I was hurt could hardly believe that it

was I back again, as they thought I would never recover. It was just seven weeks from the time I was hurt until I was back to work again. Since this experience I have lost no time at all on account of sickness, and I have been attending the Christian Science church quite regularly and have enjoyed life much more than ever. I am very thankful to God, also to our Leader, Mrs. Eddy, for this truth, which has helped me so wonderfully. — *Herman Mickelson, Milwaukee, Wis.*

OVER a year ago a trouble which I had felt off and on for some time became so serious that I consulted a physician, who said it was an affection of the nerves in my right arm and shoulder. He also said that as it was of long standing it would take a long time to cure; but the remedies he gave did not relieve me. I could not sleep night or day, and besides being in an agony of pain my arm was helpless, the least movement causing terrible suffering.

I was in this condition for several weeks, until one day actual desperation rather than faith in the curative power of Christian Science led me to go to a practitioner, and during one treatment the pain and lameness nearly disappeared. Inside of ten days I was entirely cured, and have never felt the ailment since. Before I was treated I had long been interested in Christian Science, but had not believed it would cure great physical pain. Now I know that Christian Science can cure every ill, whether of mind or body. It is the greatest blessing that has ever come into my life.—*Ella F. English, Yonkers, N. Y.*

I HAVE long received freely the benefits of Christian Science without having voiced a word of gratitude, but I am indeed grateful, and grow more so as I understand better the meaning of the word. I hardly know where to begin to count my blessings, as Christian Science is a constant help to me. A year ago I was healed of severe eye trouble which at different times had caused me great suffering. One specialist said that my eyes were in a most serious condition; another, that in a short time I would become blind, and that he could do nothing for me.

After taking up the study of Christian Science, I asked help from a practitioner, and I very gladly testify that in three days' treatment I was perfectly healed, even laying aside the glasses which I had worn for ten years. I am truly grateful to God, also to Mrs. Eddy, who has brought us this truth which not only heals from sickness but uplifts us spiritually.—*Katherine Hale, Lexington, Ky.*

I HAVE felt for some time that it was my duty as well as a privilege to testify to the saving power of Christian Science as taught in the Bible and "Science and Health with Key to the Scriptures." From the age of sixteen I was a seeker for Truth, and had been a member of an orthodox church for several years when force of circumstances led me to unite with another denomination. There I became an active worker, and at times found much spiritual help and com-

fort, but never once in all those years did I ask God to relieve my physical suffering or feel that He could do so. I felt that if I lived rightly God would give me patience to endure the ills that flesh is heir to, and yet I spoke of God as a loving Father, and believed in a blind way the statements I made.

After trying several physicians, also different schools of medicine, I went to a hospital in order that I might diet and rest, but returned more nervous and depressed than ever. My physician had told me that the less medicine I took the better, and in fact he suggested that I try Christian Science. I however knew nothing of it and was very much prejudiced against its teachings. I was in such mental distress that I sent for my pastor, and told him that I felt God had forgotten me. He was an able minister and I felt sure of help, but he only said that when I felt so depressed I should say: "Though he slay me, yet will I trust him." This was the only text he mentioned to me, but it set me to thinking. I did not believe that the God I worshiped would slay me willingly. A tiny seed was sown, and when some weeks later a dear friend brought me a copy of Science and Health, I did not stop to argue, I put away my medicine and commenced to read the chapter on Christian Science Practice. I had little opportunity, but I read when I could do so, and in five days I was healed of a distressing stomach disorder. It is now more than three years, and I have never taken any medicine or had any return of the disease.

But the wonderful thing for which I rejoice today is that I have found a God who is "a very present help in trouble;" that I know "divine Love always has met and always will meet every human need" (Science and Health, p. 494); and that there is no real power apart from God. I have had many demonstrations of the power of Truth since I began my journey from sense to Soul, and though the way has not always been a primrose path, thanks to many kind friends and my own intense desire to know the truth I am daily being freed from both physical ills and mental idiosyncrasies. Now that I have had the privilege of class instruction, I hope to do good work and to be able to help others find that truth which makes men free.

When I attempt to express my gratitude to Mrs. Eddy, the Founder of Christian Science, words are inadequate, but I hope to live so that I may be deemed worthy to bear the name Christian Scientist. — *Edwina M. Waddill, Springfield, Mo.*

I REALIZE as never before that unto us a Saviour is born. When we realize the all-power of God, this realization lifts us out of the pit of despair and death, into life, peace, and happiness. Two years ago, Christmas found me walking in "the valley of the shadow of death," suffering from a disease which our physician and the state board of health pronounced malignant, and which these physicians claimed was incurable.

When almost the last ray of hope had gone, kind friends came to my rescue and asked me to try Christian Science, which I had always con-

demned. I had even said that if there was any power in it, it was the work of the devil. But as a last resort I decided to try Christian Science, so I went to Indianapolis and secured the help of a practitioner, who assured me that there was help for me; that there is nothing impossible with God, and that it was not His will that His children should suffer; that we should cast all our cares upon Him, for He careth for us. The Scientist then asked me if I would be willing to lay aside my medicine, and I said I would while taking Christian Science treatment. She then gave me a treatment, but that night, as usual, I did not sleep. I got up next morning, thinking to myself, "Just as I expected, there is nothing in Christian Science." I went back at the appointed hour for the second treatment, and told the practitioner that I had not rested any better than usual. She assured me that I would rest and sleep that night, and that I should know and understand that God is all-power; that He is Life, Truth, and Love. So I went away feeling much encouraged, and that night I did rest. I had the sweetest and most peaceful sleep I had ever enjoyed, and from that time I began to get better. I continued to take treatment for three weeks, and was entirely healed.

Words cannot express the joy that was mine, and since that time God has been our only physician. Often do I recall the familiar words of our hymn:

> Oh, for a faith that will not shrink,
> Though pressed by every foe,—
> That will not tremble on the brink
> Of any earthly woe.

True faith does not murmur or complain, but in the hour of grief or pain leans upon the promises of God. Since I have gained some understanding of Christian Science, we have been able many times to demonstrate God's allness or the power of Christ, Truth.

A year ago last Christmas my husband slipped and fell, injuring his ankle very seriously. He immediately declared the truth, realizing that God is an ever-present help in time of trouble, and when he started to get up the bone went back in place. He walked to the house, and did not even remove his shoe until evening, and in a short time the ankle was all right. Christian Science is the one great religion that appeals to us, because it is that which our Master taught when he asked his followers to heal the sick as well as preach the gospel; and for this understanding and the spiritual inspiration which it brings, we are more than thankful to God. We are also grateful to Mrs. Eddy for restoring to the world the seamless robe of the Master's teachings.—*Mrs. B. F. Kline, Loogootee, Ind.*

It is with feelings of love and gratitude for the clearer understanding of God's Word which I have gained through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I write this testimony, in the hope it will help some one else who may be groping in the dark as I was until Christian Science brought me into the light. It was indeed a revelation to me, for I had reached that mental state which knows no peace or rest. I was sick mentally and physically; I would go to church in the hope of hearing something

which would help me, but invariably came away hungry and thirsty, until I was graciously led by the goodness of God to a Christian Science church, where I felt that every word met my need, and that I had at last found the truth about God and His Christ.

For more than twenty years I had been a sufferer from a supposed disease of the stomach, and was under the care of not a few medical men in different towns, who always showed me the greatest kindness, but never gave me any hope of ever being well. They said they could only relieve me, but not cure me. Eight years back, to add as it seemed then to my great suffering, during one of the attacks of illness a kidney became affected, so that I had to wear a support, to my great discomfort; but I was told by one doctor that I must never leave it off or I would have to undergo an operation. Five years ago, when to mortal sense I felt worn out, mentally and physically, I was through a dear friend mercifully led to the home of a faithful Christian Science practitioner, who kindly lifted me from darkest despair into the light of the understanding that God is Love. I had formerly believed that God sent me all the suffering for my good, in some way which I could not understand, but I now know that He was Love all the time, and that divine Love never sends suffering to any of His children.

In less than two weeks, spent in reading Mrs. Eddy's inspired book, I was able to lay aside the support, knowing that as God's child I needed nothing to sustain me other than the strength which He supplies, and from that day until now I have never experienced the slightest discomfort from having done so. Formerly I was afraid to take ordinary food, for fear of being laid up; but I now know no fear, and take whatever is put before me with a very thankful heart, praising God that He should have so blessed a noble, selfless woman that she was enabled to lead thousands from the darkness of a belief in every sort of error into the spiritual understanding of Life, Truth, and Love, and the peace which passes all understanding. I am now in better health than I ever remember from my earliest days, and words fail me to express my gratitude to God, also to Mrs. Eddy, for the many blessings which Christian Science has brought into my life, as well as to those dear to me.—*Mrs. E. Starbuck, Liverpool, England.*

Some time ago, our little girl was stricken with measles. A Christian Science practitioner treated her, and she progressed nicely without material precautions; but soon after this, ear trouble, an ailment particularly alarming to me, presented itself. I had once worked in the office of a noted specialist and had witnessed many operations for this condition, which I dreaded extremely because of the danger, suffering, delayed healing, and expense. Understanding very little about Christian Science, I entertained many doubts of the wisdom of my course, but was deterred from calling upon *materia medica* by the knowledge that God is just, and would not punish us for an honest desire to serve Him in His own

appointed way, but would show us our mistake—if mistake it were—before it was too late to remedy it. This thought was greatly strengthened by the tactful wisdom and serene faith of the practitioner, and our reward came quickly. The pain lasted only long enough for us to call the practitioner's attention to it, the swelling and inflammation were speedily reduced, and the offensive discharge continued less than a week. The ear became entirely normal without any so-called cleansing agency, and was not even kept from exposure to the keen winter air.

Neither our own nor the practitioner's work ended with the physical healing, but has continued until marvelous new fields of work and study, wonderful vistas of Life, have opened out before me, and I can indeed be grateful to God, divine Truth, and to each channel through which this truth has flowed to reach me.—*Sada B. Cushman, East Oakland, Cal.*

Over two years ago, I was greatly prejudiced against what I thought Christian Science to be. I had been ill for some years, with a severe stomach trouble, nervousness, despondency, and many other physical ailments. I was discouraged, tired of *materia medica*, and did not know where to look for help.

At this time I received word from the West that a Scientist friend of ours was coming to visit us. I said to my daughter that I was glad she was coming, but that I did not want her to talk to me about Christian Science. She had been with us only a few days, however, when I poured all my troubles into her ears. She told me that I could be helped through Christian Science, but still I would not give in, although I began to wish that I might be healed. I read a little in Science and Health, but was very careful not to let any members of my family see me doing it. I did not understand it at first, but had faith that if others could be healed, I, too, could be.

One evening at dinner I said to my friend that I wished I could eat some of the nice food, but that I had been on a strict diet so long I was afraid to do so. She told me that God never made anything which would harm His children, and that food could have no power over man. All my fear of food was destroyed then and there; I ate what I wished, enjoyed it, slept better that night than for months, and felt splendid the next morning. I did not understand for some time how I had been healed, but felt that God's hand had been outstretched.

The day before my friend left, I asked her to get me a copy of Science and Health, which she did, and also brought with it the Christian Science *Quarterly*. Through the study of the Bible and our text-book I have learned that God is Truth, Life, Love, and the source of our health. I also felt that it was God who had led this friend to me, just when I needed help, and through her understanding of the truth and her declarations of God's goodness and power, I had been instantaneously healed of the stomach trouble. Since then, one by one, many ills have vanished from my consciousness. I have been healed of asthma

through the faithful work and guidance of a practitioner, and a case of poisoning of my foot was healed in one treatment.

I am most grateful for even the little understanding of God which I have gained. Since taking up Christian Science we have had many proofs of the ever-presence of divine Life in our home. The Bible is a new book to me; "Science and Health with Key to the Scriptures" is rightly named by Mrs. Eddy, who has shown us the way in this age. I am grateful most of all to God, then to our dear Leader, and to all who have kindly and lovingly helped me to find the way.—*Luella Curry Baker, Toledo, Ohio.*

[Translated from the German]

I CANNOT withhold my expression of deep gratitude for the inspiration and the healing which have come to me through Christian Science. For ten years I suffered from a severe nervous trouble and had been successively under the care of various physicians and medical authorities, yet there was no improvement; on the contrary, my suffering increased with every year. In July, 1909, I became very ill, and an affection of the heart manifested itself. The physician in attendance, who greatly doubted my recovery, after several months' treatment advised me to go to a watering-place as a last resort. I did so, and underwent a six-weeks course of treatment, at the end of which the physician himself seemed to think that it had not produced the desired effect, and therefore prescribed another course to complete the cure. After my return home my superiors sent me for examination to a physician of high repute, who expressed the opinion that it would be impossible for me ever to resume my duty; whereupon I was notified that I would be pensioned off before long.

At this time I heard of Christian Science, and I attended the meetings and services regularly. I was so much impressed by the testimonies of healing which I heard at the meetings, as well as by the reading of *Der Herold* and other Christian Science literature, that I decided to call upon a Christian Science practitioner and apply for treatment. My request was readily complied with. I now put all my trust in God, and the power of Truth soon became manifest in my case. Some three months later another examination was made by a medical authority upon my request, and I was pronounced fit for service. I entered it again, and for the past ten months have filled my position without experiencing any marked indications of my former troubles.

My wife had also had considerable medical treatment on account of stomach disorder and headaches without being benefited, and it seemed impossible for her to do laborious work without much inconvenience. She would also be seized with headaches and feel ill while on short railway trips, but through the study of Christian Science she was freed from all suffering in six weeks, and is now able to perform heavy work without any ill effects whatsoever. She was recently on a seven-hours railway trip without experiencing the slightest inconvenience. Our youngest boy

had rickets at the age of three, and the physician advised us to have splints applied. The boy had so little strength in his legs that he could not walk even short distances, and had to be drawn about in a carriage up to the age of four and a half; but after we had been in Christian Science for three months, he was able to walk long distances and we did not use the carriage any more.

We are sincerely thankful to God for the great good that has come to us, and grateful also to our revered Leader, Mrs. Eddy, for having given us this teaching which leads us to discern the nature of God as Life, Truth, and Love.—*Max Foerster, Berlin, Germany.*

A SENSE of gratitude prompts me to say that Christian Science brought me my first glimpse of anything certain in the way of happiness and health. It immediately gave me a fixed thought-basis, from which intelligently to work out what we call "life's problems," which then seemed desperately complex. Hope succeeded mental despair so promptly that at first it seemed too good to be true. I learned later that all trouble is too bad to be true, and can be dispelled. Nearly four years of glad and diligent study, a study still pursued, has brought me practical help in every need of every day, and a deeper conviction of its truth.

I first entered a practitioner's office by seeming chance, with no knowledge of or interest in Christian Science, with no faith in its power, and with only a half-contemptuous willingness to try anything that might alleviate the misery and physical pain which I suffered. During that first treatment a pain in my side which had been almost constant for two years disappeared and has never recurred; and from the first few sentences of loving explanation I knew I had found the satisfying philosophy I had vainly sought in books and conversation. I worked the remainder of the day, went home at night with a borrowed copy of Science and Health, read until nearly morning, and realized that here was the religion I had failed to discover in or outside of dogmatic theology,—a religion based wholly on the Bible, which it interpreted logically, and which, when I most needed it, fulfilled its promises to save from misery, mental and physical.

After about two weeks of daily treatment, with explanation of the Principle, and while reading the textbook with avidity, I was cured of a serious kidney trouble for which I had long been dieting and taking medicine. It has never returned, and from the first I ate anything that others ate. Without especial treatment, constant throat difficulty, a sequel to an illness in childhood with frequent later attacks, disappeared. In a few days I forgot and have not since needed the glasses to which three good oculists had given me a life sentence. The sight of my left eye, which had been so injured in childhood that without the other eye I could barely read the headlines in a newspaper, is gradually returning. I use my eyes constantly, reading and writing many hours daily and without strain. Though Christian Science is by many

said to be useful in nervous troubles only, it is interesting to record that my nervous trouble was last to yield, though suffering from it has ceased. I gained considerably in weight within three months, and was stronger and more enduring in every way. Always tired before, I now hardly know what weariness is.

Here I wish to say that I acknowledge much conscientious and loving attention from physicians who were personal friends as well as able practitioners, who did their best for me and often relieved me. Doubtless they all are generous enough to be glad that I am entirely well and that in the rare case of becoming ill I can quickly receive the needed help without having recourse to material methods. After beginning to read Christian Science, a new world of thought immediately opened up and caused the greatest change in me. Fear and anxiety lessened. I became happier, quieter, able to see and correct old faults of disposition and temperament, some of which yielded at once. Others are harder to dislodge, but are disappearing as I correct my thought. This new thought-world was further opened and made practical in its unfoldment of truth, by class teaching, which brought a yet deeper understanding of the positive, scientific, applicable Principle by which all human problems can be solved.

I had no really good thing, no pleasure, that has not been deepened and made keener by this study. Nothing worth keeping has been subtracted from my thought, but much has been added to it. Reading had always been my refuge and consolation, my one unalloyed delight, but never have I enjoyed any other book as I have Mrs. Eddy's "Science and Health with Key to the Scriptures." The exalted and exalting beauty of the thought, the beautiful, almost austere simplicity of the language, the sure way of escape it offers from all "the ills that flesh is heir to," grow upon the understanding, and bring a new and better appreciation and comprehension to reading and study in any line. It lifts thought to its full stature, shows it its own domain, man's inalienable power over every condition and circumstance through the truth of being.

Mrs. Eddy's discovery of the power of Mind, and the unvarying scientific rules she has found for its application to any need of any person willing to use or have it used in his behalf, is cause for real thankfulness to me each day. It gives confidence in continuing to overcome wrong in myself, slow as the process may seem. And it means something to have the power and beauty of the Bible unlocked so that "he who runs may read," it means gladness to find what all medicine and religion and philanthropy have long sought vainly, to have real, unfailing, practical help, not merely sympathy, to offer a friend in sickness or grief, want or perplexity.—*Jeanne O. Loizeaux, Des Moines, Iowa.*

I HAVE many times wished to write of my experience in Christian Science, especially of my first healing, because it may prove of great benefit to some one who is seeking earnestly

to be rid of "divers diseases." In 1896 I was advised to go under an operation for what was pronounced a malignant growth which was very painful, having spread rapidly from the first. The operation proved to be a serious one, and so great was my dread of the disease that before I was able to sit up I began to fear a return. In about a year I was again a patient in the hospital, my condition being far more severe than when I was first afflicted, as the deep-seated growths made the second operation very dangerous. In 1898 a third operation was said to be necessary, and as I believed that without the operation I must linger and suffer, death seemed preferable to years of agony in this condition.

Upon arriving home I found that a niece had been healed in Christian Science. I had heard of this faith, but did not believe it could help me. When, however, I learned how completely she had been healed, I asked her if she thought Christian Science could prevent the return of disease. She replied: "Yes, if you take up the study of it. In 'Science and Health with Key to the Scriptures' by Mrs. Eddy you will find just what you want to know." I told her I should like to borrow her book and read it, so she gave it to me gladly and I began to search earnestly for the knowledge of God that heals.

I understood but little of what I read, but thought that if others could get the truth I would persevere and gain all I could. For several weeks I read faithfully, when suddenly I was reminded that I had no pain, and could not remember when I last felt it. Upon examination I found that the manifestation had entirely disappeared. My joy was unbounded, and the desire to know more of this wonderful truth was my only thought. No one knew of my trouble, and I said nothing about it at the time, for fear it might return. This was in 1898, and there has never been the slightest evidence of it since.

I am indeed grateful for the deliverance from physical ills, but the spiritual understanding of the Bible that has come through the study of Science and Health is infinitely more to me. It is the dearest of books as studied in the light of Christian Science, but before I could not read it, for I did not understand it. Can any one wonder that I love Mrs. Eddy? My desire is to make my life prove that I am worthy the name of a Christian Scientist! Divine Truth is my All-in-all, and has been for twelve years.

Acute lung trouble, a sprained ankle, and various other ailments, have yielded quickly to this truth, and nothing can ever cause me to doubt the ever-present power of God. To Him I give praise for having sent this truth to the world through His faithful messenger of good tidings, Mrs. Eddy.—*Mrs. Marie C. Sleek, Kansas City, Mo.*

I WISH to bear testimony to the healing power of Christian Science. I had been a great sufferer from a serious stomach trouble for more than forty years and was afraid of everything I ate. I had also suffered from headaches, neuralgia, and bronchitis; I had sore limbs and feet,

so that I could scarcely walk, and a growth had been on my stomach for twenty-seven years.

After years of medical treatment and the suffering of agonies while under the care of many physicians, they all told me there was no help for me. Then I turned to Christian Science. Over two years ago I was near a nervous breakdown and completely discouraged; so I went to Boston to see my daughter, who had been healed through Christian Science, and asked her to take me to a practitioner. In one week's treatment I was perfectly and completely healed of all these miseries, and even more which I have since found were completely annihilated. I have not had any return of any of these ills since the first week's treatment.

I am thankful for Science and Health, which has unlocked many passages of Scripture that I never understood before. I am thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for the healing that has made me every whit whole. —*Mrs. Henrietta A. Van Slike, Florence, Mass.*

SPECIAL ANNOUNCEMENT

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on all subscriptions outside of United States territory will be as follows: For Canada, *Journal* $2.25, *Sentinel* $2.45; for all other countries, except those to which the domestic rate applies, *Journal* $2.65, *Sentinel* $2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912. An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN Science and Health (p. 233) Mrs. Eddy writes: "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil." The standard here set for her followers is the one which Mrs. Eddy herself maintained, ever tending and fostering the seed of Truth and encouraging its growth toward the fulfilment of the vision vouchsafed her—the time when the restoration of the Christ-healing would be universally acknowledged and accepted and the peace and harmony of God's kingdom firmly established in the hearts of men.

The Christian Science periodicals have had a significant part in the dissemination of the truth discovered by Mrs. Eddy, the scientific law which governed the works of healing wrought by the Master, and in the rich abundance of today we sometimes fail to remember how great is our indebtedness for the wise foresight of the Leader under whose guidance the evolution of these white-winged messengers of the "fruit of the Spirit" has been accomplished, and how many sorrowing hearts have been comforted, despairing ones roused to new hope and life, as they have gone forth on their world-wide mission of mercy.

Doubtless there are many among our readers who, as they open this first number of the thirtieth volume, will go back in thought to those precious first issues of the *Journal*, and

recall how much their coming, radiant with hope and cheer, meant to the students of those days. Few of our readers need to be informed that Mrs. Eddy not only established the *Journal*, but that for a number of years she was its proprietor, publisher, and editor. It seems incredible, with the multitudinous demands on her time, that Mrs. Eddy could have carried on such an undertaking, but the need and importance of this aid to the cause was so impressed upon her that, writing editorially in an early issue of her reasons for establishing this magazine, she says that it "has become a necessity," because, as she goes on to explain, "further enlightenment is necessary for the age, and a periodical devoted to this work seems alone adequate to meet the requirement." Then, in conclusion, she strikes the key-note whose reverberations found expression as the years went by in the outgrowths from this parent magazine, the *Sentinel*, *Herold*, and *Monitor*, successively organized to meet the varying and increasing needs of the field. She writes: "If we can aid in abating suffering and diminishing sin, we shall have accomplished much; but if we can bring to the general thought this great fact that drugs do not, cannot, produce health and harmony, since 'in Him [Mind] we live, and move, and have our being,' we shall have done more" (Miscellaneous Writings, pp. 4, 8).

It is upon these lines that the *Journal* has been conducted during the twenty-nine years of its existence. During all this time it has been and is today the purpose of the articles which appear in this magazine, to point the reader to God, good, divine Mind, as the fountain-head of all wisdom, all knowledge, all power, and to quicken the individual consciousness to a clearer comprehension of man's relation to this God who is Love, Life, and Truth, as taught by Mrs. Eddy in Science and Health. It has been the constant aim of the editors to impress upon the readers of the periodicals the necessity for individual effort and individual demonstration of the omnipotence, omniscience, and omnipresence of divine Principle, if they would see the kingdom of God established "in earth, as it is in heaven." Our Leader, throughout her writings, has always urged upon her followers the need for individual effort and individual consecration, and in this she

has followed in the footsteps of Christ Jesus, who said, "Seek ye first the kingdom of God," and then emphasized this command by the further declaration that this kingdom is "within."

It is, therefore, in furtherance of the work inaugurated by our Leader, in the spirit of progress, that this number of *The Christian Science Journal* goes forth to the field in its new setting, "clothed upon" with the grace, beauty, and usefulness befitting this magazine so dear to Christian Scientists everywhere. The enlarged page with its clear letterpress can but commend itself, for it has made possible and practicable the addition of a new department as a special feature of the *Journal*, it being deemed fitting that a concise history of the growth and progress of the Christian Science movement through the establishment of The Mother Church and its branches during a little more than three decades, a growth and progress unparalleled in religious history, should be preserved in this, the official organ of the movement. The history thus preserved will be in the form of impersonal narratives of the small beginnings of consecrated service to the cause which have led to the permanent establishment of the Christian Science church as an energetic, living force for good in so many communities throughout the world. It is planned to present in forthcoming numbers the history of at least four branch churches each month, the intention being that each group selected shall be representative of the evolution of this healing truth as interest in its teachings has broadened and deepened,—an interest in and loyalty to the cause and its Leader which can but increase as future generations realize more and more clearly how great a boon has come to humanity through this Science.

ARCHIBALD MCLELLAN.

IN no respect, perhaps, is the teaching of Christian Science more significant to the advance of religious thought, than in its statement of the nature of evil. Considered from the human point of view, the problem of evil seems to have compassed all times, places, and events, and to have secured the service of all that selfishness and fleshly appetite, the love of power and the pride of life, stand for. More than this,

the most destructive and disastrous manifestations of evil have begotten in many the false impression that they are the phenomena of a cosmic order, an expression of the infinite. They have acquired the habit of thinking of it as supported by law, and they therefore regard it as practically irresistible.

Again, the responsibility for earthquake and flood, for the fangs and ferocities of the jungle, and especially for that so-called law of heredity which in human belief explains so many ills, seems to be separated from the determination of men, and they have therefore been attributed to God, a fact which begets a yet greater confusion of sense, for who would presume to strive against a divine provision or call that evil which the Lord hath ordained? It is not surprising, therefore, that even professed Christians should be tempted betimes to paraphrase Hamlet's soliloquy, and wonderingly say, "To struggle or not to struggle, that is the question."

There is yet another fact which adds to the uncertainty and discouragement of those for whom the Scripture has not yet been illumined by the study of Christian Science, namely, what seems to them the contradictory nature of the teaching of the Bible respecting the true way of opposing evil. In many instances the Old Testament leaders asserted that they were divinely authorized in counseling its resistance by material means. In other instances the profitlessness and wrong of this course was declared, and Israel was urged to rely wholly upon the presence and power of God, if they would triumph over their enemies. In the case of David's resistance to Goliath the two methods seem to have been combined, and the divine approval, as Israel believed, was registered in the astonishing issue of the struggle. Nevertheless, Christ Jesus specifically taught his disciples to put up the sword. They were not to resist evil by the world method, but to commit their protection and safety to Him who cared for the sparrows, and who was able to keep them "unto everlasting life."

It can but be apparent that ignorance respecting the nature of evil must lead to stumbling in the effort to overcome it, and it is just here that the understanding of Christian Science begins to correct and inspire human thought. The moment evil is recognized as the opposite of good, the negative or antipode of the positive of reality, we begin to

see clearly that they are unrelated, that they can never be either at-one or at-war. Truth must forever condemn and banish error, hence the question of its resistance becomes a matter of conformity to divine law. Moreover, the recognition of the infinity of God, good, immediately awakens the perception that in the absolute there is no resistance of evil, for the reason that there is no consciousness of evil, and the only struggle there is or can be is that which is experienced in the human consciousness. The battle to which St. John referred in his declaration, "And there was war in heaven," was not fought in the realm of Spirit. It was the struggle of spiritually awakening consciousness with the sum and substance of evil, namely, false belief.

To know evil for what it is enables us to understand the Scripture respecting it, and the attitude of Christ Jesus toward it. Having the human nature, he knew the human struggle, and the story of the way he mastered evil presents the world's great "Ensample" embodied in the epic of the ages. When tempted by the devil and assaulted by men, he stood upon the fighting line in the most eventful battle of history, and armed with the truth he won a glorious victory. He was illustrating the right way to resist evil. It is the way of Love and right reasoning. In this way he ever walked, and though he cried "It is finished" upon the cross, even there he was triumphant and proved, forever and for all, the eternal supremacy of good.

That the Christ-way of resisting evil was to be the Christian way, who can question? and that it is practical is being proved by every true Christian Scientist. In using the weapons of militant warfare men may say that they are simply pitting a stronger force against a weaker, a process which explains for them the overcoming of Christ Jesus; but those who accept the infinity of God, of Truth, know that the only thing to be resisted is the seduction of false material belief. Evil, all error, is to be overcome by truth knowing and truth doing, and evil's assault may thus become a stimulus to the activities of virtue.

Material sense is averse to the rule of this right idea, and until we have reached a higher plane of spiritual demonstration, the resistance of evil through the appeal to and en-

forcement of just and equitable law may sometimes be the best belief that we can utilize. Moreover, in matters of controversy which do not involve vital things, the spirit of patience and unselfish concession, the compromise of a possible agreement presents the wiser course. It is impossible to impose the ideal upon mortal thought; it can be honored and obeyed only when it is loved. We can, however, always be loyal to our ideal, though we may have to wait a long time to see it actualized.

JOHN B. WILLIS.

IF there is one thing more than another which calls forth the admiration of all men, it is the calm courage which bravely faces danger and difficulty and endures without murmuring the buffetings of adverse fate. Without characters of this type, the pages of history would be barren of any real interest to the one who desires inspiration for true living, and the wonder is that so few of those who are thrilled in the records of others' heroism are themselves willing to take the steps which lead to a place among the immortals. Certain it is that no one can ever reach it who is swayed by egotism or personal ambition. The one who is thus moved may indeed start out to do great things, but ere the goal is reached he is likely to perish from self-pity or turn ignominiously back to join the common herd of those who would rather enjoy themselves than dare and do.

No nation could have a history worth writing if it had not had men who strove against heavy odds for the good of the nation, whether they were called Christians or pagans, men whose greatness consisted in the willingness to give themselves without reserve to a cause which they held to be holy. In loftiest strain a great poet contrasts the dead kings of Egypt, sleeping in a "nameless pyramid," with the noble Greeks whose selfless deeds immortalized "the mountains of their native land," where the muse of history points to "the graves of those that cannot die."

It is, however, to the pages of Holy Writ that we turn for the records of heroism which most readily relate themselves to our own possible achievements, and as we do this we find ourselves "compassed about with so great a cloud of witnesses" to man's divine possibilities that we are, for the

moment at least, ready to "lay aside every weight" which would impede our progress on the march toward universal freedom. As we ponder the career of Moses, the great Hebrew leader, we have a picture of one who turned his back on luxury and learning, with the possibility of a throne, that he might find, in knowing Spirit and spiritual law, the true way to establish righteousness on the earth. Of him Christ Jesus said, "Had ye believed Moses, ye would have believed me: for he wrote of me." His vision of the Christ enabled him to endure bravely till the veil of sense was taken away, and immortal being at last unfolded in the demonstrations of Christ Jesus for the people whom he led and loved. At a later day, Paul, the intrepid follower of Christ Jesus, gave to the world, in his own splendid heroism, an inspiration which might last to earth's latest hour, it would seem. Here is part of the story of his human endurance: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." There is however no trace of self-pity in Paul's comment upon these experiences; rather does he say that he glories in them because of his triumph over the flesh.

When we think upon the earthly experience of Christ Jesus we may well recall Pilate's words, when the great Teacher stood before him: "Behold the man!" Yes, behold the man, wearing the crown of thorns with calm dignity and divine majesty; behold him at any hour, from the manger cradle up to the ascension, ever enduring the "contradiction of sinners against himself," and this, "lest ye be wearied and faint in your minds." And what was it that upheld him, humanly speaking? We read that it was "the joy that was set before him,"—the joy of knowing that through his redemptive work, and his teachings, when they were understood, all men would know the Father as he knew Him, would overcome all the evils of mortal belief,—sin, and disease, and then "the last enemy." For all that he did, for what he was, and because he endured "unto the end," we crown him with loyal love and measureless gratitude.

As we think upon our debt to Christ Jesus, we who have awakened to the full meaning of Life in Christian Science remember the dark days when in our sorrow and suffering we were told that his most vital teachings were not for us of this age; that we must seek relief from senseless matter, and failing to find it therefrom, look for release beyond the grave. And then came to us the divinely inspired message of Christian Science, healing, saving, cheering; establishing us in the truth so that we can hold to the Master's promise and are assured that, though heaven and earth pass away, eternal Truth, the divine Comforter, will remain with us forever, revealing the realm of Spirit that endures.

As we assimilate the message of Christian Science, we become conscious of what we owe the messenger, the one who in our own day was willing bravely to bear all things that the priceless treasures of Truth might be ours to have and to hold. In measuring our obligation to Mrs. Eddy, we think reverently and gratefully of the spirituality needed to discover the truth of being, and the courage required in order to uncover the errors of mortal and material belief. Both by precept and example she showed us how heroic it is to endure unto the end of error, and how contemptible it is to indulge in self-pity when we are called to do brave service in a great cause. To quote her own words, "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes" (Miscellaneous Writings, p. 177). Then she asks, "What will you do about it?" And Truth awaits the answer of each one of us at every turn of the way and every hour of the day. Who can tell how much depends upon the faithfulness of just one of us, "one of the least of these my brethren"? It is said that a young lad once saved Holland from inundation by the sea when through the long cold night hours his hand stopped the inflow of waters through a tiny break in the dyke. The promise of the Christ is, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; . . . and I will give him the morning star."

Annie M. Knott.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXX MAY, 1912. NUMBER 2.

CHRISTIAN SCIENCE: THE NEW BIRTH

A LECTURE DELIVERED BY BICKNELL YOUNG, C.S.B., OF THE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., MARCH 21, 1912.

THE healing of disease through spiritual power, although manifestly a good thing for the human race, has not generally been accepted without resistance. Mankind has been educated along material lines. Even what is called spiritual education or religion has generally been so associated with materialism and so tainted with material views as to throw the preponderance of belief and confidence on the material side. Thus educated human beings distrust spiritual power, doubt if it can be made available, and either are prone to ascribe to some material or semimaterial influence those "signs following" which Jesus advocated and illustrated, or to disbelieve them altogether.

Christian Science teaches how one can learn to place complete reliance upon spiritual truth, and because it does this it is revolutionary. It shows clearly that commonly accepted views tend to perpetuate fear, and that even the pride which often prompts the rejection of Christian Science is but a product of fear. It shows that the attempt to reconcile spiritual truth with material theories and experiences is illogical upon its face. Such attempts are always associated with fear, because they inculcate limitation. No one would be afraid if he knew he could prove the nature of infinity. If he be envious, it is merely because his false education and the result of it in his experience and observations make him think that he is losing or lacking something because somebody else has greater possessions than he himself. When one learns how to rely upon spiritual power, he no longer distrusts it. Educated through Christian Science, one begins to let go his fear, which had found support only in those material or semimaterial systems incorrectly called science or religion.

Education and History

If the human race had been taught differently, it goes without saying that its mental attitude, and consequently its history, would have been wholly different. When human beings resist that which would deliver them from their troubles, it is not because of knowledge but because of ignorance, even though that ignorance be called knowledge. Indeed, the history of the race shows that what is considered to be the learning of one age is ignorance to the next age, and in that way we see that mere human learning has no definite principle or basis. In the time of Jesus the people who persecuted and finally crucified him were swayed, not by understanding, but by fear, induced by ignorance. We all agree upon that now, because the perspective of history makes the whole situation clear. We do not blame those people, if we are wise, but we see that their tendencies, their passions, their prejudices, were the result of a long train of environment and so-called education, and that really we must place the blame or the condemnation not on them, but on the evil which, because of their lack of opportunity to know any better, actuated them. Showing thus the impersonality of evil, Christian Science teaches us to remain unmoved in the face of opposition, which sometimes takes the form of senseless condemnation.

In the Christian Science text-book, Mary Baker Eddy, the Discoverer and Founder of Christian Science, briefly summarizes the whole objection to reliance upon spiritual power in the wonderful sentence, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (Science and Health, p. 28). She even says that it was this condition of mixed thought and the fear resulting therefrom which brought about the crucifixion. Human beliefs and opinions swayed people then as now, and were as firmly entrenched then, in the measure of their development, as now, and were outwardly even more violent, because of the different conditions in that age of human history.

To Save All

Mrs. Eddy points out the fact that Jesus came to show all men the way of salvation, including those who rejected him. He recognized the nature of his mission to be universal. He knew that his understanding of God must inevitably save his enemies quite as surely as his friends, and, further, recognizing that in the elimination of evil, Truth makes no distinction as to persons or their seeming faults or virtues, he refused to yield to resentment, even under unparalleled temptation, and was able to see and declare the impersonal nature of evil in the words, "Father, forgive them; for they know not what they do."

The power which actuated him and constituted the incentive of his endeavors he knew to be infinite, and he could not possibly associate it with a mere personal following. Indeed, his mission was not personal, neither did he exalt personality, either his own or that of other people, but, on the contrary, he constantly indicated the nature of divinity and the inevitable necessity for human beings to awake in the likeness of that divinity and find themselves, not material, but

spiritual. He perceived the truth so clearly and illustrated it so unfailingly that no succeeding age in the history of the development of the human intellect has ever produced a philosophy to compare with his teachings and example. He exalted spiritual truth to that pinnacle whence it shines through the ages as a beacon-light, guiding human reason and awakening ideals which constitute enduring realism. He declared that we should know the truth, and the truth should make us free. This truth was the power which he exercised. It was his real being. It gave him dominion over evil, enabled him to heal diseases of every nature, to save sinners and to raise the dead. It gave him dominion over his own existence and over his own body. It enabled him to raise his body from the dead and to accomplish for himself final deliverance from all material conditions in that event which is beautifully called the ascension.

This truth was not confined to his time nor limited to his own experience. It is perennial and infinite. It is the Christ which he described when he said, "Before Abraham was, I am." It is the Christ which he indicated in the words, "Lo, I am with you alway, even unto the end of the world." It was not a personal opinion nor a personal body, but it was his divine understanding, his oneness with God, which he repeatedly declared to be the Christ, though in so doing he aroused the enmity of material thought and belief.

Christ Ever Available

One of the most important points in the whole doctrine of Christian Science is this eternal, impersonal, ever-available Christ. A clear understanding of this point increases one's veneration and love for Christ Jesus and naturally increases one's faith in the present power of the same Christ to heal and to save. Jesus indicated that this Christ would appear more clearly to mankind and be better understood. He knew that human thought would have to awaken more and more until a complete apprehention of the divine nature, the Christ, should deliver mankind from every evil. Jesus promised the Comforter, even "the Spirit of truth," to abide with us forever. The word Spirit is used here in no mysterious manner. In the Bible it often means God, but it also means, in other places, understanding, and this is manifestly the meaning in the passage referred to. It is precisely the understanding of Truth which Jesus promised, and which he said should abide with us forever. This understanding, which proves itself to be such by unmistakable demonstration over disease and sin, is Christian Science. It is the Comforter, and it is leading into an apprehension of all spiritual truth. As of old, however, material theories held by us, through education and belief, struggle more or less against this new birth of understanding. Such an experience is not to be wondered at in view of our history and education. Christian Scientists do not wonder at it or resent it. They have learned in Christian Science not only the impersonal nature of that which saves, but also the impersonality of that from which we are to be saved, and they have also learned that the mis-

sion of Christian Science is to save even those who through misunderstanding may think themselves opposed to it.

Essentially Christian

Christian Science is essentially Christian. It is calm, peaceful, serene, and divinely secure. It resorts to no emotionalism to excite an interest in itself. On the contrary, it appeals through pure reason and logic to the very best in one's nature. It repeats the saying of ancient times: "Ho, every one that thirsteth, come ye to the waters." It does not ask you to believe, and I am not here to ask you to believe, in Christian Science, nor in anything, but simply to present to you those divine facts which are easily cognizable, and which are basic in an apprehension of the healing and saving power of Christian Science. These facts have always existed. They were indeed prior to Abraham or to any other person. They are one with God, and are necessarily eternal and infinite. Certain human conditions point to these facts, and the desires of the human heart especially indicate their existence. All normally-minded people wish to continue their existence. The desire for immortality is universal. It extends into what are called the lower forms of the animal kingdom, so that even the creatures under our feet try to prolong their existence. So universally is this fact recognized that it has come to be expressed as an axiom, "Self-preservation is the first law of nature."

It may be that here and there are people who, erroneously accepting the present existence as an indication of real life, object to the statement that the longing for immortality is universal. Nevertheless, the statement is true, for if one could understand how to make existence wholly desirable, then there would be no question as to the wish to prolong it. Christian Science is an assuring answer to this longing of the human heart. It brings to light the very nature of true existence. It shows that the legitimate desires of mankind are sometimes in the nature of a prayer, as Mrs. Eddy so beautifully indicates in Science and Health, and that these desires, when purified, are not unanswered. However unsatisfactory human existence may appear to be, yet it indicates a true and eternal fact, and that fact is real, harmonious existence.

Cause and Effect

There must be a cause for an infinite manifestation. We recognize that the universe is infinite, though we cannot pretend to comprehend that infinity. Yet even our conception of it, finite and necessarily inadequate though it be, shows that there must be a creator, an infinite cause, and the word God has been given by the religious world to indicate this cause and creator.

Generally speaking, mankind has recognized the reasonableness, indeed the absolute truth, of St. John's statement, "No man hath seen God at any time," which corresponds to other statements in the Bible, all indicating the right thought of God. Jesus still more clearly showed the true nature of understanding or worship when he said, "God is a Spirit:

and they that worship him must worship in spirit and truth" (Revised Version).

Human beings could never believe in God if they were to accept material conditions as real and final. There is no evidence of an eternal God in material conditions. An eternal God implies an endless being, or Life. The cause of the universe, the creator of it, must be that eternal Life. That eternal divine cause could not be expressed in any way contrary to its own nature; therefore, to some extent, human beings have been obliged to look away from material existence in order to entertain even a belief in God. Now Christian Science, calling attention to our own existence, logically leads us on to an acceptance of a divine cause, and shows us that the nature of this cause, being eternal, must be good.

"Infinite Good Is God"

The statement "God is good" is generally accepted but not generally understood. It means far more than is generally associated with it. It not only indicates the nature of God, but indicates God Himself. It comes to us more clearly, perhaps, when used conversely, and consequently Christian Scientists often so use it. The expression "Infinite good is God," gives a clearer meaning to the word God.

The whole object of religious education should be to arouse in human thought a right concept of divinity, and thereby enable human beings to apprehend the way of deliverance from evil. This way is the divine Christ, the correct knowledge of God. Now, recognizing that the nature of divinity must be eternal, and therefore wholly good, we see that God could not in any way entertain any evil. Evil, sin, and disease are the destructive elements of human experience. They do not belong to the divine nature; they never originated there. Any supposition that they did so originate is erroneous, for it would imply the necessity of an element of self-destruction in God Himself.

It is for this reason that Christian Science boldly announces this doctrine which is often unacceptable to ordinary religious thought. It does not find it necessary to ascribe sin and disease to God, either directly or by proxy, in order to account for them. Indeed it declares that primarily one does not need to account for evil. The first necessity is to get rid of evil, and that necessity being fulfilled, the one satisfactory explanation of evil has been given. Indeed there is no other way of truly accounting for or explaining evil. Even if a physician succeed in helping a patient out of his sufferings, any explanation which he might give of those sufferings is wholly valueless, the valuable part of his achievement being found in the elimination of the sufferings; furthermore, nothing so satisfactorily explains suffering as the destruction of it. It is so with everything. If a man hunger or thirst, you may explain to him forever the clamor of the nerves, without satisfying either his hunger or thirst; but feed him and give him something to drink, and at once there is a satisfactory explanation.

A sinner is often buffeted with the admonition to cease sinning, and in

the old way he was not infrequently told that unless he ceased sinning he would go to hell. Now he cannot go to hell, because if he is under the influence of vice and sin he is already in hell. All kinds of theological threats will not get him out, but the least measure of true Christ-knowledge will begin to do so, and herein is the vast difference between Christian Science teaching and ordinary theological views. Christian Science has no threats; it is not condemnatory. It takes the attitude expressed by Paul, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" and its whole process is not condemnatory but redemptive.

Facts All for Man

Now we need to see that there are no facts against us. The facts are all for us,—everything which God ever said about you and me; everything which God ever did to us or for us, is in the nature of blessing. From God there is nothing but blessing for the whole race. God knows nothing else, and as God is Love, God has nothing to bless us with except love. God could not curse, and He would not know how to bless us with some kind of punishment. We should remember that there could be no eternal existence to God if He could curse you or me or anything or anybody or take part in anything of that kind. God is Love, and that means health, for it means infinite being. In Him is found no trouble. Christian Science takes a radical attitude and urges all to assume the same. If one assume this attitude and maintain it in the face of the appearance of sin and disease, he begins to acquire a certain spiritual power over such experiences, a power which he never would have supposed possible had he not learned of Christian Science.

Redemption Here

Furthermore, redemption will not come about through the suppositious change of place. It is not necessary to go anywhere in order to be a better man or woman. So far as we are concerned, here is all the place there is, since it is all the place that we know, and we can see that if right here one could attain and maintain a perfect standard of thought and action, he could right here fulfil the rule which Jesus gave, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

All healing work and all redemption rest upon the fact that evil experiences are no part of the divine provision for man. The nature of the first great cause and creator is creative; God is always a creator and never a destroyer. No provision for destruction has ever been any part of His universe. So-called human life and material life and what we call the material world, all of which depend for the evidence of their existence upon the five senses and the conclusions drawn from observation through those senses, are involved in sin, disease, and death, and practically all of this is associated with that process which we call human life. When untouched by Christ, Truth, it has beginning and growth and decay and all sorts of vicissitudes and accidents and diseases, and

it culminates in what is called death; but true Christianity declares Life to be eternal, for Life is God. The awakening to this Life is a necessity in the practice and demonstration of Christian Science. The first steps are to be taken through an understanding of what Life is. At first they may only result in an improved condition of what we call human life; but, at any rate, they indicate the Life divine and the possibility of its achievement, provided these improved conditions be gained through the correct understanding of Life. Ultimately, all people who are in earnest in regard to true religion and true science will perceive this practical teaching and will begin to demonstrate it in their lives.

It is unreasonable to complain because Christian Science takes a radical attitude. It must do so, for the race cannot be saved by the prevailing tendency to compromise with evil. There is nothing in evil that we need be afraid of, and even if one were afraid, still less ought he to compromise with it. If one had an enemy whom he feared, he would not gain anything by compromising with such an enemy, but he would see that the best thing that he could do would be to try to circumvent him.

Our Only Enemy an Error

Christian Science shows that the only enemy we have is an erroneous sense of things. There is no truth in what is called an enemy. Throughout the Bible, and especially in the Psalms and in Isaiah and in the New Testament, we find this clearly indicated. Now Christian Science proposes to state these facts in such a way that humanity shall not only understand them, but that it shall find no possible way of escape from understanding them. This is a part of the wonderful value of Christian Science education. It not only convinces one of the truth, but brings the truth to light so clearly that it can never again be hidden or lost.

Unquestionably, in the light of pure reasoning, disease and sin are not natural experiences. They do not belong to a creation which is eternal, and which, because it is God's creation, is naturally blessed and completely satisfactory. The apprehension of this fact results in improved health. The process by which this improvement is brought about is always purely Christian. It is not the exercise of the human will, nor the endeavor upon the part of one mortal to influence mentally another mortal. Such practices are fraught with great danger, for a mortal may desire evil and may even think it good, because of lack of moral balance or judgment, and thus strive to accomplish evil results by means of mental treatment. All such so-called mental treatment or suggestion, or effort of brain or will, is wholly objectionable. Christian Science reveals the true nature of God as Mind, and declares that because there is one infinite God there is one infinite Mind. Mental influence, therefore, in its true nature, must always be holy and blessed, and in proportion as the one Mind is recognized will it be seen that there can be no other true mental influence than that of the one Mind, God. God is the only cause, and the only effect must be like the only cause. We can affirm the truth,

but we cannot imagine or mentally picture the effect, for to do so would be to assume the prerogative of God.

The nature of Christian Science practice is true and clear. We may discern it more fully when we remember that we understand God through thoughts which reveal God. St. John's declaration, "God is love," is the greatest that we can find in the whole Bible. People have recognized it to be beautiful, but until Christian Science brought its meaning to light, few perceived that it was practical; yet it must be so, for it is an idea, an infinite idea, an eternal idea. Although St. John perceived it and must have been spiritually-minded so to perceive it, yet we cannot ascribe it to St. John. It did not originate in St. John; it originated in God, and it has the power and presence of God. In proportion as this is understood, it illustrates humanly that power and presence. Observe the characteristics of this divine and infinite idea. It never began, it cannot be interrupted, it cannot sin, or suffer, or fear, or die. It is one with God. Observe also that an idea of this kind is easily entertained by us. In Revelation we read, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Here, again, we see the true nature of our divine inheritance. Suppose we could entertain exclusively those ideas which reveal God. Suppose what we call our minds were given over wholly to the understanding of the divine nature. Suppose that the divine thoughts which reveal God and which must originate in God were to constitute the whole of consciousness. In that moment would not immortality be found? and is not this what St. Paul indicated when he said we must put off mortality and put on immortality? Is there any other way by which we can put on immortality?

The Power of Truth

One may perhaps doubt the power of such ideas. He may wonder what effect they could have upon his body. This is because he is under the supposition that his body is something which cannot be touched by spiritual truth. What he calls his education has tended to perpetuate the ignorant theory that material remedies alone can influence or heal what is called a material body; but even material science has begun to destroy this illusion. It shows that matter is not real substance. Material science today virtually declares that matter has no natural, eternal existence. Material theories are constantly changing, and becoming in a way less material. At one time the atom was supposed to be the ultimate theory regarding matter. It was believed that all so-called material substances consisted of infinitesimal pieces of primal matter termed atoms, which were indestructible. Today, although atoms are supposed to be so small that they cannot in any way be seen or weighed, felt or smelt, or in any other manner cognized by the material senses, yet the advancement of physics has revealed the necessity for some theory more ethereal than the atomic theory, and consequently there has sprung up a further and what is called a much more reasonable explanation of matter.

It is found in the theory of the electrical ion. This, according to scientists, is not in itself a thing; it is a condition of force or energy. It is described by some as a vortex in the ether. Now the ether is a still more remote theory regarding matter. It has come to have much greater importance than it previously had, but according to all the rules by which matter is to be cognized or known, the ether does not exist as so-called material substance, for it has never been weighed or in any way cognized; it exists merely as a theory. Now a theory is wholly mental; therefore the latest explanation of the ultimate nature of matter may be summarized in the statement that the electrical ion, which is supposed to constitute the basis of matter, is a vortex in a theory; which, being wholly mental, resolves what we call matter into a mental condition.

Mrs. Eddy's Discovery

Many years ago Mrs. Eddy, the Discoverer and Founder of Christian Science, arrived at this same conclusion from a purely spiritual standpoint. She saw the nature of God. She saw that, as Jesus declared Him, God is Spirit; that the eternal must be Spirit, and could not be less than Spirit, otherwise eternality would be impossible. She saw that Spirit being the creator, the creation must be spiritual. She made this more clear by declaring that God is Mind; infinite Mind is therefore God, and the creation is a mental creation. She saw that the creation must be like the creator, therefore eternal, and that the condition which we call matter, being associated with evil of every nature,—sin, disease, and death,—was a false mental condition, a mental imitation of the real creation, and she consequently called the material world and material body, mortal mind. Science and Health teaches that the material body is the substratum of this false mentality.

Now if people believe that matter has natural indestructible entity, then it does seem impossible for them to understand how it can be influenced through Christ or spiritual Truth; but when it is recognized that what we call material bodies and material things are but conditions of false mentality, and that this fact is indicated even by the advancement of material science, then human beings must begin to see that such conditions can be influenced and corrected mentally.

What is called disease in human beings is but the result of unquestioned acceptance of material views. The disease and these views are humanly mental. The views of mortals regarding what is called matter, and the association of material conditions with the thought of health or disease, produce what are called the laws of health or disease. The understanding of God through Christ, Truth, begins to dissipate these fears and to annul these laws. It begins as the thought of a human being, it awakens the understanding which is the Christ-understanding, and it rejects the fear of disease and the so-called laws of disease by establishing the divine law. The fact that God never created any disease and that consequently there is not any provision for it, and that it has, therefore, no scientific nature and no nat-

ural existence or truth, is revealed clearly through Christian Science. Although one may apprehend this, he cannot, however, immediately prove it fully. The means by which he shall accomplish full salvation is brought to light, but human beliefs seem to yield somewhat slowly to the divine understanding. The flesh still wars against the Spirit, or the understanding; nevertheless, the warfare can result only in one way, and that is victory for Spirit.

Knowing the Truth

To know the truth is the way. Knowledge must have a beginning, yet to God, who is eternal, there is no beginning. A passage of St. John's gospel shows the true way for mortals: "In the beginning was the Word, and the Word was with God, and the Word was God." At first the wonder and glory of the true idea of being is so exalting as to make one almost forget its practical value, but to awaken to the practical nature of the divine idea is the new birth,—a birth which has no decay and no death, but only eternal maturity.

Truth has always existed. It was fully demonstrated in the life of Christ Jesus, but the demonstrable understanding of his gospel which he demanded and predicted in the words, "Ye shall know the truth, and the truth shall make you free," was a discovery. That discovery was made by Mrs. Eddy in the year 1866. It enabled her and her immediate students to heal disease which had previously been accounted incurable. In the succeeding forty odd years of Christian Science practice, similar results have been accomplished in tens of thousands of instances and in various parts of the world.

Mrs. Eddy discovered Christian Science for the simple reason that she was able to do it. To be the discoverer of a science that no teaching (outside of the spiritual meaning of the Bible) has ever hinted at, demanded the highest altitude of discernment and apprehension. That it was not discovered by some one else or along the lines of ordinary theological instruction should not seem strange to us in view of human history, for few great events have happened exactly according to anticipation, and few discoveries have been made by those of whom they were expected. Even when Jesus of Nazareth appeared, he did not come according to the expectation of his race, and was consequently not generally accepted by them. That men and women who have accomplished great things should generally be more or less misunderstood, and not infrequently slandered and maligned, is not so strange when we view the career of Jesus, who did nothing but good upon earth, and yet, as prophetically described by Isaiah, "was despised and rejected of men."

In the teaching of the practical application of his gospel to humanity, Mrs. Eddy has fulfilled the highest mission, that of a true Christian. Indeed, pure Christianity was the ideal she entertained from the very beginning to the end of her career. She was an unselfish, consecrated, noble, and wonderfully gifted and spiritually-minded Christian woman. She not only discovered Christian Science, but gave to the world her book "Science and Health with Key

to the Scriptures," whereby mankind may learn the spiritual import of the Holy Scriptures and gain the knowledge and power of Christian healing.

Increasing Strength

It is for this reason that today Christian Science stands stronger than ever, though the great Leader of the movement is no longer personally at the head of it. Indeed, she knew, and prophetically said, that it would need no personal leadership, for the divine Principle perceived and demonstrated in the hearts of Christian Scientists throughout the world constitutes the true leader which can never change or pass away, and which is revealed to men and made practical through the teaching of Christian Science.

Our first steps must be by means of the process or *modus operandi* of Christian Science, and we have to continue in that way—we know not how long. Eventually thought will be so spontaneous that healing will be immediate. We can, in the mean time, affirm the true nature of God, declare that He never created any disease, that consequently disease has no creator and no cause, and does not exist nor continue by virtue of law. We can affirm that the same Christ which has always saved from sin and disease, saves from sin and disease now; and that this Christ is as available to us today as it was to Jesus and his disciples centuries ago. We are not sacrilegious in this, but purely religious. We learn to rely upon God. We learn to recognize the divine power and to be guided and constantly controlled by the divine Mind or infinite presence which we call God. In this way we apprehend step by step the true nature of God, illustrate more clearly the Christ, and awaken more surely in the divine image. The promises of the Bible indicate this awakening. They have generally been supposed to refer to a future time and another place, but when the Bible is understood in the light which the Christian Science textbook throws upon it, one perceives that all of its promises might be fulfilled now.

One of the most metaphysical writers in the New Testament declares, "Now is the accepted time; behold, now is the day of salvation." Everything that is possible to God is a present possibility to His image and likeness. If thought is awakening as that image and likeness, if man is perceived to be the son of God, the image of Mind, the likeness of divine Love,—if no other thoughts or ideas than those which reveal God are permitted to sway consciousness or action,—then any good promise contained in the Bible may be instantly fulfilled.

Isaiah says, "The glory of the Lord shall be revealed, and all flesh shall see it together." In the Bible the word Lord is not always used to indicate God; it frequently means our highest conception of Deity, and as a further promise of the fruition of a change of consciousness from sin to holiness, from ignorance to understanding, Isaiah declares that "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

To postpone the fulfilment of these promises is contrary to science and fatal to religion. If we postpone them now through fear and belief, there is nothing to show that the experience called death would tend to make the fulfilment of them any nearer or more substantive to us. All views which tend to procrastinate deliverance from evil are erroneous. Anything which is true is true now, and it will not be any truer through any disastrous experience.

We see that the divine Christ is pure enlightenment. This is not confined to a place, nor is it limited to any period. This enlightenment is the fulfilment of every good promise in which the Bible abounds. If one were to give Christian Science a new definition, he might say that it is a ceaseless, importunate process of awakening. It declares to each one of us, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is this awakening and this arising from conditions of fear, false belief, and ignorance, conditions which are necessarily unlike Life, unlike God, which constitutes the mission of Christianity.

I do not ask you to believe, but to think on these things. If you find here something which appeals to you; if you see the true logic of what has been said, and the reasonableness and desirability of the doctrine which has been in some degree set forth, you do not even then need to believe it, but you need only to try it. Any person can find out for himself whether Christian Science is true, and this is all that we ask him to do.

The Bible shows clearly that the way of freedom which Jesus promised us and illustrated in himself is a mental way. In the Psalms we read: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Here we see indicated that which Mrs. Eddy refers to in the words "unity of Principle and spiritual power" (Science and Health, p. 470). The words "my Lord" clearly mean the Christ, which is Truth, and is necessarily the truth about God and the universe. This Truth was the mentality of Jesus, or what Paul describes as the Mind "which was also in Christ Jesus." It is this pure mentality or spiritual discernment that expresses the power and dominion of good. It is this that virtually sits at the right hand of God. It is this divine understanding or Christ (with you or me) which reduces evil to nothingness, according to the promise, "until I make thine enemies thy footstool."

Without any doubt the work is done within one's own consciousness. There it is that the "Lord [the right idea of being] shall reign forever." There it is that all enmity, and incidentally all enemies, are forever vanquished. There it is that enlightenment takes place. There is the place of redemption. Jesus said, "The kingdom of heaven is within you;" and in Revelation we read, "The gates of it shall not be shut at all by day: for there shall be no night there."

This state of pure receptivity is aroused by Christ, Truth, through some idea revealed and made practical in Christian Science. When it begins we should be awake to its far-reaching redemptive and healing pos-

sibilities. The right idea of everything is the truth about everything. It is that which Isaiah describes as "Wonderful, Counselor, . . . The Prince of Peace." It is that, and the resulting dominion over evil, to which the psalmist refers in the words, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

THE DIVINE SOURCE OF SUPPLY

SAMUEL GREENWOOD

THE question of supply touches each individual closely, for however favorably he may seem to be circumstanced there is always something which he believes is still needed to complete his satisfaction. According to the allegorical story of the beginning of the human race, this problem dates from the expulsion of mortals' first parents from Eden, and has continued to be a vital question for all humanity. It has remained unsolved by the majority of mankind because they have looked to matter for its solution, and there is no material solution for it. Moses, Elisha, and others caught marvelous glimpses of a law of supply transcending all material sense, but their works have been regarded as spectacular wonders rather than as normal evidences of a Principle which might be understood and demonstrated. In Christian Science there is unfolded this truth of spiritual being through Moses' discernment of which the Israelites were fed during the wilderness journey, through which Elisha stayed the widow's oil and meal from failing, and through which the Master fed the multitudes without adequate visible means. Though the student or disciple of today is but touching the hem of the garment of Jesus' understanding, he is learning by small degrees that the substance which alone can meet and satisfy human need is not matter but Spirit, and that only through spiritual understanding will the curse be removed which would doom mankind to earn their bread in sorrow and toil.

Probably the first impulse of the student in thinking of this subject is to define it in material terms. The universal belief in the power of money to do things disposes most of us to think lightly of this problem so long as we have a satisfactory balance at the bank, or some other visible means of supply. But the pitiful inability of matter to meet the deeper need, the absolute helplessness of wealth or any other means to procure an antidote for sorrow or ease from pain, to stay the march of time, to bring the lovelight to the eye or gladness to the heart; the utter impotence of human wisdom or knowledge to bring into existence mortals' smallest necessity, to produce a drop of water, a grain of corn, or a ray of sunlight,—all this reveals the unqualified dependence of mankind upon that unseen divine intelligence or force which finite sense cannot grasp, but which underlies and encompasses all true life-phenomena.

It can be seen, then, that the problem of supply is not concerned so much with the things of material sense as with that which this sense cannot comprehend, but without which no one could think or live or love, defined in Christian Science as divine Principle or God, as infinite Life, Truth, Love. Here all human belief of power or achievement gives place to that hunger and thirst after good, that utter abandonment of self described as "a broken and a contrite heart," a state of thought to which the divine storehouse is ever open. "Oh that I knew where I might find him!" expresses the human recognition of its own helplessness, and that its one need is to know God, the knowledge which our Master said is life eternal. Therefore the great essential in grappling with this question is not material planning or thought-taking, but spiritual knowing, or what Jesus called a knowledge of the truth.

In working at this problem one is sometimes apt to overlook the fact that it is as much a matter of giving as of receiving. The Scripture, "Give, and it shall be given unto you," implies that we must use what God has given in order to receive more. Our trouble may not be that we do not get enough, but that we do not give enough, and our immediate need may be to do more good rather than to get more good. We pray for health and strength, and rejoice in the divine answer to that prayer, but do we in return love the Science through which God heals us? Do we love the spiritual idea of man, which Christian Science teaches, sufficiently to turn from the material and sensual? Is it our greatest pleasure to think of ourselves as God's children, as being, therefore, too Godlike to hate, or to express less than goodness at any time? It may be that these are our greatest needs, and until we meet them how can we ask God for other things? God supplies abundantly only that man may reflect abundantly, and only as man reflects good does he know himself to be the son of God.

In considering this question one is also apt to mistake human desire for human need, and thus give the material precedence over the spiritual. Amid the clamor of worldly demands we are liable to forget that "here have we no continuing city," and to look upon material things as what they seem to be and not as what they are, the passing objects of a dream. It is possible, therefore, that we sometimes need discipline more than dollars, and the willingness to see the unreality of all things material rather than to receive them in more abundance. Although money may afford passing relief in meeting the wants incidental to human experience, it is not a remedy for poverty. Were every mortal a millionaire tomorrow, the fear of lack would not be eradicated, for it has its root in ignorance of God, Spirit, and this only the knowledge of God and of spiritual things can destroy. Money is but the makeshift of mortals unable to rise to the full consciousness of love as the only coin current among God's children. The teaching of the Master, that those who seek "first the kingdom of God" shall realize the supply for all their needs, shows the secondary impor-

tance of physical wants even on the plane where to the human sense everything seems to be material.

It is not the writer's intention to belittle the temporal necessities which are the daily problem in so many households, nor does Christian Science ignore them. Mrs. Eddy writes: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (Science and Health, p. 442). Whether the lack be of bread, of health, or of love, it rests upon the same erroneous mental basis, of which a knowledge of the truth, and not matter, is the remedy. Generation after generation of the Adam race has passed out in the midst of an abundance of material things, showing that not material so-called substance but spiritual understanding is the necessity of life. The law of supply is the ever-operative law of divine reflection wherein man as the spiritual idea never ceases to reflect the nature, substance, and intelligence of his creative Principle. The sense of lack in any direction disappears as this law is understood, and it can never disappear permanently in any other way. Does not the Father say to each of His children, "Son, . . . all that I have is thine"?

When we become as thoroughly possessed with the thought of giving as of getting, of helping as of being helped; when we can go to our church services with the desire to give of our best to bless others, rather than for what we can get ourselves; when we go through the days looking for opportunities to be of service instead of for personal gain, then self-interest ceases to fill our horizon, and we begin to see the boundlessness of good.

It is in the very nature of divine Love that it can reach mankind only through their unselfishness, for the self-centered thought has no quality wherewith to reflect the divine rays. Our neighbors, the men we do business with, the people we meet socially, need what we have to give, —our upright dealing, our helpful sympathy, our whole-hearted practice of the golden rule, the kind word, and the glad hand. They need our example of the life that Christian Science makes possible, its freedom from care, uncharitableness, and all unworthy motives. No one can absorb God's benefits, but man as His child can always reflect good, and this reflecting is the only receiving of which he is capable. No higher joy can one ask than to express goodness and love; and with this as our supreme desire, and the effort to realize it in our daily work, we shall learn by happy experience that Love does indeed "feed the famished affections" (Science and Health, p. 17).

Across the eastern sky a tender light is stealing,
Through rifted clouds the morning star shines clear;
O star of Truth, God's tender love revealing,
Light thou our path throughout the coming year.

Edith L. Perkins.

THE SOPHISTRY OF COMPARISON

KATHARINE J. SMITH

AMONG the countless unlisted impositions of self, one which is subtly detrimental to progress in Christian Science is the habit of comparison. This statement has in it no power to depress the student who has found a type higher than that measured by his own immediate attainment, but it should have power to weigh the thought which at any time renders the student either self-complacent or, contrariwise, mentally jaded. If comparison were wholly according to the pattern and example of Christ Jesus, progress alone should ensue, but mortals rarely consider how seldom this is true; to desire to be like another person is one of the plagiarisms of the mysterious carnal mentality for ages classified and better understood as "human nature;" as the idealized person is not a spiritual ideal, a comparison made according to some mutable parallel seldom knows when, if ever, its measurement is true.

Discouragement and envy are the by-products of an evil chemistry, distilling their poisons in the thought of the one who resorts to comparison. The discouraged thinker may regard the so-called successful man as one who was never compelled to erase or efface his false opinions, or else made the needed effacement with little pain; whereas no mortal ever has escaped or will escape this chastening necessity. Not always the so-called successful man, but the exemplary man, is any individual who rises above evil in a strength which the carnal mind would call unusual, but which is neither unusual, unnatural, nor yet supernatural.

The envious thinker believes that such worth as he has is not regarded by his fellow men, and not being called upon for the time to exercise it, he suffers his independence to become mesmerized and stultified by tongue-tied indifference. Too often his self-esteemed worth is but a currency of platitudes, disclosing only blatant impulse, whereas the serpent-like wisdom recommended by our Master may be that silence which another oft-quoted authority says is "golden." Did not Moses imply that to "stand still" was synonymous with seeing "the salvation of the Lord"? It should be remembered that discouragement and envy obtain only when mortal man is comparing himself and his work, which is the product of himself, with the usefulness and achievements of other persons, instead of testing the impersonal rule which, to all followers of it, spells happiness or heaven itself. In such act of comparison, the student temporarily alienates himself from the "commonwealth of Israel," and allies himself to the household of Cæsar.

The world is not in total darkness, a cause is not perverse, nor is an organization facing collapse because an individual, self-led and therefore misled, in futile hope of enlightenment, chooses the night which has

stolen upon his thought, rather than light itself which is revelation. The Master once invited a vast throng to make for itself a comparison so simple, so possible, and so provable, that it was heard alike by the most astute and the most rustic and common mentality. "Consider the lilies," said he, contrasting them, in their perennial occupation, each of its appointed place, with the perished oriental splendor of Solomon.

In temporary forgetfulness of the Master's lesson, the misanthropic human thought of the poet Gray suggests that

> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air.

But nearer to the law of God, the sole will of His handmaiden nature, chime the cadences of the Shakespearean sonnet,

> The summer's flower is to the summer sweet,
> Though to itself it only live and die.

The one couplet laments the flower's failure; the other and more scientific thought proclaims that the flower glorifies and manifests the summer, and this without the flower ordering or advising its own productiveness. The flower dissipates not one instant of its brief allotment of time for budding and blowing, in question as to how great an area of wood or plain is being filled with its fragrance, or whether or not its presence shall ever be noted by human sense.

Answering to the call of sunshine, countless daisy stalks thrill with floral energy till each upholds a wondrous golden crown; the constellations of bluets never vie with the stateliness of the laurel whose roots twist about the granite rocks, but with every springtide comes the renewal of their innocence in their humble realm in the meadow grass; the bold and black-eyed Susans frame the wheat-fields with gold and complete the incomparable canvass of harvest-time; the windflower, the wake-robin, the roadside rose, and yarrow, though they be classical flower or blossoming herb, are to themselves counted as nothing, though to the summer they are sweet.

Beyond the remote fastnesses of timber-line, the high frontier of all the forests of earth, or in the door-yard firmament at our feet, wherever systems and worlds of symbolic life abound, the flowers' beautiful work of service to the summer goes silently on; nor does a blossom fail because its glory came and in obscurity passed from the bosom of nature, for it rests with other servitors of summer, the far-listing cordial winds, to carry the tale of perfume, the attar or the incense of floral gratitude; so natural, so seemly, and so unobtrusive is such a reflected life, that at the close of its service no mortal ear trained for clamor has ever heard the echo of a petal in its fall.

In similar active contemplation of his divine Principle, thriving and maturing in the natural order of scientific work, does the Christian Scientist choose to shine in the realm of his separate and distinct consciousness, so be it that this consciousness, symbolized by the classical flower or blossoming herb, be active. Nothing that rears its hope and its desire upon the law of nurturing divine Love blooms without purpose, and it

must therefore bear to those who faint in their want of refreshing, sweet and patent evidences of this all-pervading and life-imparting Love.

Planted "in the soil of an 'honest and good heart,' " refreshed by "the raindrops of divinity" (Science and Health, pp. 272, 288), strengthened by "the Sun of righteousness," and tested by "the winds of God," the mental and spiritual product is man, caring not for mortal approbation, nor the lack of it, but manifesting the purity and wisdom of that Mind which he serves. The student will not fall far short of peace and contentment if he will remember that his Leader says, "All nature teaches God's love to man" (Science and Health, p. 326); he need only study the vibrant and oft-renewed page of nature, a page not inscrutable to the spiritually-minded, to pass to planes of deeper and richer contemplation; in his rapt consideration of the lilies he shall take to himself, for the purpose of spiritually exhaling it, the fragrant lore of wisdom and gratitude, so faithfully taught by her who in gentle metaphor says, "The floral apostles are hieroglyphs of Deity" (Science and Health, p. 240).

SPIRITUAL THERAPEUTICS

REV. RICHARDS WOOLFENDEN

A FRIEND writes to tell of an ex-clergyman who said to him in the course of conversation: "I consider that my education began only when I commenced to study Christian Science." Large numbers of intelligent and cultured people are in the same position. Until a little while ago they had no idea of the subject and only took it up for the sake of abusing it, for somehow the sight of these two words, "Christian" and "Science," in apposition, provokes a spirit of resentment in the modern mind which seems to bespeak a natural repugnance to this particular correlation of ideas.

Until quite recently the combination of the terms always occasioned controversy. But times have changed, bringing with them a greater capacity for individual thinking; and, as a consequence, people who begin by abusing Christian Science usually end by admitting that there is something in it, even if they do not go the length this clergyman did, of declaring a new-found interest in life. Certainly it is a new thing in the world of our day to hear of healing through the power of spiritual understanding. We had become so accustomed to the use of other means! The claims of medical science, especially in the realm of surgery, had so captured the imagination that the association of spirituality and therapeutics seemed nothing short of blasphemy or inanity. On the other hand, we were always ready to admit that God cures by many means,—climate, good company, and change of scene were all regarded as aids to faith and recovery; and when prayer failed, as too often, alas, it did, there was always the resort to a change of occupation, or a rest.

Now, happily, we are able to see

how illogical was this position; to see also what a contradiction it involved. For the first thing Christian Science usually does for any one is to open his eyes to the logic of the new situation. It soon becomes evident that if God ever heals, then He must heal all, in the sense that He is able and willing to heal all; and, since God is unchanging good, His means are always the same, otherwise God is limited and divided, a statement which is impossible, because unthinkable in regard to Him. Thus we begin to see that our whole conception of the Deity has undergone a change, and it is this new concept of God which leads to the acceptance of the healing truth. For, if God is All,—the all-Mind, the all-power, the all-good,—then there is nothing to prevent any one of us from receiving the abundance of good in the healing that comes from God. Mrs. Eddy has stated this position with convincing logic in "Unity of Good" (p. 7), where she says that "an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can."

But right here another difficulty arises, for the question of spiritual therapeutics is one which rouses mortal mind to the height of assertive antagonism. There are those who declare that Christian Science never heals at all. Others allow that it heals through "mental suggestion," and so is efficacious in nervous and functional disorders. A third class allows that a host of cases of healing may be credited to this latest gospel of the rights of man. How to reconcile these conflicting judgments would be a problem indeed, under which the human mind must stagger betimes, were it not that all this criticism is discounted by the fact that other writers are bearing generous testimony to the faith and works, the spread and progress of Christian Science, and this because of the good it is actually accomplishing. It lives in spite of all contempt and ridicule. It grows by leaps and bounds. While many religious bodies are declining, it continues to hold its own, and does so by entering more deeply into the lives of the people and by not withholding the gifts which Christ Jesus committed to his followers for all time as well as for all needs.

We can best understand this growth of Christian Science as we try to put ourselves into the position of Mrs. Eddy's thought. For instance, she says: "Truth, spiritually discerned, is scientifically understood. It casts out error and heals the sick;" and again, "The spiritual reality is the scientific fact of all things" (Science and Health, pp. 275, 207). This statement of the case for Christianity is absolutely new to modern thought. Our ordinary conceptions of science have been anything but Christian. Science and Christianity have long been thought of as irreconcilable foes, they have been regarded as antithetical terms. To talk of healing physically by means of spiritual therapeutics seemed the wildest dream imaginable, the one impossible attainment. But the seemingly impossible is now the accomplished fact, and the world stands in awe as it contemplates this new wonder and anxiously asks where it is going to end.

That the spiritual discernment of truth possessed anything in the na-

ture of scientific certitude has seemed incredible to many, and for the reason in part that the physical scientist had not sufficiently grasped the fact that his certitudes were simply inferences based on theory. For instance, his belief in the uniformity of nature, the indestructibility of matter, and the unchangeableness of the chemical elements, were simply generalizations which are giving place to a knowledge this is better informed; a knowledge more completely in agreement with facts which have been recently brought to light. The discovery of the divine Principle of the New Testament writings, a Principle which is demonstrable in the healing of sin and sickness, finds a striking analogy today in another field of investigation, where a new discovery has already wrought a revolution in ideas.

The discovery of radium in the world of natural science has rendered whole libraries of physical science text-books void, by bringing to light new chemical conditions and new laws, thus driving the physical scientist to abandon the historic atomic theory, to seek another more closely in accord with the newly-discovered facts. By this discovery the very foundations of chemical science have been rudely shaken. In the phenomena of radio-activity changes of the most extraordinary character are seen to be taking place, changes which at first sight appear to upset completely most of the hitherto unquestioned beliefs in regard to the constitution of things.

On the old theory it was thought impossible for one element to give rise to another. Now we see that a radium compound, or the energy it evolves, can produce many chemical and physiological changes. We are told that the changes which its compounds are undergoing are entirely natural ones, though they were never dreamed of until a short time ago. According to scientists who are now investigating the phenomena, these changes must be as old as the planet itself. "They form a part of nature's most delicate work, which until now has escaped man's keenest observation." So writes the Borough Analyst in the "Transactions of the Literary and Scientific Society" of the town in which the writer lives. It is quite evident that, so far as the physical scientist is concerned, the phenomena of radio-activity have thrown a new light on "the never-ceasing inquiry respecting the forces governing the constitution of matter." In fact, the discovery of radium and its properties will always rank as the most interesting romance in the realm of natural science, and a point of interest in this connection is its association with the name of a woman, the now world-famous and distinguished Madame Curie.

A similar change has been effected in the world of thought by the discovery and practice of Christian Science. Indeed, a wonderful and striking parallel is here set before us, for the discovery of Christian Science has reduced to dust and ashes the theological formulas of ages, and snapped the bonds that fettered the human spirit in creeds and dogmas its better thought had long outgrown. This discovery has given birth to the new movement which is stirring the modern mind like a cool morning

breeze. This is "the religion of the future," the regeneration which was anticipated by all earnest minds, and for which we deeply sighed while yet in the cold grip of a materialistic conception of God and man and the universe. Truly, the new-old religion has come to us again, it is here in our midst today, and no words can more fitly describe it than those of the apostle John, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Were the question to be put to us at this juncture, In which period of the world's history would you prefer to live? there could be no doubt about the answer. Mrs. Eddy's great discovery has made it possible to return to the Christ of the gospels, to lessen the distance between ourselves and the Christ Jesus of the New Testament, and to accept his words as the revelation of Spirit and Life. As a consequence thousands are living a better life, free from worry and trouble and pain, gladly recognizing that there is more in religion than they ever conceived before. There is life in the new thought of God which Christian Science brings, and which proves its power from time to time with unexpected results. It is turning hard-headed business men, formerly devoid of all religious sentiment, into disciples of Truth and Love, as devout and ardent as any of the first century. In fact it has made them possessors of the kind of faith which overcomes the world; the faith which subdued the Roman empire during the first three centuries of the Christian era; the faith which led the Pilgrim fathers to brave the stormy seas and go out to build the republic of the west, the commonwealth founded on unfettered freedom of individual access to the source of pure religion.

That Christian Science possesses a new gift for men, a spiritual power answering to their needs, is a fact now being proved by testimonies coming to us from all parts of the world, testimonies often clothed in language which may well cause the philosophic student to reflect. There is an intelligence behind them and a glow of Soul that speaks of the presence of the "Spirit of truth," the "advocate" whom Jesus promised, the "Comforter," most coveted gift of the Christ. These testimonies often show that Christian Science not only heals the sick, but creates faith and establishes peace, a peace to which many were strangers before, a peace which has brought in its train permanent health, harmony, and happiness. It has given freedom from the fetters of passion and sensual thought; the power of Soul, or spiritual sense, over the physical body; the victory of immortal Mind over the tyrants of fear and anger; the promise of an immense, immediate good in this present life. Such are the results, among others, of that true faith which it inspires, a faith which is informed with spiritual understanding, believ-

ing what is good and useful to believe, and showing its effects in a life where a spiritual motive has become the most powerful factor. Its spiritual motive reveals the source of the power of Mrs. Eddy's teachings. It makes men happy, it improves tempers, it weans from evil habits, it gives courage; in a word, it concerns itself with present need, and its effects are direct, practical, and complete.

Mrs. Eddy's discovery gave her the position of Leader in the greatest religious movement of modern times, a movement all the more interesting because it was so spontaneous. Men and women seemed to spring to it as waiting particles of steel to the magnet. Such effects are acknowledged by competent observers, whose testimony is now embodied in articles generously admitting the beneficent work of Christian Science, and telling us that herein lies its superiority to the preaching which is vague and unpractical and which deals largely with a distant future. The religion which is built on the foundation of spiritual therapeutics contains all that is necessary for the regeneration of mankind and the reconstruction of society. Under its benign and gracious influence this mighty work is proceeding in our midst, and we know that the more good any particular form of religion accomplishes, the more will men believe in it, and the more faith in good it will inspire. "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood. Unscientific methods are finding their dead level. Limited to matter by their own law, what have they of the advantages of Mind and immortality?" (Science and Health, p. 369).

For those of us who are content to follow our Leader, the era of destructive skepticism has passed away. The romance of her discovery has become the reality of our experience, and in the phenomena of our new spiritual life we see the actual reign of the kingdom of God, the true coming of Christ, who in the gift of Christian Science has put us in possession of the greatest therapeutic and spiritualizing influence the world has ever known.

LORD, on thee
Eternity had its foundation; all
Sprang forth from Thee,—of light, joy, harmony,
Sole origin; all life, all beauty, Thine.
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shalt be, glorious, great,
Light-giving, life-sustaining potentate!

Derzhavin, a Russian poet.

ARE WE LISTENING?

CHARLOTTE PAULSEN

HISTORY and legend may dispute the claims of that heroic character, Joan of Arc, but literature, music, and art have found inspiration in her story. Led on by angelic summons and the visitation of a heavenly host, her courageous fidelity to her vision awakens thought to present hopeful endeavor. She lives for all time, regardless of controversy. In her hopes and aspirations, in her victory and her defeat, all may learn to listen and obey. The lonely shepherd girl, tending her flock, heard nature's voices all about her. She learned to listen. Communion with nature brought her close to nature's God, and when she prayed to God that France might be saved, she listened for His answer to her prayer. We are told that Joan's nature yearned ever toward the infinite; that no thought of self marred it, and so "the voices"—her own spiritual intuitions—prepared her to save her country from the hands of the oppressor. We are also told that the voices directed and protected her all through a campaign of miracles, and that only after she listened to the human voice of Charles VII, and allowed it to overrule her angelic guides, did her path lead into darkness and despair.

In this age we have been given another heroic character, one who like Joan heard the call because she was listening. God spoke to our Leader, and we know how she withdrew from the world to listen, that through her might be given a message of hope and victory. Today unnumbered thousands who have been freed from sickness and sin breathe a prayer of gratitude and love for the gentle woman who proved herself heroic in faithfulness to her vision. The biography of every great man and woman reveals a period, at some time in their earthly career, when there came a need to listen. To the spectator such a time seemed fallow and of great loneliness of soul. History proved, however, that this period of seeming unfruitfulness was the preparation for the mental activity and productiveness which followed it. The loneliness of spirit seemed a necessary part of the sore travail attending the new birth, and when the biographer played upon it for literary purposes it served to heighten the hush of mystery and the wonder of miracle in such a life.

In the old thought we believed suffering to be a necessary part of the birth and growth of a new ideal, but Christian Science teaches us that progress is painless, and that it would be discerned as such were it not for the struggle to subdue and have dominion over a false sense of self. Is it not a logical deduction, then, that the intensity of the struggle indicates the greatness of the idea and the opposition of material sense to its manifestation? The second birth comes only after one has experienced the futility of all that the self undertakes and is disappointed

in. It comes only when one is willing to listen to the divine Mind and to let Love plan and execute the divine plan through us. "Having something to meet" is not always an unqualified indication of our industry in mental labors, and did we regard it less a virtue, realizing that the warfare ceases when all error in our own consciousness is overcome, we would be less prone to converse about the things we have to meet.

Fear is, however, ofttimes the key which our own hand uses to let in error, even though we think we are standing on guard. Having something to meet may mean that there is something in our own consciousness which has no right to be there; and did we but understand our own confession to the same, our recognition of the truth would seek to conceal such errors, rather than parade them, until the time for their destruction. No housekeeper calls attention to cobwebs, particularly when she boasts of having brushed them all away in her efforts at house cleaning. Pride prompts her to "put the best foot forward" for the guest and quietly remove traces of the warfare with dust and domestic errors, should perchance any still remain or have escaped her notice. On no occasion would she call attention to them, so great is her humiliation and chagrin.

After the warfare with error in our mental houses, do we strive to shine in our cleanness and our brightness and make them attractive, or do we deliberately rehearse and resurrect the error we have combated, so that others may appreciate how much we had to meet and how hard we had to struggle to become such heroes as we think we are? Were we always willing listeners and obedient followers of "the word," then the journey from sense to Soul would be easy and joyous and without conflict. This does not mean, however, that the ease in sin or the optimism of indolence is any part of the journey which the follower of Christ sets out upon. Drifting with the current of error is not the Sabbath-day rest of the children of God, however much joy and ease and painlessness there may seem to be in it.

The inward conflict has so long furnished a theme of poetic value, that the histrionic arts of men delight in morbid recollections of the struggle for spiritual power. The temptation lies in dwelling upon the darkness which seemed, rather than the good which triumphed. When the student of Mind-Science replaces error with truth, he finds that the memory of error has gone with the error, for that which has been entirely wiped out can have left no trace of itself to indicate that it once was. When Mind, the only creator, is reflected in its idea, man, we find infinite expressions of that idea in activity, be it in the highest undertaking or in the homely but sanctified service of man to man. The individual no longer rushes about, purposing and cross-purposing, but stands upon the good he knows, while to the watchful eye and the listening ear the heavenly purpose is unfolded. The apostle tells us that "faith is the substance of things hoped for," and "faith cometh by hearing," but how can we hear if we do not listen?

In the tenth chapter of Acts we have one of the many instances found

in the Bible which reveal the fruits of listening. Cornelius, a devout and God-fearing giver of alms, had a vision. God directed him to send for Simon Peter, who was further to direct him in the things that should be done. Simon Peter, dwelling in Joppa, while in prayer also had a vision. God revealed to him the true brotherhood, which liberated him from the old Jewish hatred of the Gentile and prepared him to respond to Cornelius' call before his messengers arrived. Having risen to the right idea of fellowship, Peter was able to pour into the hearts of those who heard him, Jew and Gentile alike, the gift of the Comforter.

The correlated visions of these two men, apart from each other and hitherto strangers, were not mere coincidence. That a corporeal God spoke to them has no rational support, either in experience or in Scriptural explanation of the nature of God. That the vision which appeared to each of the two men was a spiritual illumination to each individual mentality, and that both were dependent parts of a divine plan, is ably substantiated by the oft-repeated experiences of Christian Scientists, to whom Mrs. Eddy's explanation of miracle as not supernatural but divinely natural is daily being proven. The significant fact in the narrative lies in the prayerful listening attitude of the two men at the time each received his message. Both were attuned to the infinite, hence both heard. Furthermore, each obeyed the vision, questioning not within himself, "Did the other hear?" nor doubting his own message. Human desire did not limit the good that was to come, nor did ambition outline it. Receptivity, implicit confidence, and obedience characterized the thought of each, and because of it much good came to all who listened to Peter at Cæsarea.

To whom are we looking and to whom do we listen for our message? Some high priest, as did Samuel, or to Him who holds us all in the hollow of His hand? Have we sought teacher or practitioner, and when bidden to return and quietly listen for guidance, has error then suggested disappointment, criticism, or disloyalty? Have we rebelled that human opinion did not direct, and been ungrateful that divine Love protected us from confusion and misguidance? Divine Mind governs all right action, and to the child of God there is no other. If we are listening to God, we receive our own true vision, which reveals not only the way of our own salvation, but indicates our part in that wonderfully beautiful plan of which our brother is also a part. When we do our part and take our steps Godward, it is going to help him fulfil the glad tidings of his vision also. Each of us has daily proof of the operation of the one Mind, where opportunity and ability meet. What once was regarded as coincidence, now clearly appears as divine leading and the fruits of our listening.

Whenever one is in need, and another out of the fulness of his love and gratitude desires to give, somehow, somewhere, Love directs these two toward each other and we behold the miracle of Love. Were we always "in the secret place of the most High," always listening to the voice

of Truth, no evil could befall us. From the snare of the fowler, the terror by night, and the arrow that flieth by day, listening to Love would deliver us. Under the shadow of the Almighty, "in the secret place of the most High," God's thoughts reach our listening ears and keep us from falling. Then and only then is it possible that "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454).

IF WE ONLY KNEW GOD

ROBERT NALL

THE mortal sense of things is by its very nature limited and faulty, and those who accept its testimony live in a state of daily fear. It imposes burdens which are borne until the awakening to a right concept of God and man comes. It matters not what we dread—it is something that has no place in the divine economy, otherwise it would not produce fear. Christian Science is revolutionizing thought in this respect. It is unfolding a truer sense of education, giving it vital force, and revealing that all truth rests on a foundation of love. It is wonderful what is being done in this way, and how receptive the youthful mind is to those lessons which exclude the bogies of mortal imagining. But no less wonderful, though divinely natural, is the transformation in the thought of older children to whom the revelation of good as the only reality has come in Christian Science. It is like the beacon-light to the traveler who has lost his way. With it is associated a sense of power to know and apprehend the essential wholesomeness and purity and lovableness of all that is really worth possessing, because the good involves no sense of fear; rather does it inspire with courage and cheerfulness. No man was ever afraid of that which is good; hence, fearfulness has no place in man's relation to God, the absolute good. As thought centers upon Him as infinite Love, Life, and Truth, the consciousness is impressed with a sense of peace and confidence, and is accompanied by a resolve to depart from evil ways and seek only that which is righteous. Every impulse in this direction is the answer to prayer,—desire going out to the one creative source for a fuller and deeper realization of man's unity with God and for strength to be equal to daily needs.

It has been said that it requires a large amount of courage to be a Christly man in these days when the tendency is rather to whittle down truth to its finest point, while at the same time seeking to conjoin with it a semblance of Christian ethics. But courage, confidence, cheerfulness, and faith have always been necessary to live the spiritual life. These qualities are part of the real man. Mortal mind would fill us with misgivings; would have us either be apprehensive that we are steering our lives in a wrong direction, or that it is impossible for mankind to know the truth about anything, especially that which relates to our future destiny, so great

is the din of discordant sounds, claiming, many of them, to emanate from the realm where there is naught but pure harmony and light.

But what relief we find when we turn to the life and study the words of the Master! The little band that attached themselves to him ofttimes followed with fear and trembling. The marvel is that they were so faithful, in view of their very faint apprehension of the truth and the opposing influences that surrounded them. But the Christ, the light that lighted them as every man is lighted, inspired them with faith, hope, and some measure of assurance that they had found the true way of life. That wonderful sixteenth chapter of John is an uplifting declaration of truth. "These things have I told you," Jesus more than once repeated. He said they should not be despondent; he had proved to them that he came from the Father, his Father and theirs, who was infinite Love and always present. Jesus taught so plainly, indeed, on this occasion that the little band admitted he had departed from metaphor and made clear to them that he was the Christ of God. And then he warned them that in working out of mortal belief they would have trouble. They would not always be so confident; faith would falter and they would be affrighted. But, "Be of good cheer," said he (or rather, "Keep up your courage," which is the better translation). He had overcome and gotten the victory, and they would do likewise. On other occasions Jesus adopted the same encouraging and inspiring tones. His work was not to depress, but to uplift; not to make life burdensome, but to give rest. The Christ does this for every man who seeks him. When a sick man was brought to him, trembling and faithless, the patient was informed that he should "take courage." Jesus knew that all power is of God; it was the Father who was doing these mighty works; therefore, not only would the sick of the palsy be healed physically, but, to the astonishment of the listeners, they heard that the man's sins would also be forgiven him.

At another time, when his followers, always rather timorous and doubtful, never quite certain up to this time that Jesus was what he claimed to be, saw him walking on the water, he promptly allayed their fears with a few words, "It is I; be not afraid." It is as if he had again comforted them; as if he had said: You know me, the embodiment of truth. You have seen the power of God manifested in the healing of the leper and the blind and the deaf and the lame; you have even seen the dead raised. God has done all this, and will do it again if you will only have faith in (understand) Him. I have declared Him unto you. I have taught you the truth. I know that God is Love, and the love wherewith He has loved me is for you also. That the encouraging words of truth thus spoken by our great Exemplar were not lost, is shown in the heroism of the little band in the years that followed.

Mankind has not changed since. The human mind is often in a condition of vacillation and perturbation; it seeks to find relief from its fears in a wrong direction. As men

come to know God, that is, to know Him spiritually (and there is no other way), to be conscious, in some measure at least, of His benign power and universal love,—then thought begins to surrender every erroneous concept. False beliefs vanish into native nothingness. Courage based upon a spiritual foundation is substituted for fear. It is seen that the mental pictures which mortal mind seeks to delineate are illusions of material sense, with no more reality in them than there is in a shadow. But a shadow must be known for what it is, otherwise it will affright. So with many things in business, in the home circle, in every relation of human life, indeed things that torment and perplex,—they all belong to a dream state of existence and not to the reality of being. Christian Science illumines the thought atmosphere by dispersing all these specters, and brings man into a right attitude toward his creator. The human concept of God yields to a spiritual knowledge, to the understanding of a divine law which operates in a beneficent way, and which dispels the mists of material conjecture and falsity. Prayer opens up a rich avenue of untold blessings, and reveals the infinitude of Love and the spirituality and perfection of all life and intelligence. Consciousness awakens to the fact that in creation there can be nothing that defileth or maketh a lie, and that therefore when mortals, having neglected to acquaint themselves with God and be at peace, are burdened with a sense of mistrust, doubt, suspicion, and disquietude, they are yielding to the claim of carnality—a claim which is the result of the serpent teaching that man should know good and evil. Everyday experience bears out the truth of these statements.

How constantly mortals are being faced with evidence that the longer they seek to live apart from God, obeying the behests of the senses, following after that which is not good, the deeper they sink in the quagmire of fear and doubt. God is the only refuge. He is eternal Truth, and in Him we know we have eternal life. Why therefore should we dwell in a perturbed state? Men doubt because they are not keeping thought centered on the basis of faith—on the eternality, the harmony, the perfection of the universe, including man. The daily realization of one God, infinite Mind; one creative source, pure and holy; one intelligence and Love; of man as essentially the image of God and the reflection of infinity, and the impossibility that evil in any form can have any place in this perfect creation,—this inspires with confidence, and overcomes all the tremblings of the human mind. Then we can respond to the Master's comforting words and say, as did the psalmist, "I will not be afraid."

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

BAPTISM AND COMMUNION

IDA MITCHELL ROFF

"IF any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The authorized version of the New Testament quotes Jesus as saying this. At a casual glance such a statement would seem stronger than necessary, and the question naturally arises as to why such a requirement should be made at all. But when we consider the multitude of those who were attempting to follow the Master's teachings, and consider also his ready discernment of their thoughts, we know that he must have found among them many who had not counted the cost of actually following him, and who did not realize that progress in his way meant a step so far beyond as to be utterly removed from the creeds, traditions, and ceremonies held to, up to that time, by society and by the church. Any desire to cling to former conditions would stand in the way of their growth, and render his special discipleship an impossibility. Progress was the law then, as it is now, and in attempting to follow his doctrine Jesus wanted the people to understand the necessity of loosening their hold on things which would hinder their progress—things which had been their highest ideas of religious practice, and which the various members of their families were still holding them to and urging upon them. We can better get his meaning when we apply the thought to our own time.

This is an age of rapid progress, and yet there are those who have decided inclinations toward scientific thinking and are held back from actually accepting the advancing thought because they cling to the forms and ceremonies of a more primitive day. This is evidenced in the question sometimes asked as to how we, as Christian Scientists, reconcile ourselves to an apparent neglect of the rites of baptism and communion, which have been regarded during all the centuries as essential to the Christian religion and as direct commands of the Master. Scientifically considered, we cannot leave them out —they are not at our disposal to adopt or abandon at will. The more we study into them the clearer it becomes that baptism and communion as spiritually understood, are not only essential to the Christian religion, but they are, according to divine law, scientific necessities.

It is not that we desert an idea when it assumes a higher significance for us; rather does it become more vital to our consciousness. We have grown to know that without baptism, or the purification of thought, we could not comprehend the truth of being, the practical Science of Christianity; nor could we, without communion, the realization of at-one-ment with God, make any conscious use of our Science or our Christianity.

To "prepare the way" before him, before the revelation of divine Truth, was what John the Baptist, or, as we would translate it today, John the Baptizer, came to do. He taught the people repentance, awoke in them a desire to see farther and to do better things; and he represented this new and strange mental preparation to the immature thought of that day by the ceremony of washing, or dipping in water, the material body. He knew that religion itself must be to each one a thing of his own thought, of his own inmost heart, his nearest and dearest thinking. But the more material the thought of the people, the more the truth must be pictured forth for them.

Religion—the link that binds man to his Maker—is to all men the thing of greatest interest. Every one has a religion, or wishes he had. He wants to know how he came to be, from what he came, and what is to be the outcome of his present state of being; he wants to know about the link which binds him to the great First Cause; he wants a confident grasp on that link—in brief, he wants a religion. Every religion is founded upon this mighty wish in the heart of man—the wish to relate himself to his creator.

When we know that the heathen mythologists formulated a system of worship which sought to deify the forces of nature, and which represented them by images made of wood and stone, this was the highest concept to which the average mortal had attained at that stage of human development, and it seemed necessary to appeal to the minds of the people by these images. Thus they were led into all kinds of excesses, as human nature has been in all ages, no matter what religion it held as true. Nevertheless, back of this superficial sense was the great desire to know the truth about the "great First Cause."

The covenant of God with man, and the promise of a Messiah, or one appointed to reveal to men the truth about God, is a teaching which has been held by practically all nations since the beginning of history. Because of their mental advancement, and consequent fitness to carry to completion the demonstration of the embodiment of this idea, this covenant seemed to be the exclusive possession of the Hebrew people, and the gradual growth of their thought was toward the realization of this promise. As they approached its attainment, they pictured forth the preparations they were making in thought to receive this Saviour, by the offering of the best fruits and the finest of the flocks as sacrifices for sin and as expressions of gratitude. They built a great temple at Jerusalem, and curtained off a part of it into which the priests alone could go, and they called this place "the holy of holies."

When the thought of the Jews reached the stage of advancement which made it humanly possible, there stood within this holy place a priest so consecrated to the bringing of salvation to the waiting people that a manifestation of his devotion, and that of his equally consecrated wife, came to the world. There was born unto them a son, a prophet sent to prepare the people to receive their deliverer; he was to show them

how to cleanse and purify their thought, so that they could understand the truth about to be revealed to them. This man was John the Baptizer, the voice crying in the wilderness, calling upon the people to repent and to be baptized.

The word "baptism" is not used at all in the Old Testament, although the spiritual baptism, or immersion "in the divine nature, the essence of Love," was experienced in those days by such as were prepared to receive it, those who "caught glorious glimpses of the Messiah, or Christ" (Science and Health, p. 333), just as it is now. Throughout the New Testament this outward symbol is referred to as John's baptism. John did not claim that his baptism was the ultimate or last step to be taken, but that it was a necessary step toward a comprehension of the teaching which was to follow. He makes a strong distinction between his baptism and the baptism of the next mighty advance, the baptism of the one whose forerunner he knew himself to be. This is the substance of the account given in the gospels:

John baptized in the wilderness and preached the baptism of repentance for the remission of sins, saying: "I indeed baptize you with water unto [to symbolize] repentance: but he that cometh after me is mightier than I: . . . he shall baptize you with the Holy Ghost, and with fire. . . . Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And John forbad him, saying, I have need to be baptized of thee [with the Holy Ghost and with fire], and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. [Just now it is right that I show my approval of what this ceremony stands for.]" When the Jews sent priests and Levites to John demanding, "Who art thou?" he confessed, "I am not the Christ. . . . I am the voice of one crying in the wilderness, Make straight the way of the Lord." And when these Pharisees, anxious to criticize him, continued, "Why baptizeth thou then, if thou be not that Christ?" they were evidently silenced by his reply, beginning "I baptize with water."

Jesus made plain the distinction between John's baptism and his own. In conversation with the chief priests and elders he asked: "The baptism of John, whence was it? from heaven, or of men?" In other words, Was it a cleansing of the thought, or merely a material ceremony? They reasoned among themselves as to which reply would most shrewdly answer his meaning, and finally said: "We cannot tell."

That the true sense of baptism was strongly impressed upon the disciples is made evident in the Acts of the Apostles. Referring to their last conversation with their Master, Luke recalls his saying: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Farther on it is related that the evangelist Apollos, while he was a great student of the Scriptures and familiar with the works done by Jesus, yet was acquainted with "only the baptism of John;" and that Priscilla and Aquila

"took him unto them, and expounded unto him the way of God more perfectly."

Paul, in his travels through Greece, found disciples in the country about Corinth who not only had received no evidence of the Holy Ghost since their enlightenment as to the new doctrine, but who had not even heard "whether there be any Holy Ghost." "Unto what then were you baptized?" Paul inquired; and they answered, "Unto John's baptism." Then said Paul: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him." And the account goes on to say that when they heard this they were baptized in the name of the Lord Jesus.

If we make a study of the expression "In the name of" as used throughout the Bible, we find that it means, in the consciousness of, or in the understanding of, the law which this name stands for. The name Christ Jesus stands, not for the laws of matter, for he ignored material law, so called, but for the law of Spirit. Their baptism, then, "in his name," was a spiritual baptism. It follows that to be baptized is to be immersed in, or permeated with, or made to comprehend, the true teachings, or the teachings of spiritual law.

"Our baptism," writes Mrs. Eddy, "is a purification from all error" (Science and Health, p. 35). It is not accomplished in a moment, and cannot be attained by an outward symbol; it is a clearer and ever more clear apprehension of Spirit and spiritual things, and a matter of spiritual growth.

In speaking of the Christian Science way of regarding any subject, we must remember always that a Christian Scientist, by his very name, stands not for theories or opinions, but only for what he has found to be demonstrably true; and as his understanding of baptism indicates the point he has reached in his attainment of revealed truth, so likewise does his understanding of the communion.

Considering the figurative language with which the Scriptures abound, we can the more readily get at the strictly scientific sense in which the Bible regards this spiritual exercise or condition of thought. As used in this connection the words bread, wine, cup, body, flesh, blood, present a significance which is readily discovered wherever they are employed figuratively. Take, for instance, the much-quoted text from Ecclesiastes: "Cast thy bread upon the waters: for thou shalt find it after many days." While "water," used in the singular, may signify a medium of purification, the plural, "waters," often stands for agitated, troubled conditions of thought. And "bread," as employed figuratively in the Bible, and as explained in our text-book, Science and Health, signifies the truth. Paraphrasing the passage according to this interpretation, we may read: Offer the everlasting truth to the troubled thought about you, and in due time you shall see the result of the seed thus sown.

In the New Testament, when the Master and his followers "sat at

meat," or communed together, the expression "breaking of bread" is used to signify the conveyance of thought, the impartation or explanation of the truth; and we may remember that the eyes of those who partook of this bread were opened, and they knew him, or understood him when he said, "I am that bread of life." "If any man eat this bread, he shall live for ever: and the bread that I will give is my flesh." His use of words in this connection shows how far removed from the belief in matter was his expressed thought of being, and that to him his flesh, his body, signifies the sum total of his thinking, his spiritual selfhood; and the word "blood," his life—the quickening from Spirit, God. His disciples surely understood this when, at the last supper, he took bread and blessed it and brake it and said: "Take, eat; this is my body."

When this supper was ended we are told that he "took the cup." Whenever we find the word "cup" used figuratively in the Bible, we can put in its place the word "experience," and the literal meaning of the passage appears. Thus, in the twenty-third Psalm, "My cup runneth over" might be paraphrased, My experience of joy is more than full; and Jesus' words, "Let this cup pass from me," might mean that he shrank from this experience; but again we read: "The cup which my Father hath given me, shall I not drink it?" which implied a yielding of the human sense to a demand of Principle. In adopting the figurative meaning with which Jesus used these words, we can interpret Paul's thought when he said: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." Need we wonder that Jesus asked: Can ye drink of my cup, and be baptized with my baptism?

"Our Eucharist," again writes Mrs. Eddy, "is spiritual communion with the one God. Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers" (Science and Health, p. 35).

If we are to follow Jesus in symbolic acts, rather than by entering into their scientific meaning, and directing our every-day lives according to the Principle which underlies them, as Christian Science demands of us, then we should follow his example in material foot-washing, for there is even a more imperative command therefor than for water baptism. According to John's account, this illustrative lesson followed close upon the evening meal, which, "being ended," John writes, "he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. . . . So after he had washed their feet, . . . he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your

Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

This charge is literally interpreted and materially complied with by a few zealous Christians of the present day, anxious to neglect no recorded command of the great Wayshower. But the majority—the very large majority—are willing to make an exception of this ceremony, relegating it to the eastern custom of that day, a custom necessitated by the traveling over dusty roads with feet bare or merely protected by sandals. The sandals were removed immediately upon entering a house, and the first attention shown a traveler was the provision of facilities for washing the feet. In the homes of the well-to-do a basin was brought and the water poured over the feet by a servant. John the Baptist indicates that this was looked upon at that time as the lowliest of services, for he uses it to illustrate how far above him is "he that should come," when he says that he is not worthy to stoop down and unloose the latchet of his shoes—as preparatory to washing his feet.

The discovery that their "Lord and Master" could stoop and perform this himself for his disciples brought them an object-lesson in humility and brotherly love. There is no service that does not become honorable when performed by love; and the expression to "wash one another's feet" may signify, not only the clarifying of the understanding for each other, but the rendering of any helpful and compassionate service which the occasion demands. The inquiry of the Master, "Know ye what I have done to you?" may have expressed a doubt as to whether his disciples had advanced mentally to where they could comprehend this in its symbolic significance.

Since the advent of our Saviour the thought in regard to the religious observances of baptism and communion has undergone three stages of growth, all of which are manifested at the present time. The first of these is the belief in the material act as efficacious in itself—that the water consecrated to this purpose has within it the spiritual cleansing, and thus blesses all who come in contact with it; and that the bread and wine set apart by a church official is thus converted into the physical flesh and blood of Jesus. The next step involves a belief that it is necessary to perform the material act as a symbol, or reminder, and that observance of the symbolic ritual is included in the command of the Master.

Finally, Christian Science teaches that baptism and communion are ideas separate and apart from any material act; and while Christian Scientists respect the opinions of those who hold to the faith and custom of their respective churches, they find themselves no longer dependent upon nor uplifted by the use of these symbols. Indeed they have found, as Mrs. Eddy has expressed it in Science and Health, that "whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error" (p. 4).

THE BURDEN OF PROOF

H. R. CORBETT.

AN inexperienced advocate sometimes makes the mistake of assuming a burden of proof which by the rules of logic and procedure should rest upon his opponent. Sometimes a new student of Christian Science makes a similar mistake. Perhaps it is a grateful enthusiasm which carries the new disciple into argument concerning things which are so self-evident that there is nothing to argue.

Christian people generally profess belief in the omnipotence, omnipresence, and infinite goodness of God. Why should any one assume the burden of proving the evident fact which follows by resistless logic, that everything really belonging to God's creation reflects His goodness? If any one maintains the universal creatorship of infinite good and yet insists upon the presence of sin and disease among the realities of His creation, let him explain the anomaly. When he has succeeded, it will be soon enough for the Scientist to assume the burden of proving what seems until then self-evident, viz., that the divine perfection and infinite power excludes from any place in real existence all that contradicts God's nature or denies His power.

The author of "Science and Health with Key to the Scriptures" states the true position on page 130 in these words: "If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrariwise, to be astounded at the vigorous claims of evil and doubt them, and no longer think it natural to love sin and unnatural to forsake it,—no longer imagine evil to be ever-present and good absent? Truth should not seem so surprising and unnatural as error, and error should not seem so real as truth."

Again, why should a Christian Scientist assume the burden of proving the universe to be spiritual rather than material, when its great and only cause is Spirit, God? Until those who believe in a material basis of reality formulate some consistent plan of explaining such a basis, why should those who do not believe in it be asked to disprove what nobody so far has ever put into any consistent form? The explanations of matter written a few years ago by experts in material science are declared by later experts to be obsolete and even absurd in view of more recent observations. When the advocates of a material basis agree upon a rational statement it will be soon enough to defend the normal position that all God's work is spiritual.

If an opinion would not seem to us worthy of attention when held by only one person, we must not be misled into giving it weight merely because it is held by many persons. If one individual, or only a few, should announce a belief in one omnipotent cause and creator, perfect in love and justice, and concurrently therewith should assert the reality of hideous sin and misery infesting His crea-

tion, such a combination of beliefs would seem too inconsistent for serious notice; nor can we recognize such a view as carrying any weight, even when held by very many people, including many professed Christians. A mistake has no validity, no matter who or how many may uphold it. Simply because many persons on account of training and habit assert them, we must not be betrayed into assigning any force whatever to beliefs which our scientific sense clearly condemns. Where one mistake would have no weight with us, we must not assign weight to many repetitions of it, as if a lot of ciphers could somehow make a significant number by adding themselves together.

Progress in Science tends to teach us to be undisturbed by baseless beliefs even when they throng upon us on our way. He who once sees what it means to accept the infinity of good, will not be too quick to argue with those who deny what to him are fundamental, self-evident facts of being. He is not overzealous to tear down what no one has been able to construct,—a really formidable criticism of his position. Realizing this, there comes a calmness in the presence of opposing thought, a quiet assurance that there is impregnable strength in simply understanding the truth, and proving it, not alone in words, but in our daily lives, by destroying the claims of error which present themselves in our own experience and in that of others.

[Written for the *Journal*]

"BE STILL AND KNOW"

ROSE HENNIKER HEATON

When thine impatient heart has ceased to fret,
When thine impatient hands are folded still,
When thine impatient eyes no longer fill
With tears of hope deferred and vain regret;

When thou hast ceased on human aid to call,
When thou for signs no more the sky dost scan,
When thou hast ceased thy path to plot and plan,—
Then shalt thou know that God is All-in-all!

Thou art God's child and Love is close at hand,
And knowing this why wilt thou fret and fume?
Why gaze behind thee at the murk and gloom
When straight before thee spreads the smiling land?

O change thy dreary murmur into song!
O change each fear to hope—each doubt to trust!
And by this change of thought the truth shall thrust
Out of thy pathway every seeming wrong!

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Chicago, Ill.

VIEWED from its present status, with eleven organized churches and two societies holding regular services, the story of the growth of Christian Science in Chicago, the great metropolis of the middle West, is one of such marvelous progress as to seem almost incredible, in view of the comparatively brief time since this healing truth, which is today an established part of Chicago life and constantly increasing in importance and influence, first found a hearing.

It was not long after the organization of The Mother Church, that one or two of Mrs. Eddy's earlier students began the practice of Christian Science in Chicago. Like all new movements, the start was slow, although in the spring of 1884, the date of Mrs. Eddy's first visit, the truth had been demonstrated to such purpose as to justify the holding of a meeting of about a dozen persons, who bore testimony to their healing through Christian Science and declared their allegiance to the new religion. At this time, too, Mrs. Eddy taught a class of twenty-eight students, some of whom had come from other parts of the West in their desire for instruction, and also delivered a public lecture before an audience which comfortably filled a small hall across the street from McVicker's Theater. It was two years later, however, before the cause had established itself firmly enough to justify an attempt at organization. A meeting was called at the Sherman House in 1886 for the purpose of organizing a church and holding regular services, and Weber Hall was the first church home.

Fresh impetus was given to the work by Mrs. Eddy's second visit, in June, 1888, when she attended a convention of the National Christian Scientist Association, and delivered her famous address, "Science and the Senses" (Miscellaneous Writings, p. 98), in which she referred to Chicago as "the miracle of the Occident," before an audience which completely filled Central Music Hall. About one hundred of Mrs. Eddy's students were seated on the platform at the time of this meeting, and she was afterward given a large public reception in the parlors of the Palmer House. So steadily did the interest increase that soon the services were transferred to the old Methodist Church Block, and subsequently Kimball Hall was secured.

In January, 1895, it was determined to rent the great Auditorium, with a seating capacity of more than four thousand, and when it is considered that this change meant a tenfold increase of expenses, it may be safely assumed that the members of this church, none of whom were rich as the world counts riches, were inspired by something higher than a human sense of courage. The services in the Auditorium were well attended from the first; indeed the congregation was growing so rapidly that Mrs. Eddy advised that a church edifice be built. A building committee was appointed, and a lot having

been purchased on Drexel boulevard, near Forty-first street, the beautiful edifice of First Church of Christ, Scientist, Chicago, was erected at a cost of one hundred and eight thousand dollars, and dedicated in November, 1897, free of debt.

At the dedication of First Church, the services were four times repeated. A notable feature of this occasion was the dedicatory address written by Mrs. Eddy, and right loyally has this branch of The Mother Church guarded the trust committed to its charge in the closing words: "Humbly, gratefully, trustingly I dedicate this beautiful house of worship to the God of Israel, the divine Love that reigneth above the shadow, that launched the earth in its orbit, that created and governs the universe —guarding, guiding, giving grace, health, and immortality to man" (*Journal*, December, 1897).

First Church of Christ, Scientist, Denver, Col.

It was in August, 1885, that the hope-inspiring message of Christian Science was first proclaimed in Denver. By the fall of 1888 an organization had been effected, and after a few months interest in the work had so increased that it was deemed advisable to transfer the meetings from a private house to a public hall, and the continued increase in numbers quickly necessitated another and yet another removal to more commodious quarters.

First Church of Christ, Scientist, in Denver, Col., was organized May 11, 1891, with sixty-five charter members, and in October, 1891, the construction of an edifice on Logan street, between Seventeenth and Eighteenth avenues, was begun. The church held its first service in the structure on the first Sunday in January, 1892, and it was dedicated April 10, 1892. It was upon this auspicious occasion that the church received from Mrs. Eddy the letter which finds a place in "Miscellaneous Writings" (pp. 152, 153), and the hearts of its members still echo in sincere unity of purpose the prophetic prayer whose loving benediction hallowed this service: "May meekness, mercy, and love dwell forever in the hearts of those who worship in this tabernacle: then will they receive the heritage that God has prepared for His people,—made ready for the pure in affection, the meek in spirit, the worshiper in truth, the follower of good."

The church continued to be served by personal pastors until, in compliance with Mrs. Eddy's ordination of the impersonal pastor,—the Bible and "Science and Health with Key to the Scriptures,"—readers were elected. The first service so conducted was held April 7, 1895.

The growth of the cause in Denver was soon evidenced. In 1897 the edifice was enlarged to the capacity of the ground occupied, but in little more than a year this, too, was filled to overflowing, and the problem of providing seats for several hundred more people than the building would accommodate again confronted the Denver church. In January, 1899, the present site at Fourteenth avenue and Logan street was purchased and

a building fund started. The cornerstone was laid April 10, 1902, and the first service in the completed building was held May 29, 1904.

Since the dedication of this edifice, Oct. 13, 1906, the cause of Christian Science in Denver has steadily advanced, and its healing and regenerating work has never been more apparent than at the present time. Not only has the upbuilding of this church been a strong tower for the Christian Scientists of Denver, but seed has been sown which will bring forth a mighty harvest. With thankful hearts those who have labored for its upbuilding declare with the psalmist: "The Lord hath done great things for us, whereof we are glad."

This brief review of incidents relative to the organization and progress of First Church of Christ, Scientist, in Denver, recalls Mrs. Eddy's words on page 21 of "Retrospection and Introspection": "Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth. To this end, but only to this end, such narrations may be admissible and advisable." The true worth of this church organization, its real value to the cause of which it stands as a representative, is to be measured by its successful endeavor to afford such "proof of its utility" to the race and to the world as will give validity to its designation as "the structure of Truth and Love" (Science and Health, p. 583).

First Church of Christ, Scientist, Portland, Ore.

It was fully five years after Christian Science had found a footing in the great metropolises of the East and West before it established itself on the upper Pacific coast. In 1890 one of Mrs. Eddy's students came to Portland in his tour of the West, and besides doing some healing, taught a class. Two years later a number of those who had become interested in the work took further instruction, and became the nucleus of the body of Christian Scientists who in January, 1893, organized and incorporated First Church of Christ, Scientist, in Portland, Ore.

Small as was the group of workers, there was no lack of energetic purpose, and by September, 1893, a room in a prominent down-town building had been opened to the public as a service hall and reading-room. In 1894, when The Mother Church in Boston was under construction, this tender branch of the vine through loving sacrifice and earnest effort sent a substantial contribution. In 1895, and again in 1898, it became necessary to enlarge the accommodations, and early in 1900 it was evident that the time had arrived for a church home.

A building committee was accordingly appointed, and instructed to provide a church edifice as soon as possible. The building fund at that time was about two hundred dollars, but as soon as the committee began its work funds commenced to pour in, and on Sunday, July 1, the date of the dedication, not only had every dollar of expense been met, but there was a substantial balance in the treasury. The first step had been

taken in the faith that the way would be opened; and unattainable as the project at first seemed to human sense, the spirit of loving devotion to the cause which animated the members of both church and congregation made possible the modest edifice which was among the first, if not the very first church building of the Christian Science denomination dedicated on the Pacific coast, thus marking a milestone not only in the Portland church but in the history of the movement. Nearly four hundred people were in attendance at the two services held, and many congratulatory letters and telegrams were received.

By 1904 the attendance had so increased that the church home had to be given up, temporary accommodations being secured in the Scottish Rite cathedral, at that time the finest building of its kind in the West. It was another test of faith, in a way, as it meant a trebling of the seating capacity and a corresponding increase in expense; but again was faith justified, for every bit of space available was called into play before the move to the present church home was made.

In the early summer of 1909 the work of laying the foundations of the new First Church, on Everett street, between Eighteenth and Nineteenth, was begun, and the corner-stone was laid Aug. 31. The edifice, with its great auditorium seating thirteen hundred people, is one of the largest and handsomest of its kind in the city, and cost over ninety thousand dollars. It was completed and opened for service June 11, 1911. Thus an important epoch in the history of the upbuilding of First Church was reached, consummated in the same spirit of simple faith and loving sacrifice with which each step of its progress had been attended.

Christian Science Society of Harvard University

Not the least prized of Mrs. Eddy's manifold provisions for the welfare of Christian Scientists is that which is contained in the by-law Article XXIII, Sect. 8, of the Church Manual, promulgated in March, 1904, entitled "Privilege of Members," which provides for the establishment of Christian Science societies in colleges and universities. The Christian Science Society of Harvard University, Cambridge, Mass., was organized the same month, with an active membership of six and an associate membership of one. For several years previous to this, even as early as 1898, annual gatherings of those interested in Christian Science had been held, at which it was customary to invite some official of recognized standing to deliver an address, and the older students who had the privilege of attending these annual gatherings speak of them as bright spots in their pleasant memories of college days.

The charter members were impressed with the fact that the organization was a pioneer in a new and important field of work, therefore the policy was adopted of making no rule or establishing no precedent that could not be readily applied in other universities; and the wisdom of this foresight has been repeatedly shown. After the framing of the constitu-

tion, the new society looked after the literature in the university libraries and reading-rooms. As a result, practically all of Mrs. Eddy's works are now listed in the Gore Hall library under both the author's name and the subject. The libraries of the Union and Phillips Brooks House were also early provided with copies of Science and Health, and the various reading-rooms are supplied with the *Journal*, *Sentinel*, and *Monitor*. Through the courtesy of the Cambridge church, eight *Monitor* subscriptions for one year have been distributed among as many common rooms of the college clubs and dormitories. Among the early activities of the society its contributions to the building fund of The Mother Church may be mentioned. In June, 1905, the society made its first contribution, including the entire balance in the treasury for that year. In April, 1906, and again in May, further gifts to the fund were made, and the society holds in proud possession, among its archives, receipts therefor.

The constitution provides for only two regular meetings,—in May and October. In February, 1905, application was made to the curator for permission to hold meetings in Phillips Brooks House. This permission was graciously granted, and plans were then discussed for a religious meeting, which was held March 9. At the annual business meeting in May the custom was inaugurated of giving personal testimonies, and the meeting was so markedly interesting that it was made the basis of a letter to Mrs. Eddy, which was published in the *Sentinel*. During the year 1905-1906, meetings were held regularly once a month on the first Friday, but it was not until the fall of 1906 that the present custom was established, which is that of a regular Wednesday evening meeting minus the music.

Thus far the regular meetings had been confined to members and those whom they might personally invite. Although the question had come up previously for consideration, it was not until the fall of 1907 that the testimonial meetings were formally opened to all members of the university. The next year a further step was taken in voting to double the number of meetings by holding them on both the first and third Fridays of each month. In 1907 also the custom was inaugurated of beginning the college year with a reception to new students in the large parlors of Brooks House. A few invited guests, officials of The Mother Church, have graced these receptions and given brief addresses, and some member has set forth the aims and purposes of the society.

The first official lecture was given in December, 1905, and seven others have been provided in the intervening years. While the Harvard society is not formally connected with the federation composed of the religious and philanthropic organizations which center in Phillips Brooks House, in view of its annual donation to the general fund of the association, as well as the assistance of some of the active members in the general work of Brooks House, together with its mention in the annual publications, it may rightly be regarded as an integral factor in the religious activity of the university.

TESTIMONIES FROM THE FIELD

WHEN thought reverts to the past years of my earthly experience and comparison is made of the last five years—within which period Truth has been regenerating my consciousness—with those turbulent, unknowing, unseeing, self-seeking and ungrateful preceding years, it is little wonder that my heart offers its deepest gratitude to our known God. It is beyond the power of the human mind fully to grasp, much less adequately express, the realization of an ever developing and encompassing joy and thanksgiving for spiritual freedom; therefore must our works, engendered of gratitude, faith, and true understanding, attest the reflection of that Life, Truth, and Love which beckoned the multitudes to the teaching of our beloved Master, and caused his followers to accept of their vital import.

From childhood I had been afflicted with severe attacks of illness attributed to deranged liver, stomach, and bowels. This condition continued with increasing severity all through young manhood and up to the day when Christian Science found me sorely in need. I had successively tried the regular doctors, homeopathy, electricity, etc., but without permanent results. Toward the end of this experience an intestinal complication, including a painful growth, occasioned untold suffering. Frequently it was considered necessary to rely upon an opiate that I might continue at my work. Medicines literally filled the shelves of our home. Tablets were handy in my pockets and, although I had not yet become habitually addicted to their use, it was plainly fast becoming the condition. Finally it seemed necessary to call a physician to administer hypodermic treatment to relieve numbness of the limbs. My stomach utterly refused to retain food of any sort and I was sometimes compelled to go for days without food, not only because it seemed useless to eat, but also for the reason that at this time the pain resulting therefrom was excruciating. The surgeon's knife loomed imminent and my mind was burdened with despair.

A friend of my earlier days, who was traveling in Colorado, visited us. To him I related my pitiable plight, but to my surprise I was met by silence. He then informed me that he had become a Christian Scientist and related the details of what appeared to me to be his marvelous healing at a time when every other hope had been abandoned. This narrative had the effect of bringing to my mind, in a very startling manner, the fact that my mother had been benefited through the study of this wonderful Science years prior to this time. Scraps of its teachings which she had endeavored to instil into an unresponsive mentality were recalled, and further, that in the bottom of a certain old trunk was the book which she had packed with the Bible when I left home for the West, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This,

at last, had served its purpose, and it is needless to remark that its contents were eagerly devoured. Within a very short time after its perusal was commenced, the fear of eating, with its consequent ill results, had disappeared and the wonder of it began to dawn upon me. Victories over seemingly insurmountable troubles were frequent from then on, either through the aid of a practitioner or through personal effort. But the most aggravated conditions were not all overcome at once. On the contrary, two of these were not completely removed for many months. This protracted healing, however, has been the means of lifting my thought to a higher spiritual understanding. It early became evident that as spiritual perception unfolded through the study of the Bible and Science and Health, mortal error asserted itself less and less, until I found myself perfectly free from the chronic ailment. I have also been healed of the tobacco habit, of profanity, and of many minor habits. For over nine years eye-glasses were considered essential to sight because of defective vision caused by the partial destruction of the sight of one eye. Two years ago these glasses were laid aside, as they had actually become more of a hindrance than an aid. In the particular line of work which I pursue, my eyes are needed constantly, yet I have now no need of artificial aids.

As an adherent of one of the old creeds, the Bible was largely a puzzle. There is little use in disguising the fact that it seemed illogical, therefore distasteful, and was early relegated to oblivion, but now it is daily shedding its light upon my consciousness, thanks to the inspired volume which is certainly the "Key to the Scriptures." I am learning to experience harmony—to understand the allness of Truth, even in the discordant, jarring misconception we call our "world," and in its light I am constantly endeavoring to follow the dicta of right thinking and to manifest right acting as its consequent.

To that noble, self-sacrificing woman, our Leader, who has from Love's vast store given us clear and pure the teachings of Christ Jesus, and who, as the instrument of God, has consecrated herself to the continuing and fulfilling of his mission, in response to the injunction, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"—to her is due the wondrous and ever-increasing wave of dawning recognition of a work for eternity.—*Oscar K. Johnson, Colorado Springs, Col.*

When first I heard of Christian Science I was bitterly opposed to it. I thought it could not be right, because it was not related to the church to which I belonged, but I took up the study of it to prove to a friend who was getting interested how illogical it was, and I knew the only way to be able to argue with her was to know something about it. But after I had begun to read the text-book, "Science and Health with

Key to the Scriptures" by Mrs. Eddy, I never let it alone. I could not prove it was untrue, but that did not prevent my hating it, and for eighteen months or more I lived in a sort of mental anguish. I had been brought up to be very "high church," and my religion had been part of my life from my earliest remembrance. I had been taught always to believe that God was very near to us, that He sent sickness and trouble to us for our good, that we could not understand it now, but that we should some day. I believed He was a God of love and heard our prayers if it was good for us to have our requests granted. There were many things about God and Christ which I did not understand, but there were also many things in our every-day life which I did not understand, and I took the one for granted as easily as the other. I am told now that I never was really orthodox, because I had said I did not think God cared at what door or what church one went into to pray to Him,—it was the life one led which would count. When, after studying Christian Science for some time, doubts began to creep in that perhaps after all the church to which I belonged was not infallible, I suffered terribly; it almost seemed as if I must lose faith in God altogether. No one who has not been through it knows the anguish it is to begin to doubt—to lose faith in what one has always believed.

I asked for treatment in Christian Science for an ailment I had had for years, and which no doctor could cure, though I had been to the best specialist in London. At first I did not get the healing; indeed, I think it must have been a year or more before I was healed of that trouble, though several lesser ills disappeared, notably a bad stomach disorder.

People have often said to me that they wondered why I went on with Christian Science, antagonistic as I was and failing to receive all the help I sought; but though I often declared I would have nothing more to do with it, I did go on, and I know it was partly because, in the first Christian Scientist I ever went to see, I seemed to have found what I had been looking for all my life, some one who was true. Again and again in those early months of antagonism, I used to go back to that Christian Scientist, and with the greatest patience she would talk to me, and answer my angry questions and reply to my bitter remarks; and though she did not always convince me, still there was the feeling that she was true, true in a way that no one else I had ever met was true. But it was two years before I was ready to give up my own church and sign an application for membership in the Christian Science church.

For the physical healing I have received I am very, very grateful; it is a great thing for me to feel nearly always perfectly well, instead of being anything but strong, as I used to be; but what I am more grateful for is the better understanding of what life really means, and for the sure knowledge that all the suffering and misery in the world are not a part of God's plan, that He did not make evil nor send it, and that by knowing this we can prove its unreality both for ourselves and others.

I am very thankful now for all those struggles, for those days when I used to creep in, hoping no one at home would ask me where I had been to church, for I have had to prove every inch of the way; but it is worth all the struggles, for I know there is no joy and no peace like the joy and peace one gains through the understanding of Christian Science.

It is impossible for me to express the love and gratitude I have for our beloved Leader, who has made it possible for us all to follow wholly the teachings of our Lord, and I am proving that it is to "him that overcometh" that the reward is given.—*Elizabeth F. N. Booker, South Kensington, London, England.*

[Translated from the German]

With a heart full of gratitude I wish to tell of the many blessings which God has sent me. Since childhood I had been ill as a result of a nervous disease through which, as was discovered later, I had also become short-sighted. In my youth I suffered with a stomach and bowel trouble, and later on with hemorrhoids and rheumatism. It seemed that I had a host of ills to struggle with, and all I longed to possess of the things of this world was health. Everything that was tried to bring relief had no lasting effect, and I believed the end to be near when, in the greatest need, God sent help through Christian Science, and that which all had doubted, above all myself, now became true.

I recovered my health, I was freed in a short time of all my diseases, not as formerly for a time only, but fully and completely, for now evil in whatever form it presents itself has lost its asserted power over me. My faith in the ever-present power of divine Love is firmly grounded. How good it is not to worry about or to fear a dark future, but to know that evil in whatever form it may appear has no power and is not real, for God, good, fills all space. This is a joy which surpasses the possession of all the treasures of the earth. Thanks to all who showed me the way to true understanding.—*Frau Dorothea Zenker, Northeim i. Hannover, Germany.*

Christian Science was brought to my attention seven years ago, but it was over a year before I became interested. I was a victim of the stammering habit, a trouble which I believe is as hard to endure as serious illness, on account of the constant embarrassment. I left the State Normal School on account of it in 1901, and from then till I took up Christian Science treatment it had not grown any better. I first took treatment for about six weeks off and on, but got no relief. A few months later I began treatment again, and studied "Science and Health with Key to the Scriptures," also read numerous pamphlets and other literature, and after about three weeks' irregular treatment relief came, so much so that during the past several years I have had no trouble from it except at times when I have allowed excitement or worry to control me, and then it has always been overcome promptly as soon as Science was followed or treatment sought.

I am, of course, grateful to Chris-

tian Science for this relief, for now I am in business for myself in a sales capacity where I must talk to customers a great deal; also because through the study of Christian Science I have attained higher moral and spiritual ideals, and draw the line more sharply between good and evil thoughts and actions. I consider myself but a beginner in Science,—I have yet many things and thoughts to correct,—but some day I hope to be able to consider myself a Christian Scientist. I have always had the best of health, but occasional colds have been overcome by Science treatment, hence it appeals to me personally, mostly from the standpoint of uplifted thoughts and ideals. Christian Science is a great factor in the happiness of our home and we are ever striving to get closer to its high standards.—*H. J. Ruess, Los Angeles, Cal.*

When I was thirteen years old my parents became interested in Christian Science and I was remarkably healed. At that time I was partially deaf and growing worse every day, although I had been under the best of medical treatment for over two years. There was a harsh rumbling in my head and ears constantly, and as I could hear only part of the lessons given me at school, I was losing interest and was far behind in my studies.

Another member of the family was taking Christian Science treatment, but it had not been thought of for me until one evening, when the trouble was much worse and sleep seemed impossible, a practitioner was called. I slept peacefully all night and felt splendid next morning. I went eagerly to see the practitioner for another treatment, not realizing that the work was done, but on my way home the realization came to me that I was healed! I could hear! I had not heard a clock tick for so long that I did not recognize the sound, and looked around for some time before I could locate it. The voices of all who spoke to me sounded so loud that I had to beg them to talk more quietly, when before I had often heard only half of what was said.

This healing was permanent. After being so easily healed, and seeing and hearing of many other wonderful experiences in Christian Science, my faith and trust have always been great, and consequently I have had few physical ills. But I am most grateful for Christian Science because it is an ever-present remedy, not only for all physical ills, but in the solving of every problem of life. It is good to know we have a textbook to tell us of Truth, and a wise and loving Leader has shown us how to prove, day by day, that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).—*Mrs. Alice Godbe Reuss, Los Angeles, Cal.*

For me to say that I am grateful for what Christian Science has done and is doing for me, but mildly expresses my sentiments. Before knowing of this healing truth I was hopeless, a physical and mental wreck, my chief trouble being extreme nervousness combined with an acute stomach difficulty. I visited various sanitariums in the North and the

South, tried everything that could be suggested in the line of *materia medica*, including electrical treatment, massage, baths, also a complete "rest-cure" a number of times, seeing only the physicians and special nurses who were attending me; but with all of this I received only temporary relief. Finally, in the spring of the year 1906, the verdict pronounced by a great nerve specialist who had been treating my case was that I must return to the hospital indefinitely, and this with little encouragement as to a permanent cure.

It was at this time that "man's extremity" proved to be "God's opportunity." Upon being advised to return to the place I had just left, I became disgusted, discouraged, and discontented with life. Seeing then that nothing from a material standpoint could give me permanent relief, as a last resort I turned to Christian Science. Here I found God, the God for whom I had been yearning and praying all my life, the God who is Love, Life, Truth, the source of all strength and health, the God who will destroy all of our seeming ills if we go to Him in the right way.

Having been born and reared a Jewess, I had, immediately after taking up Christian Science, a great deal of opposition to contend with, but none of this had any effect. I am happy to state that since this wonderful truth has entered my life, I am better off in every respect. My healing was very slow, a practitioner coming to see me every day for eight months, and I then took absent treatment for about a year. During this time, however, I came to see things, not as they seem to be, but as they really are; in other words, to observe them from a spiritual standpoint, which is eternal, and not from a material, which is temporal. My physical healing, though slow, was beautiful, and the spiritual uplift is more to me than I am able to express in words. It makes one feel as though he were in a different atmosphere,—an atmosphere where thoughts are loftier, purer, and more Godlike.

I am truly thankful to God, as well as grateful to Mrs. Eddy, and I sincerely trust that this testimony may be the means of bringing some poor sufferer from the depths of despair (as was my case) to a state of consciousness where happiness is real because Love reigns supreme.—*Maude Joel, Atlanta, Ga.*

I FEEL so grateful for what Christian Science has done for me that I write this testimony, hoping it will be of some benefit to those who may read it. I turned to Christian Science for help in April, 1910, when all material means had failed, with the exception of an operation; but I believe that had I submitted to this, it would have proved fatal, as I was in great fear of it. I had been in ill health for two years or more before coming to Christian Science. I had been under the care of several doctors, who did not really know what was the matter with me; had also tried a visit in the country, thinking that it might benefit me, but it was of no avail.

At last I went to a specialist and surgeon of this city, who examined me thoroughly and pronounced my trouble due to an enlargement of the thyroid gland. He was very frank with me, telling me that he hardly

believed he could cure me with medicine, but that he would give it a trial, and then operate if his medicine failed to cure. He said he would not take my case, if I refused to be operated upon, should it seem necessary, and I accepted his conditions, as I did not know what else I could do. He did not even promise a cure by operation, for he said it was a very dangerous undertaking, that by the least mistake I would die while under it, but that death was sure for me if I was not operated upon. After doctoring with him about four months, and feeling no better, I began to fear the operation, and naturally began to look for help elsewhere. I could hardly realize that I would ever be well again, and would cry after the others were asleep. I did not want to die. I did not want to leave my little boy, for I felt that he needed me most. Often while praying, I would ask God that if it were His will I should live, to make known to me what to do and where to go. I now know that my prayer was answered through Christian Science. People who know nothing of Christian Science may think this strange, but I am really glad I have had this experience, for now I know that our only help is in God, if we but turn to Him.

I was very weak and extremely nervous, could remember hardly anything, and had no energy whatever. At night I had to be propped up in bed, I would also suffer while eating or drinking. This trouble caused a protrusion of the eyeball. I had many other ills which I do not care to outline; I only wish that others who are struggling would turn to God, and understand Him as Christian Science teaches us to do. I have learned that God is Love, and in time of need is always with us, not far off in the heavens and seeing our troubles and torments but giving us no help. I have also learned that we must be true and sincere in our desires, and ready to receive by living more each day as God would have us live. Before coming into Christian Science I had an uncontrollable temper, as it seemed. I would get very angry and use language which now seems dreadful to me. I had often tried to overcome this habit, but it seemed that the evil was stronger than I. This dropped away from me during the two-weeks treatment in Christian Science given me for my sickness.

To say that I am grateful for benefits received is to state it mildly, but words cannot express my gratitude. I am very thankful that I was led to Christian Science—it has made the Bible an interesting book to me, for I can understand more of what I read. I am grateful to God for His loving-kindness in giving Mrs. Eddy the understanding of this great truth and the power to place it before the world, as people in this age are in great need of it. I feel grateful for the Christian Science literature which was loaned me to read, and I am thankful to all who even by a word have helped me out of darkness into light.

I am now a strong and well woman. I do all my work, and have ever since my treatment in Christian Science. I am grateful for the little understanding I now have, and intend to gain more each day. Only God and

myself can know of the many things for which I am truly grateful.—*Mrs. Estel M. Thomas, Indianapolis, Ind.*

With deep gratitude I express my love and reverence to God for Christian Science. I also wish to acknowledge some of the benefits I have received through it. For many years I was a sufferer from rheumatism, but through the understanding of this truth and the help of a practitioner I have been completely healed, and I am indeed grateful for the love and kindness shown me.

In 1902, when Christian Science was first brought to my notice, I was a great sufferer from many ills, but one after another they have all vanished, like dew before the morning sun. At this writing I am as healthful as it is possible for any one to be; but the healing of the body is a small part when compared with the spiritual uplifting that even a little understanding of Christian Science brings to the human mind.—*Mrs. Minnie R. Stanley, Redondo Beach, Cal.*

I wish to express my gratitude for what Christian Science has done for me, and I trust it may help to bring some one from darkness into light, as I have been brought. When I came into Christian Science I had for over twenty-five years been struggling with a distressing trouble of my head and eyes, which was growing worse all the time; and after reading about Christian Science I went to a practitioner for further explanation, and to see if there was any help for me. After listening to his explanation, the dark veil was lifted from my sight. I at once began to take treatment, and in three weeks the disease was overcome.

Some time later I had a felon, and as soon as I asked for help from the practitioner, the pain ceased, although poisoning had made its appearance. The next morning my finger was healed. I attended to all my work, and my nearest friends did not know my finger was even sore. I also had a very bad boil over one of my eyes, and when I was in the midst of house cleaning my face and neck became much swollen; but when I called for help the healing power that was demonstrated was wonderful.

For this healing, and many other blessings, I am very grateful. I am thankful to God for giving us this truth through Mrs. Eddy, who has explained it in such a way as to make it plain that God is indeed omnipotent and omnipresent.—*Mrs. Lula B. Brown, Neodesha, Kan.*

[Translated from the German]

Words fail to express my gratitude for the help I have received through Christian Science. From childhood I was weak and sickly, and later on an abdominal trouble set in which kept me in bed for months at a time and necessitated the care of many physicians. Their efforts were, however, of no avail, so I had to submit to a serious operation, which it was hoped would restore me to health. For a year after I felt somewhat relieved, but the trouble then became worse than ever, and I was driven almost to despair. I often felt like blaming God for keeping me alive, and yet I had four children,

so one may imagine how sad were the conditions which prevailed in our home. My husband was suffering from rheumatism and at intervals would be bedridden for weeks at a time, his suffering being so great that he cried to God for relief. More than this, our eldest son, who from early childhood had been very nervous, was taken with epileptic fits, when between twelve and fourteen, and the attacks became more frequent and severe as time went on, without any physician from far or near being able to afford help. We tried everything, but without result.

These were times of tribulation in our family, and my husband often talked over our difficulties with a friend. This gentleman, who is a Christian Scientist, advised my husband to attend a Wednesday evening meeting. We followed his advice, and, behold, this first experience filled us with gratitude and brought with it the conviction that what we heard was the truth. I became acquainted with a kind practitioner and asked for treatment, which was given. Our healing was slow but sure, and now after less than two years we are healed with God's help. We know that He is ever present, and sends no evil upon us, but only good. We owe our unspeakable joy and happiness to Christian Science and to our beloved Leader, Mrs. Eddy.—*Frau Olga Krüger, Berlin - Wilmersdorf, Germany.*

Having received so much help from the testimonies which appear in the *Sentinel*, I send this, thankful if it will be a help to any one who is seeking for the light. About fifteen years ago I was attracted to Christian Science by the healing of a friend who was very dear to me. At that time I was sick, discouraged, tired of life, seeing nothing ahead but distress and poverty for myself and little children. Is it any wonder that I doubted God, despised the life I was living, while I knew not where to look for better things or how to pray? I thought if there were a God He was not even as just as a human parent, or He would surely lift us out of our distress; yet with mighty love and outstretched arm He was helping us more than I realized at that time.

Then Science and Health was placed in my hand and I was asked to read it. So, to please my sister and the friend who had been healed of a malignant disease, I commenced to read. From the first it seemed to me I drank in the truth; and in less than three months Christian Science had done what doctors had failed to do in eight years. For the first time in my life I was a well woman, able to do heavy work; in fact, to work and "not be weary." I destroyed all my material remedies, and relied on Truth to the best of my understanding. At one time I called on a practitioner to treat my husband, and on a friend to treat my son; but the real test came nearly fourteen years later. A bright, beautiful daughter was stricken down with a fever, and congestion of the brain was in evidence. A physician was called and he came twice, but suddenly, in a rational moment, my daughter refused to take the medicine and begged for Christian Science treatment, so we dismissed the doctor and telephoned to a friend for help in Christian Sci-

ence. I, the mother, quailed at times before the evidence of the senses, but God's mercy was with us all. Many times friends thought the child was passing out; then they thought she would live, but with the light of reason gone. It seemed to me sometimes as if I were in Gethsemane with no one to help me watch but two faithful daughters. The loyal practitioner, however, stood for the truth, and we nursed, watched, and prayed, God helping and strengthening us day by day. After weeks, nay, some months of careful nursing, my daughter commenced to improve. Now she is well and happy, has enjoyed a visit with friends in a distant city, and gives God thanks that Christian Science saved her life and reason.

We have tested the truth of Christian Science, and give thanks to God for the understanding to grasp the great truth taught in "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. We are also grateful to the faithful practitioner who stood for the truth, with no hope of reward save the "Well done, thou good and faithful servant," from the Master she was striving to obey. We should all of us thank God that Christian Science is founded on the rock and is so sure that error's waves can never overthrow it.—*Mrs. Mary Elizabeth Moore, Ransomville, N. C.*

THINKING that it may be a benefit to some one, and wishing to express my gratitude for what Christian Science has done for me, I send in this testimony. When I was eleven years old, my mother passed on, with what is known as hereditary lung trouble. Her relatives for a good many years back had passed on the same way, and of course I believed in the law of heredity and supposed I had to go through the same experience. After my mother died, I was left to make my own way in the world alone, and I went from Michigan to Denver, Col. After being there for a few years I became very ill with a disease of the throat, and also became blind in one eye. After three specialists in Denver had given me up, and said I could not live more than a month at the most, a Christian Scientist, who lived in the same house with me, loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

At that time I had not taken any food for seventeen days with the exception of one glass of milk daily. I commenced to read Science and Health, and in three weeks was perfectly well and had gained twenty pounds. I then bought a copy of this book for myself, read it about half through and put it in my trunk, and did not look at it again for five years. In the mean time, I came to Los Angeles, and soon after I got here I commenced to cough a great deal, and lost weight. I went to the medical director of the Y. M. C. A. of this city, and after a careful examination he told me that I would not live more than six months. I then went to a physician friend of mine, who has practised medicine for fifty years. He told me the same thing. This, of course, made me fear that I would go the same way my mother did. I grew worse, and finally as a last resort, after all material means had failed, I took Science and Health out of my

trunk again, and began to study it. I went to a practitioner and was given eighteen treatments, and in two months I was entirely well. This was over three years ago, and I have never used material means since, and have enjoyed perfect health. I therefore feel that I owe my life to Christian Science. I will say that I have been benefited physically, mentally, financially, and spiritually, and the only way I can show my gratitude for what God has done for me is by living the life that our dear Leader teaches us to live in Science and Health.—*L. C. Throop, Los Angeles, Cal.*

I BECAME interested in Christian Science four years ago through the healing of my husband. For five months he suffered from what the doctor called sciatic rheumatism. He was treated by several of the best physicians, but to no avail. We then called on a Christian Science practitioner, and in three weeks he was entirely healed, not only of the rheumatism but of other ailments of years' standing. After this we continued the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. One year later, my youngest son, while coasting down a steep hill, was thrown against the car track. He got up, and thinking that his cap had fallen off tried to replace it, but found that his scalp was hanging over his ear. He then walked five squares to a doctor's office. The doctor found the wound very serious and immediately called for another physician. The boy was for five hours in the care of the two doctors, and during this time, when the doctor thought he was unconscious, he repeated the "scientific statement of being" (Science and Health, p. 468). He was brought home and no medicine was administered. In ten days, under Christian Science treatment, he went back to school. There was no fever, no pain, no inflammation. The scalp wound was eleven and one half inches long, and the doctors said he had two fractures of the skull, one being very serious. There have been no ill effects from the accident, either mentally or physically.

We have had a number of proofs of the healing power of Christian Science since then. We are very thankful to God, also grateful to Mrs. Eddy for the spiritual understanding of God revealed through Christian Science.—*Mrs. C. Richt, Cincinnati, Ohio.*

I VERIFY my wife's testimony respecting the healing of our son and myself. I am a well man today and am grateful for Christian Science.—*Christian Richt, Cincinnati, Ohio.*

[Translated from the German]

IT is with a grateful heart that I testify to what Christian Science has done for me and for my sister. Since youth I had suffered with severe attacks of headache; my lungs were weak, I had hemorrhages and a cough, and suffered very much with my stomach, so that it seemed impossible for me to do without medicines. I then applied to a Christian Science practitioner, feeling that she was God's instrument, and now I am freed of all my ailments. I also applied for treatment for my sister, after I had experienced God's love, omnipotence, and omnipresence, and

began to understand the meaning of "Be not afraid, only believe."

My sister also was healed of her ills in a short time. She had suffered severe pain from the knees down to the feet, which rendered it impossible for her to walk or stand. She could not sleep, was troubled constantly with a stomach difficulty, headaches, and chills. The physicians could give no help, and she was in an almost desperate condition; but Christian Science healed her. This was a year ago, and now we both enjoy such good health as we never did before. For all the blessings received we are grateful to God with all our hearts, and next to Him to Mrs. Eddy.—*Fraulein Anna Herzog, Salzwedel, Germany.*

[Translated from the German]

When I came to Christian Science two years ago, I had been suffering with an abdominal trouble for fourteen years, and had been operated upon three times during the last year. I then tried a so-called nature-cure and experienced some relief; but later the trouble returned, and the attacks were more severe. I could not make up my mind to undergo another operation, as suggested by the physician, and upon hearing of Christian Science, in my great need I immediately went to Hannover, where the subject of Christian Science and its teaching was presented to me by a kind practitioner. I was freed of the intense pain during the first treatment, and it has never returned since. Gradually the attending symptoms disappeared, and I am now a perfectly well woman.

Great blessings have come to us through Christian Science. My little eight-year-old daughter was healed of a very severe attack of appendicitis within three days. An umbilical hernia which the child had had from birth also disappeared. I am unable to express in words my deep feeling of gratitude. I can best prove it by trying to walk in the footsteps of Truth and letting the light shine as far as I receive it.—*Nelly Frahm, Riesbüllhof, Friedrichstadt, Schlwg.-Hlst., Germany.*

[Translated from the German]

It is with a sense of deep gratitude that I testify to the power of Truth and of ever-present Love, for in so doing I feel that I am fulfilling a sacred duty. For several years I suffered pain in the left arm, and though I used material remedies, I experienced only temporary relief. As the pain returned from time to time, I patiently submitted to this trouble, until between March and April of 1911 it became so severe that I could find no rest either by day or by night. While in this trying condition I called in the physician who lived nearest to me. He prescribed external and internal remedies, but these failed to relieve me. A second physician was summoned, who made his diagnosis and gave prescriptions; but these also proved of no avail. The arm was in such a condition that I had to carry it in a sling. Then a sense of enlightenment came over me, and I wrote to a Christian Science practitioner. It took exactly three days for my letter to reach her, and my trust in the healing power of divine Love was

rewarded, for the pain ceased and has not returned since.

At that time (that is, when the truth was first revealed to me), I was living in Finland, far from any Christian Science practitioner. Today I am happy to be able to study Mrs. Eddy's teaching and am gaining steadily in my understanding of the subject. — *Baronin Helene Mend, Wiesbaden, Germany.*

[Translated from the German]

It is with a heart full of gratitude that I testify to the blessings which have come to me through Christian Science. While riding on his bicycle, my son ran against an automobile. He was picked up unconscious and brought home. We telephoned to a physician, and he stated that there was a fracture of the ribs and an injury to the lungs. The condition seemed so serious that the physician feared it would prove fatal.

I had been studying Christian Science for several months, and firmly believing that help would come from that source, I applied for Christian Science treatment for the boy. The pain grew less after about two hours, and as the blood was discharged from the lungs, this greatly relieved him. The right arm, which he had been unable to move without help since the accident, improved daily, and the pain disappeared completely. No inflammation set in, although the physician declared we surely would have to expect it, and the boy's temperature was normal at all times. Two weeks later he was able to get up, and was healed.

For the benefits which we have received through Christian Science I give thanks unto God, and I am also grateful to our beloved Leader, Mrs. Eddy.—*Frau Böhme-Minder, Bern, Switzerland.*

[Translated from the German]

I wish to testify to the blessings received through Christian Science, and I do so with a grateful heart. For about ten years I suffered greatly with nervousness. I consulted several physicians, who gave me little hope of recovery. Later on another physician said that I could be relieved, and he gave me some medicine which apparently did me good. I took it daily for about two years, after which time my condition became worse than ever before. I had heart trouble with fainting-spells, and a paralytic condition seemed to extend over the legs, so that it became impossible for me to walk. I asked the physician as to the cause of this, and he said that I should take no more of the medicine, as the heart action had become weak, and that he could do nothing more for me. He left me in a state of helplessness. This was in November, 1909.

I remained in this condition all winter, waiting for some possible improvement, and in 1910 consulted another physician, who gave me no hope at all. About that time I received a letter from my son in Kansas City, in which he advised me to buy Mrs. Eddy's book, "Science and Health with Key to the Scriptures," as the reading of it might prove beneficial to me, and that he himself had experienced many blessings through Christian Science. A dear friend secured a copy for me and also asked a Christian Science practi-

tioner to see me. She came and lovingly gave me my first treatment. Two days later I had so far recovered as to be able to walk to the lady's home, and with two more treatments I was completely healed. Since that time my health has been excellent. Christian Science has relieved me of all sense of fear, and made me a free woman. For this I thank God, and I am also grateful to Mrs. Eddy, the Discoverer of this wonderful religion—Christian Science.—*Mrs. E. Pehl, Poughkeepsie, N. Y.*

SCIENCE AND HEALTH TRANSLATED

On March 31, 1910, Reverend Mary Baker Eddy wrote her publisher as follows:—

"Please take immediate steps to have Science and Health translated into the German language. This new edition shall be printed with alternate pages of English and German, one side to contain the divinely inspired English version which shall be the standard, the other to contain the German text, which shall be a translation.

"This work must be done by a committee of not less than three persons who are thorough English and German scholars and good Christian Scientists."

Pursuant to these instructions, "Science and Health with Key to the Scriptures" has been translated into the German language. The book is now in process of publication, but no orders should be sent to the publisher to reach him before June 1.

This edition of the text-book will be printed on fine Scotch paper and bound in cloth similar to the cover used on the English edition. Price, one to five copies, $3.50 each; six or more copies, to one address, $3.25 each. It will also be printed on Oxford India Bible paper and bound in leather, in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the German translation, including the two styles of binding.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912. An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul streets, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

THE advent of the Messiah was signalized by the angelic prophecy of peace and good will to the children of men, the "glad tidings" that he whose coming was thus heralded was the long-looked-for "Prince of Peace," through whom God's chosen people were again to possess the kingdom. But when, thirty years later, Jesus entered upon his work of redemption, preaching the coming of the kingdom of God, and healing the multitudes of their sicknesses and infirmities, there were comparatively few who grasped his teaching that the kingdom to which they were heirs was a heavenly one, that it was within themselves, and that the enemies to be subdued before dominion could be declared were the evil thoughts which again and again strove to assert their claim to place and power.

Down through the ages this conflict has been going on, and while with each recurrence of the anniversary of the coming of the Christ-child, for a time it seems to be the dawning of an era of peace and good will, when our hearts are so filled with love and gratitude for the blessings which have come to us that they can but overflow and share their joy and happiness with all around, somehow as the days go by we forget to tend the fires of love, until only cold gray ashes are left upon the altar that should be burning brightly with the spirit of self-sacrifice and forgiveness, the tender compassion which rebukes the sin and uplifts the sinner, which uncovers evil only to bid it depart, that those in bondage may go free.

We have failed to apprehend the true spirit of our Leader's teachings unless we have learned that this wondrous healing

truth is for today and all the days, that the spirit of love and forgiveness which animated us at the Christmastide will glow as brightly now, if we will but draw from the inexhaustible store of divine Love for its replenishment. In "Miscellaneous Writings" Mrs. Eddy tells us that the star which shone over Bethlehem, pointing the seekers for truth to the place "where the young child was," has lost none of its luster, that it is "the light of all ages; is the light of Love, today christening religion undefiled, divine Science; giving to it a new name, and the white stone in token of purity and permanence" (p. 320). He who declared himself "the way, the truth, and the life" nineteen centuries ago, is still our Wayshower, and his "new commandment," "That ye love one another, as I have loved you," his tender admonition to the followers who gathered about him, is no less binding on us today.

Why, then, do we let the watch-fires grow dim, fail to keep sentry at the post of duty, and let the enemy, ever on the alert for a break in the guard-line, a crevice in the armor, insinuate itself within the citadel of our consciousness? We know that evil really has no power, and no seeming power except as we concede it; that its apparent dominion, finding expression in sin, disease, and death, is our responsibility, because we permit its entrance; and yet we sometimes let the "little foxes" of jealousy, envy, criticism, condemnation, fruits of an unworthy ambition for the gaud and tinsel of place and power, gnaw at the tender vine which would clothe us with unfading grace and loveliness, until bud, blossom, and the promise of a glorious fruitage have withered under their pernicious influence.

There is only one way to rout this would-be destroyer of peace and happiness. As the continuous inrushing of a strong current of clear water will revivify the foulest pool, washing away every vestige of impurity, so the human consciousness which is filled with images of error, the false gods which allure only to destroy, can be cleansed, made "every whit whole," by pouring in truth, as Mrs. Eddy tells us, "through flood-tides of Love" (Science and Health, p. 201). In the faithful application of this teaching lies the victory over evil, even its final overcoming. If our own mentality

has felt the cleansing touch of Truth, is filled to overflowing with the love that "thinketh no evil," that "suffereth long, and is kind," then, no matter in what semblance evil may present itself, we may meet it undismayed, knowing it can find no entrance where Truth and Love hold sway.

Jesus said to his disciples, "Ye are the light of the world," and he bade them let their light so shine that men should see their good works, their exemplification of the truth he had taught them in word and in deed, and give God the glory therefor. If our lamps are to be kept trimmed and burning, ready for the coming of the bridegroom, day by day we must draw from the inexhaustible source, "the Father of lights;" then each day as it comes will find us ready to love, ready to forgive, imputing no evil, but knowing the truth, that the love within our hearts may shed itself abroad, as we go forth among our fellows, until the adamantine walls of pride and passion, all that is unlike good, shall go down before its piercing beams. We who are so fallible that we must plead daily for the forgiveness of our own trespasses, need to remember the condition attached,—"as we forgive those who trespass against us."

ARCHIBALD MCLELLAN.

IN the great English classic "In Memoriam," the poet says,—

> Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

These lines recall the words of St. Paul in his epistles to the Galatians and the Colossians, in both of which he refers in rather disparaging terms to outward forms as "the weak and beggarly elements" (of the world) or "the rudiments of the world." Another translation of this passage (Colossians ii: 8, 20) gives it as "the first lessons of childhood," which is in entire agreement with the quotation from Galatians (iv: 3), where we read: "We, when we were children, were in bondage under the elements of the world." All through Paul's letters we find him striving to lift thought above material forms and ceremonies to the pure spirituality inculcated by Christ Jesus, who both knew and did the Father's

will, and who declared that the true worshipers must worship Him "in spirit and in truth." To this Jesus added, "For the Father seeketh such to worship him."

Long before the time of Christ Jesus and of Paul, the prophet Isaiah exposed in scathing terms the folly of attempting to worship God by material means, and he summarized religion in the telling words, "Cease to do evil; learn to do well,"—a command followed by the promise, "Though your sins be as scarlet, they shall be as white as snow." Again, in exquisite metaphor, Micah makes appeal for spiritual worship. God calls upon the mountains to decide between Him and the recreant house of Israel. The sinning people ask if God will accept "thousands of rams" or even human sacrifices for sin, but to this the mountains make answer: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

When we come to the time of Christ Jesus, we find that John, who came preaching righteousness, was obliged to leave the church of his fathers with its forms and ceremonies, for which he substituted the simple rite of water baptism, and even then he pointed away from it to the baptism of the Holy Ghost, which was to cleanse as by fire from all earthliness. Here it is well to note that whenever and wherever there is a great spiritual awakening, some material form is dropped in order to grasp the spiritual reality, which at the most it only symbolized. The experience of Paul was very different from that of John the Baptist. Both were devout men, each according to his light; but Paul clung to outward forms, and hated those who sought after the spiritual and renounced the material. This he explained, after his own awakening, when he wrote, "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now." This is no less true in the present supposedly enlightened age than it was in the first century. Mrs. Eddy says, "Long prayers, superstition, and creeds clip the strong pinions of love, and clothe religion in human forms. Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error" (Science and Health, p. 4).

Christian Scientists are often asked why they abstain from outward forms in what are called the sacraments. To this it may be answered that the attainment of the spiritual fact implies the surrender of that which has symbolized it. Paul said that when he was a child he thought, spoke, and acted as a child, but that when he became a man he "put away childish things." A good many people seem to think that the religious rites of their childhood are too sacred to be "put away." Doubtless Paul thought so when he stood by and participated in Stephen's martyrdom. He and the others who took part in this crime were like bad children, who dared to think they could please God by some outward form while their hearts were filled with murderous hate toward those who were striving to show them the spiritual way of approach to infinite Life and Love. Jesus placed no emphasis upon outward forms, and so far as we can learn from the gospel records he did not conform to those already established; but he made every hour holy with the divine service which baptizes mankind from sin, disease, and death. He taught the necessity for ceaseless communion with the Father, of whom we read that He is "not far from every one of us: for in him we live, and move, and have our being." This kind of service means more than any outward form. The unceasing prayer for which the Scripture calls, and which finds its full ministry in Christian Science healing, unfolds the manhood and womanhood that expresses the divine nature by spiritual reflection. It reveals Christ as the ever-present divine idea, and gives the blessed assurance, "And ye are complete in him, which is the head of all principality and power: . . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

All real human advance is marked by the dropping of the material for the spiritual. The sacrifices at Jerusalem ceased soon after Jesus taught men the will of the Father, and humanity lost nothing by the change. Again, with the Reformation came the dropping of much that had come to be regarded as necessary to religion, but no unprejudiced thinker would deny that great spiritual quickening came with the change. Then, at a still later date, came Christian

Science, with its appeal for purely spiritual worship and its demand for the "signs" which Jesus said should follow them that believe,—the casting out of devils, evils; the taking up of the serpentine subtleties of mortal mind; the new tongue, which refrains from voicing evil but discourses eloquently of the things of God, and praises Him for His wonderful works; the healing of the sick in the name of the ever-present Christ.

As in the case of sacrificial ceremonies, the outward forms of baptism and communion are given up in Christian Science. Concerning this change, we may say, as does St. Paul in his epistle to the Hebrews: "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second," —the spiritual worship of God, who is Spirit, Life, and Truth.

ANNIE M. KNOTT.

WRITING to the Corinthians, and with pertinent reference to the polytheism which shaped the religious thought and practice of their city and nation, Paul said: "To us there is but one God, the Father, of whom are all things, and we in him." This spiritual monism was the fundamental statement of the Hebrew Scriptures, it was the basic teaching of Christ Jesus, and it is the insistent note of Christian Science. It gave the Jewish people one of their chiefest racial distinctions, and for the preservation of this sense of the oneness and all-inclusiveness of Deity the prophets were ever struggling. It was their first and final ground of appeal and defense, and as a result this merit must stand to the credit of the children of Israel, that they clung to the faith of their father Abraham with splendid tenacity, and bequeathed to humanity through their greatest prophet, Jesus of Nazareth, that concept of the unity and holiness of the divine nature which is the bulwark of Christianity.

While the thought of the world has been indisposed toward many features of the Jewish concept of God, it has always endorsed this concept, in its own recognition of what may be termed material monism, the unity of the ultimate fact and explanation of observed phenomena. The theory of evolution emphasizes the thought that, although so heterogeneous and

diversified, all things and all events may be traced to a single source, while the whole drift of present-day scientific sense is toward the dawning possibility of demonstrating that the various elements which have been classified as distinct and unchangeable kinds of substance, are but varied conditions or movements of a single entity or force. Indeed, physical scientists are now finding an unfailing stimulus to research and experiment in the assurance that this can be accomplished, and in the hope that they may do it.

More than this, the most serious and unprejudiced thinkers among the non-religious find it extremely difficult to resist the universal instinct of mankind for unity, and this explains in part the hold which monism has upon philosophical speculation. The diversity and conflict of the so-called forces with which mortals have to do has never disturbed any man's conviction of his own unity or the unity of that which explains the universe. Indeed, the very multiplicity of these forces, together with their wonderful interrelations and actions, as they are disclosed in efforts of the laboratory to discover a governing law and order, no less than the inscrutable intelligence which ever and anon impressively breaks through the veil of material sense, serves to convince the scientific investigator with the necessity of positing one eternal ground and one unvarying law of being; and all this despite the dictum of the long-time conventional "good form" which has led so many scientists to rule the Christian's God out of their calculations.

More and more is monism, in some phase, gaining the approval of profound thinkers. One of the most scholarly and widely known among continental scientists has recently expressed his conviction that there lives "one spirit in all things, and that the whole cognizable world is constituted and has been developed in accordance with one fundamental law." "There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated." This remarkable statement is distinctly pantheistic, though it may be said to express pretty fairly the belief of many Christians, and when the scientist goes on to say that "it is just as inconceivable that any of the atoms of our brain or of the energies of our spirit should vanish out of

the world as that any other particle of matter or energy could do so," he discloses, in a line, the inevitable and insuperable difficulties attending the acceptance by Christian believers of the reality of matter. The logic of the savant cannot be escaped from. If matter is real it is eternal, and the banishment of evil from the kingdom of God, concerning which the Bible has said so much, becomes the figment of a dream.

Christian Science is awaking the religious world to the utterly disabling aspect of every theological teaching which consents to the inclusion of any material thing, law, or force, in the realm of God's provision and rule. It stands for the mutual exclusiveness of light and darkness, good and evil. It declares that the whole tenor of the Master's teaching rules all unideality out of the divine employ or requirement. It is loyal in its every teaching to the one infinite Spirit, the all-good God, who is referred to on well-nigh every page of the Scripture writings, and it makes clear the fact that any monism which is based upon a belief in the coordination or cooperation of the spiritual and the material, or in their co-representative relation to Deity, is impossible, and for the simple reason that they are opposites.

Christian Science further teaches that sin, disease, and death are the fruitage of the false belief of mortals respecting the divine nature, and that their antidote and correction is to be found in the attainment of a true realization of the oneness and allness of Spirit and its manifestations. The redemptive significance of this right sense of God to human experience is impressively stated by Mrs. Eddy in Science and Health (p. 340), where she says: "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

The divine mandate, "Thou shalt have no other gods," is certainly hastening to its fulfilment among men, and to this day-dawn Christian Science is making an eventful contribution.

JOHN B. WILLIS.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for these cards, payable in advance, are as follows: Churches and Societies holding regular services, $2.00 for each line or each fraction thereof; Practitioners and Nurses, in the *Journal*, $3.00 for each line or each fraction thereof; Practitioners in *Der Herold*, $2.00 for the first line and $1.00 for each additional line or each fraction thereof. As there are about thirty letters in a line, the number of lines in a card may be estimated on this basis, and the money calculated accordingly; the amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the address published in the card. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXX JUNE, 1912 NUMBER 3

"LET YOUR CONVERSATION BE IN HEAVEN"

FREDERICK DIXON

OF all the many English translations of the Bible, not one has ever succeeded in disputing the supremacy of the King James, commonly known as the authorized version. In it, truly, if it be permissible to employ a phrase which has become almost banal by repetition, is to be found the "well of English undefiled." There the glorious simplicity, the majesty, and the exquisite cadences of the English tongue gather into thundering volume or fade into stately narration. As a translation, too, it is difficult to surpass. Many scholars, and not a few who were not scholars, have striven to emulate it, but what the former have given with one hand, they have usually taken away with the other, while as for the latter, it may be said of them, in the words of the preacher, "of making many books there is no end."

The revisers of 1611 worked, manifestly, under obvious disadvantages. They had not the superb collation of texts which was the opportunity of the revisers of 1885. The mysteries of κοινή, that bastard colloquial Greek tongue of the Mediterranean, with its boatman's idioms, were unsuspected by them; neither were they alive to the full force of the eastern dress of the book, which has induced a famous scholar of today to declare that "the hands are the hands of a Greek, but the voice is the voice of Israel." Still, to them the manuscripts were perhaps less a collection of Greek texts to be mastered, and more the voice of God speaking to His people. Religion was a very real thing to the world in those days. The children of the men who had crowded round the great chained Bibles in St. Paul's, and had seen the fires blazing in Smithfield, themselves remembered the "fury" of Antwerp and the day of St. Bartholomew, and had watched the beacons leaping from hill-top to hill-top with the news that the Armada was at sea.

It was thus the King James version came into being, and readers who lightly discard it for translations made today in a hurry, would do well

to remember that, though these translations may be less archaic, they are not necessarily more faithful; and that the earnest striving to master something which seems difficult may lead to a truer perception of the spiritual meaning of the text than the perusal of a slipshod translation, whose very inaccuracies avoid the difficulties of the original, and whose delusive simplicity only illustrates anew the fact that nothing worth having can be gained without effort.

This explanation and this warning are a perhaps not unnecessary prelude to an attempt to deal with a specific instance of archaism in the authorized version of the Scriptures, and to broaden the meaning of certain passages which a too literal reading of the text has tended hopelessly to obscure. In the English language of today the word "conversation" means simply the vocal exchange of words or ideas between two or more people. To the Englishman of Tudor, or even early Jacobean times, it had, however, a far wider significance. To him it meant the conduct or disposition of an individual, and was further extended to include the idea of citizenship. In the first sense, it is used by Bacon in the "Essays," in the expression, "a love and desire to sequester a man's selfe for a higher conversation," and by Shakespeare, in "Henry IV,"—

> But all are banish'd till their conversations
> Appear more wise and modest to the world;

while in the New Testament it is used in all three senses. Originally conversation meant the act of living in a place, and so came to signify consorting together. Gradually this was extended to the circle of acquaintance, as in Shelton's saying, "You may know the man by the conversation he keeps." It was first used of familiar discourse by Sidney in the "Arcadia," but only gradually was it narrowed down to its present fixed meaning.

The first place in which the word appears in the Bible is in the Psalms. It occurs in both the thirty-seventh and the fiftieth, and in each case it is used to translate a Hebrew word signifying path. In the thirty-seventh Psalm the word is used for "such as be of upright conversation," the entire context of the passage being: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation." In the fiftieth Psalm, a psalm of Asaph, the application is again the same: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God."

The early readers of the King James version, however, applied no such fixed meaning to it. To them upright conversation meant spiritual rectitude, the path in which a man's thought traveled. This was of course precisely what Jesus meant when he spoke of himself as "the way,"—the way or path in which his disciples were to tread. Spiritual things, as Paul wrote to the Corinthians, must be spiritually understood. Those, consequently, who walk in this way are those who have let that Mind be in them "which was also in Christ Jesus." Of such may it truly be said, in the words of the epistle of

James: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom."

In the New Testament the scope of the expression is much widened. The word does not occur in the gospels, the Book of Acts, or in any of the writings of John. Its use is confined entirely to the epistles; but though it appears not infrequently in the letters generally attributed to Paul, and once in the letter of James, it is to be found more often in the two letters of Peter than in all the other books of the Old and New Testaments put together. Throughout the New Testament, with two exceptions, the word so translated is the Greek term *ἀναστροφή*, which means manner of life or conduct. The two exceptions are in the letter to the Philippians, when the original word is *πολίτευμα*, the administration of civil affairs, or a commonwealth; and in Hebrews, when almost immediately before *ἀναστροφή* the word occurs which signifies disposition or character: "Let your conversation [*ὁ τρόπος*, disposition] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation [*ἀναστροφῆς*, conduct]."

It is clear from this that the revisers of 1611, in adopting the word conversation, intended to convey something far more comprehensive than is usually understood in the use of that term. They meant not merely the whole aspect of life, but its application in practice; all, in short, that is commonly included in citizenship and conduct. From this may be gained some glimpse of the vastness of the Science taught by Christ Jesus, and preserved today in the text-book of Christian Science. In this book Mrs. Eddy has likened Christian Science to a sphere, without beginning and without end, and this idea surely is expressed in the words of Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation."

Christian Science has turned us away from the picture of God as Jehovah the tribal deity, the Lord of the armed hosts of Israel, who led them like the great twin brethren to the physical slaughter of the Amalekites. It has taught us not to rest our conception of God and heaven on the evidence of the physical senses, but on the Science of the gospels, explained by Jesus to the woman of Samaria in the phrase, "God is Spirit" (revised version), and amplified to Nicodemus in the words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is clear, then, that Matthew Arnold was justified in dismissing the conception of Deity as a huge, non-natural man, whose shadow has been cast over the history of Christendom. That which is born of the flesh is flesh, and the human mind is incapable of forming a true conception of God who is Spirit. Only as we begin to let our conversation be in heaven, that is, to let that

Mind be in us "which was also in Christ Jesus," can we hope to begin to get, in the words of the epistles, ἡ ἐπίγνωσις τοῦ θεοῦ,—the full, accurate, or scientific knowledge of God, which is according to understanding, and not to zeal.

Satisfied that a scientific knowledge of God and of the Son of God has to be gained by running patiently the course which is set before us, we must begin by accepting in a scientific spirit the two great definitions of the New Testament, "God is Spirit," and "God is love," amplified by the correlative saying that God's knowledge is infinite. Working from these premises, we must arrive at the conclusion which the agnostic and the Christian, indeed every believer in a First Cause, admits in common, namely, that God is Mind. The sons of God, then, or the children of God, must be the ideas of Mind, and these ideas cannot be corporeal beings, because God is Spirit, and that which is born of the Spirit is spiritual. This absolutely scientific fact has been expressed by Mrs. Eddy, with a spiritual perception almost staggering in its intensity, on page 162 of "Miscellaneous Writings": "There was no incorporeal Jesus of Nazareth. The spiritual man, or Christ, was after the similitude of the Father, without corporeality or finite mind." The men and women of this world, then, torn with material passions and dissensions, are nothing but negations of spiritual creation, human misconceptions of those divine ideas, of which ideas we who see only as in a glass darkly, are unable to form any more definite conception than that they must reflect the attributes of the Mind which gave them birth,—everlasting wisdom, power, and harmony.

Heaven, as Mrs. Eddy has pointed out on page 291 of Science and Health, "is not a locality, but a divine state of Mind." It is the atmosphere of Spirit, and must be, if God is Spirit. It is the realm of Mind, and the ideas of Mind, "the male and female of God's creating" (Science and Health, p. 249), live, and move, and have their being in this realm. They truly, then, have their conversation in heaven, for their whole conduct is entirely spiritual and governed by divine Principle.

The conversation of Jesus of Nazareth rested in heaven, because

> In every deed and every thought,
> He lived the gospel which he taught.

"Of the lineage of David," Mrs. Eddy writes, on pages 162 and 163 of "Miscellaneous Writings," "like him he went forth, simple as the shepherd boy, to disarm Goliath. Panoplied in the strength of an exalted hope, faith, and understanding, he sought to conquer the three-in-one of error: the world, the flesh, and the devil." His followers, in turn, begin to let their conversation be in heaven the moment they first perceive the great truth of being he has taught them, namely, that man is spiritual and not material. That moment, the battle is joined with the world, the flesh, and the devil.

Humanity is ready enough to make the effort to believe that sorrow and sickness and sin are material,—that which is born of the flesh. It is by no means so anxious to accept the corollary, that joy and health and holiness are born of the Spirit, and that to enjoy them it must be born again.

The pains of matter it would discard, the pleasures of matter it would retain, and it is utterly incapable of fathoming that marvelous metaphysical statement on page 310 of Science and Health, "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments." It falters as it treads the narrow path, shrinks from letting its conversation be in heaven, and excuses itself with the human sophistry of Arthur's queen,—

I thought I could not breathe in that fine air,
That pure serenity of perfect light—
I wanted warmth and color, which I found
In Launcelot.

To the average Christian there are as many Launcelots in the field as Richard found Richmonds at Bosworth. Champions in the whole armor of the devil loom up perpetually in the battle, with shields painted with every device of evil, and the soldier who stops to parley with them soon finds that his conversation is anywhere but in heaven. The initial battle of Christianity was fought and won in the solitude of the desert. There, Jesus of Nazareth met and overthrew the three champions of materiality: the belief that life was in and sustained by matter; the belief that an appeal to physical emotions could accomplish anything for Spirit; the belief that power was contained in mortal mind or matter. All that followed was the natural result of that struggle in the wilderness. Only the man who had refrained from converting the stones into bread could have healed the sick, fed the multitudes, and raised the dead; only the man who had withstood the specious suggestion of the leap from the temple pinnacle could have threaded his way amid the halt, the maimed, and the blind laid at his feet in the streets, healing them by a word through his consciousness that the Son can do nothing of himself, but what he seeth the Father do; only the man who on the mountain summit stood undeceived by the mirage of human power, could have entered Jerusalem riding upon an ass. Only the man who had achieved the whole of this, whose conversation was never other than in heaven, could have passed triumphantly from Calvary to the mountain in Galilee.

We know little of the childhood of Jesus, but when for a moment the veil is rent, we see how persistently his conversation was in heaven. He did not attain success in a day. In the carpenter's shop at Nazareth, he stood at the foot of the ladder of which Jacob had dreamed at Bethel; and that in a few short years he stood on the topmost rung, was owing to the fact that he, while even his chosen disciples slept, was "toiling upward in the night."

The whole world has its carpenter's shop, the place in which it first perceives the ladder of Truth, reaching from the arena of materiality, where men race and wrestle for the prizes of this world, the crowns of parsley, up to the commonwealth of heaven, where the crowns are incorruptible. How rapidly the individual mounts will depend upon his conversation, for his conduct will prove exactly how much of his burden of materiality he is determined to attempt to carry with him. Material possessions are rarely owned, they

usually own the owner. Jesus drove home this lesson with startling force in the story of Dives and Lazarus, and in that terrific warning, "Thou fool! this night thy soul shall be required of thee."

Only as a man's conversation is in heaven, only, that is to say, as he gains some perception of substance as a spiritual idea of which no power can rob him, does he participate in the sole insurance against loss which can never fail him. At the same time, the barns in which a man lays up his material goods are purely mental ones. Dives' fear of loss fills these barns with something besides corn and oil,—with selfishness, injustice, and all the inhumanity of man to man. Lazarus' struggle to live is apt, in turn, to fill his barns to bursting with envy, hatred, malice, and all uncharitableness.

There are goods stowed away in secret, in the dark corners of these mental barns, on which daylight may never rest, but which weigh down the owner none the less surely. Paul catalogues these unmercifully in his letter to the Galatians as "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like,"—these are the conversation "which is corrupt according to the deceitful lusts." From this he goes on, however, to enumerate some of that spiritual merchandise which the climber in the night is perpetually acquiring: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The man whose barns are filled in this way has indeed his conversation in heaven; in other words, he is a citizen of the commonwealth of God.

[Written for the *Journal*]

LOVE

CHARLES C. SANDELIN

Oh, may we know Love at earth's midnight cold?
Or see Love by the radiant light of day?
Or doth God dwell in heavenly heights away,
And all unseen His beauteous works unfold?
Aye, we may see Him, like the seers of old,
Through eyes that scorn the senses' darkening sway,
By understanding's light illumined: nay,
Look not afar, Love here thou mayest behold!

Thou Love may'st see when mists of self depart,
That hide God's image from thy slumbering eyes;
When o'er the barren soil Love's stream doth start,
And fertile make it till fresh flowers arise
Of joy and tenderness upon the heart!
Who loving lives, he Love alone espies!

WHAT IS TO BE LOST?

CLARENCE W. CHADWICK

MORTALS have a constant dread of what they call a hereafter. They are not sure of their prospects in "the world to come." The feeling of uncertainty is strong, and thus the turbulent dream of their existence continues until the promised "day of visitation," when the redemptive Christ-idea is recognized. The exchange of material for spiritual sense ought to be attractive to every one, but mortals are slow to discern what is for their own good. Not until they have begun to awaken to the need of something which they do not possess, do they concede the superiority of things spiritual and eternal. Some portion of their materiality or mortality must be proven to them worthless before there is a reaching out for that which contradicts the suppositional reality of material sense.

Mortals cannot be satisfied until they begin to see that sin is a mere negation, neither to be known nor indulged, and incapable of conferring any pleasure or satisfaction. Even after turning from the contemplation of sin as a reality, they may be found murmuring and faultfinding because the process of elimination does not in every particular meet with their expectations. Mortals are hard to please. They desire to be happy, and sometimes they want to be good, but how to attain they know not; hence their need of a savior. When the subject of salvation is touched upon, they immediately begin to think that something which is rightfully their own is going to be lost. Just what it may be they do not know, and here the old theology assures them that it is their "soul" which is in danger unless they repent and believe in the appeasing sacrifice of Christ Jesus. Christian Science here comes in to make it clear that the only means by which they can escape the penalty for sin is to cease sinning, and to follow in the footsteps of him who said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Christian Scientists know that sin brings suffering, and that they must by repentance and reformation make individual atonement for the wrongs committed. They know that their lives must bear testimony to the overcoming of sin before any real at-one-ment with God can be realized; in other words, before they can have any part in Christ.

It is interesting to note that in several translations of the New Testament the familiar text in Matthew xviii, 11, is omitted, which reads: "For the Son of man is come to save that which was lost." The same sentiment, found in Luke ix, 56, is also omitted in the revised version. In Luke xix, 10, however, we find the same thought in these words: "For the Son of man is come to seek and to save that which was lost," and Jesus also said, "I am not sent but unto the lost sheep of the house of Israel." Again, Jesus bade his disciples "go

rather to the lost sheep of the house of Israel;" which would indicate that his message of Truth and Love could be given only to those who were prepared to receive it, to those who were hungering and thirsting after spiritual riches. Who are the lost sheep in our day and generation? Certainly there are unnumbered genuine seekers for light as there were in Israel, those who are tired of profession and forms and who in their hearts are seeking Truth. Along with these are they "whom the god of this world hath blinded." And how have all been blinded? Isaiah answers this question in these words: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

How shall this seeming separation be done away with? Christian Science teaches that it can only be done by destroying the sin that constitutes the sense of separation. If a child becomes estranged from his parents, to all intents and purposes he is lost to these parents, even though he be living under the same roof. If the mental condition which caused the seeming estrangement can be destroyed, only the estrangement is lost, while the child is saved. If a pupil in mathematics makes a wrong calculation, the correction of the mistake means the loss of the mistake, while the pupil is saved from any further trouble which would inevitably follow as a result of his mistake. If a mortal sins, he has committed a mistake. The destruction of the sin and its cause (and they are one) will mean that the sin is lost and the mortal saved from further suffering from that particular sin. This will mean a purified state of mentality. Let this process of destroying sinful thought continue until all sin is eliminated and destroyed, and what is lost? Certainly nothing that is worth saving or that can be saved; and in place of a sin-ridden mentality, what do we find? What Science and Health terms "the atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation" (p. 585). And when all sense limitations are laid off, what is saved? That which always was and always will be saved, God's perfect spiritual idea. Did this idea need a savior? No, but the human consciousness which believed in an I or ego separate and apart from God, which called evil good and good evil, did need to be saved from this false sense.

It is very unsafe to leave a counterfeit bill in circulation. Just as this counterfeit needs to be detected and exposed, so does the mortal concept need to be seen for what it really is, a counterfeit of the real man, and exposed in such a manner that the redemptive work of putting off "the old man" consciousness and putting on "the new man" or purified consciousness can begin. This man needs no savior, because he is and ever has been the reflection or manifestation of the one infinite Father-Mother God, the being who is indestructible and age-abiding. If one is possessed of a dream, and the dream says, "I am suffering untold agony! O help me, ere I perish!" are there very many of us who would not recognize the need of a savior for

such a one? And if our sense of compassion and love would not permit such suffering to continue, should there be any mystery connected with the fact that the law of infinite, all-embracing Love operates continuously to save a suffering sinning sense from itself? Does it not demand that this false sense shall cease to exist either as a claimant or a claim? And when the law of Love has been absolutely fulfilled, is there a lost soul that can figure in the transaction? Emphatically, no!

What has really happened? This: the day-dream of mortal existence has ceased, and with it have vanished all the discordant elements, all the material, sick, sinful, and diseased thoughts of the mortal or carnal mind. Only a false concept of being can be lost, and the destruction of a mistaken sense of anything means the restoration of the true or spiritual sense. When mortality is "swallowed up of life," immortal ideas are found to have been forever in its place. No manifestation of God can ever be lost or destroyed. Every idea of the one perfect Mind, from the infinitesimal to the highest, is forever at rest in its divine Principle and can never be torn away from it.

Mortal sense would have us think that nature perishes and is lost, that the only tree we are supposed to know anything about can be felled by the chopper's axe and consumed by the flames. But is this true of something that God made and pronounced good from the beginning? Is it only a fictitious belief that God made "every plant of the field before it was in the earth, and every herb of the field before it grew"? Who would dare to answer in the affirmative? Through Christian Science we learn that God's idea of nature is the only real nature there is, and no divine concept can ever be lost. The belief that God's ideas are material or that they can be made manifest in and through matter needs to be saved from its own self-assumption. When its savior appears, what transpires? A sensuous or erroneous human concept is displaced, dispelled, by a spiritual or divine concept. The former is lost, while the latter is found to be the only reality.

God's love of the world is so pure, spiritual, and perfect that no human concept can enter it to mar its everlasting beauty and harmony. He could not consciously love anything less perfect than His own spiritual ideas or reflections. When His true spiritual idea enters human consciousness it is the coming of Christ to the individual, and its mission is to correct every erroneous concept of the so-called human mind and to bring to light the unchanging truth concerning God, man, and the universe. It comes not to condemn but to save, for it is the light of spiritual understanding which destroys the darkness of mortal belief and reveals the indisputable fact that "all is Spirit and spiritual" (Science and Health, p. 331). Obedience to the law of Love leaves nothing that deserves punishment. All that is in the world, every mortal concept, "passeth away, . . . but he that doeth the will of God abideth for ever."

Here is positive assurance that the state of consciousness which is unchangeably obedient to the divine

will is what is to endure throughout time and eternity; and this should and does answer the query as to what is to be lost. One who is loving, kind, and temperate in thought, word, and deed, need have no fear of losing something that belongs to God's man. He knows that a false sense is all that can suffer or be lost. He knows that Soul never sins or suffers, that it is not composed of any element of self-destruction. He has implicit faith in the Master's declaration with reference to his followers, "And none of them is lost, but the son of perdition." There is nothing in the four gospels to indicate that a single quality or attribute of God can ever perish. Only "he that believeth not shall be damned," and Science teaches us that it is a false state of consciousness which does not understand God, while man's true or real consciousness is a perfect reflection of the infinite Mind.

All fear of ever losing anything that really belongs to God's child should be dispelled by these words of the Master: "There shall not an hair of your head perish," and "It is not the will of your Father which is in heaven, that one of these little ones should perish." Unless God wills the destruction of one of His own ideas, how could it ever be lost? One cause of fear on the part of mortals is the belief that God's child has the ability to sin, and that because of sin he is liable to perish. This belief personalizes sin by calling it a man or a woman. Christian Science separates the tares (mortal thoughts) from the wheat (God's thoughts), and shows the impossibility of associating sin with anything spiritual, perfect, and immortal. Science says, "A false belief is both the tempter and the tempted, the sin and the sinner" (Science and Health, p. 393). Here a clear-cut impersonalization of error is effected by realizing that it does not belong to man, and that therefore no man, woman, or child can ever perish. When human consciousness is quickened to receive the true idea of God, all belief in sin, disease, and death is obliterated and man's spiritual individuality as a child of God is revealed.

Let professing Christians ask themselves this question: "Did Jesus lose anything in ascending to the Father? If he finished the work allotted to him on earth, thereby annulling every mortal law supposed to govern man, and proving the supremacy of Spirit and its unchangeable laws, can they consistently say that he surrendered or lost any portion of his divine inheritance? By no possible means could he lose a true or spiritual sense of life. He who cherishes a corporeal sense of life and does not realize the necessity of overcoming it, will surely lose it when the law of Life has been fulfilled. But has he lost something or nothing? As students of Christian Science, we must be ready to answer this question and to answer correctly.

Jesus further emphasizes his subject by asking the question: "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" or "forfeit his life?" as the revised version has it. What would all the accumulated wealth of the world avail one who had not the true understanding of Life as revealed in

Christian Science? Would he be an object of envy, or of pity? Our text-book tells us that "the divine must overcome the human at every point" (Science and Health, p. 43). This certainly harmonizes with the thought that a temporal sense of life must be overcome before Life eternal can be realized. It is a putting off that should concern one more than the thought of saving something. The Saviour's mission was to show mankind how to rid themselves of a false human nature which old theology and the schools of learning had erroneously attributed to God. He knew the dream nature of mortal existence, could read its every thought, and this enabled him to classify such thoughts and to show humanity how to destroy the tares.

Jesus came to save men by exposing and destroying hypnotism. What is left when any error is destroyed? Neither a hypnotist nor hypnotism, but an improved or corrected mentality, one with thoughts trending Mindward. Every phase of evil mentality is hypnotic in effect, hence the need of a proper degree of righteous activity to counteract and nullify the suppositional activities of error. It will not do to sit still and say, "I know that God is All, and that error is nothing." This will not of itself work out one's salvation. An active mentality, one which is constantly reversing error's hypnotic arguments and silently knowing and affirming what God can do and is doing, cannot be influenced by evil suggestions. It is the used weapon which does not tarnish. It is the active utilization of right thought which demonstrates the power and protection of "God with us," and cannot be tarnished through contact with an evil argument. To rest with the tacit assertion that one is not afraid of a certain phase of evil does not afford adequate protection from its erroneous claim of power and influence. One must understand the truth and make use of his understanding, especially in time of peace, if he would protect his mental castle from the invasions of the enemy.

Because the Christ-activity is always operative to rob the enemy of all his weapons of warfare, let it not be forgotten that mortal sense is on hand to argue lethargy, indifference, and lack of time. One must be a law unto himself that he has the time to do needed mental work, if he would progress in the understanding that God's law is unceasingly operative to correct and to destroy only that which is in no way related to God or good. No social or fraternal functions should be allowed to consume time that can be more profitably spent in serving Christ and the church. No loyal Christian Scientist will allow any worldly affiliations to take precedence of church work. His first duty is to the cause of Truth, if he would demonstrate for others the healing and saving power of divine Love which alone destroys fear and uplifts human consciousness to lay hold of the eternal truth that good is infinite and All-in-all.

The whole problem of salvation is a moral and spiritual awakening, wherein the new creature in Christ appears, and "old things are passed away; behold, all things are become new." The Christian Scientist is not fearful of losing something that is

forever saved. He knows that man, the image and likeness of God, does not possess a soul of his own, separate and apart from God, and hence there is no soul that can be lost. When the true meaning of Soul is revealed to human consciousness, mortals are enabled to give up the belief of souls or minds many, which belief has led them away from the only living and true God to the worship of innumerable false gods. This false worship is but the dark earth cloud which would obscure the bright shining of the sun and cause one to think momentarily that the sun is not shining or that it is lost. As thought pierces the clouds of sense to grasp the eternal facts of being, there comes the conviction that the sun is forever shining and that nothing can ever be taken from or added to the divine plan; that the "everlasting fire, prepared for the devil and his angels," refers to the self-destroying processes of evil or sin in its manifold forms, and not to the destruction or loss of anything that belongs to God or that ever will be associated with Him.

GOD'S WORK NOT REVERSIBLE

ERNEST C. MOSES

COMING up from the swamps, quicksands, and deserts of human belief, and starting on the inevitable journey toward the highlands of spiritual understanding, the student of Christian Science has much to learn aright. He certainly needs to understand the truth about God and man, and to know that his understanding of the truth established in consciousness by demonstrations of the Principle of Christian Science cannot be reversed.

In her text-book, Science and Health, Mrs. Eddy repeatedly points out that mortal mind is an inversion, a counterfeit, a reversal of the one infinite and perfect intelligence, the divine Mind, and that this transitory material sense not only claims to be true and good, but in its self-conceit it claims that it can reverse the action of eternal Mind just as rapidly as its demonstrations appear in human experience. Every denial of the omnipotence and omnipresence of this true Mind, every doubt or skepticism, every credence of the alleged power and reality of evil, is based on the belief that the human or mortal mind has reversed, or can reverse, the revelations and demonstrations of the one cause and creator, infinite Mind.

To know that every phase of erring mortal belief is a supposed reversal of the conditions or action of divine Mind; that it is the seeming purpose of the illusive mortal mind to reverse the work of divine Mind; and then to know, according to Christian Science, that every secret conspiracy and open effort to reverse the divine arbitraments and action are absolutely powerless, enables the student to bring out sure results today, and to advance steadily upward on the hillside climb from sense to Soul. Understanding that evil be-

liefs, whether ignorant, fraudulent, or malicious, never have and never can turn back aught that is good, firmly plants each forward footstep on the rock-based path of spiritual ascent. Only the disobedient and careless can appear to slip back, and this because they stray from the right path to follow the siren call of some illusive temptation. Looking through these specious attractions and realizing their nothingness and consequent impotence, the rightly directed student becomes master of each temptation, learns to protect his own work with a God-bestowed realization that "an improved belief cannot retrograde" (Science and Health, p. 442).

As the declarations of Christian Science in respect to the might and permanence of its demonstrations are based on the immutability of God's word, it is profitable to search the Scriptures and observe how firmly they promise, both through the prophets and through the teachings of Christ Jesus, that neither the truth nor the work of truth can be reversed. From the first declaration of the immanence of the divine intelligence and its manifestation in the first chapter of Genesis, "God said, Let there be light: and there was light," throughout the entire Scriptures, the absolute nature and irreversible results of God's work are repeatedly affirmed.

One of the most pointed and interesting of the Scriptural narratives which illustrate this unchanging character of God's work is found in connection with the story of Balak king of Moab, and Balaam the prophet, as given in the book of Numbers. The heathen monarch, learning of the goodly power to confer blessings which the prophet possessed, and concluding that this faculty was some elastic product of the human mind which could be utilized for an evil purpose, attempted to have Balaam curse the children of Israel—because he feared their increasing prosperity and influence. The prophet promptly explained to the Moabite the immutability of God, and the absolute assurance that His promises would be fulfilled. Then Balaam delivered his famous declaration of the fixity of the divine commandments: "Behold," said he, "I have received commandment to bless: and he hath blessed; and I cannot reverse it." Balaam further told the king that his God was unconscious of iniquity, "neither hath he seen perverseness in Israel;" that God is with His chosen people and that no curse, malediction, or enchantment (hypnotism) could have any effect against His children.

Discovering that he could not move "the son of Beor" to use anathema against the Israelites, Balak sought a compromise in this appeal: "Neither curse them at all, nor bless them at all." But Balaam, holding firmly to the unalterable character of God's commands, quietly replied: "All that the Lord speaketh, that I must do." Again the third time Balak essayed to reverse the deific order, whereupon Balaam again blessed Israel; and on being reproached by the king, the man of God answered: "I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak."

Another forceful illustration of this great truth is found in Ecclesiastes: "Whatsoever God doeth, it

shall be for ever: nothing can be put to it, nor any thing taken from it." Isaiah also tells of the permanent character of the healing work wrought by God: "I have taken out of thine hand the cup of trembling [fear], . . . thou shalt no more drink it again;" in other words, there is no reversal of the work of divine Love.

In the life of Christ Jesus we find that both his example and his own indestructible words bear vigorous testimony to the impossibility of any interference with the divine order. When he came down from the mount of transfiguration and was met by one who had brought his son to the disciples to be healed and they had failed to meet the need, Jesus instantly recognized the character of the boy's affliction, and vigorously rebuked it with these authoritative words: "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." The Master not only saw the perfect image, but he compelled the secret cause and the manifestation of the malady to be self-destroyed. He also added an authoritative denial of the possibility of any reversal of his work—a circumstance from which all Christian Scientists can derive profit in overcoming the illusions of perverse mortal mind. The Master further established that truth when, as recorded by Matthew, he called a little child to him, and making the little one a type of humility and trustfulness, told his disciples that those who would humble themselves as a little child should exercise a power for good that could not be reversed, in these words: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Jesus had before used the word "bind" in connection with entering "into a strong man's house" (consciousness), evidently with the intention of impressing the thought of making evil powerless. It would therefore appear that the Master's reference to binding on earth and in heaven was intended to signify that the destruction of any error, or evil, was everlasting in effect. Likewise his statement in regard to loosing would carry the idea that any good thought which had seemingly been obscured by material sense, once released through the action of Truth could never again return to bondage or be reversed.

Jesus also said, "Heaven and earth shall pass away, but my words shall not pass away," which must mean that his gospel is just as potent to heal the sick today as it was nineteen hundred years ago; and again, that every case of healing accomplished through the ministry of Love is permanent. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"—these are his words, and this is the teaching of Christian Science, that the law which he came to fulfil cannot be limited to time, person, or place, nor can it be reversed.

All these wonderful achievements of Christ Jesus were accomplished through his perfect spiritual understanding of God, and the healing works wrought today by Christian Science, being in strict accord with the teachings and commands of the Master, are also wrought through the awakened consciousness of God,

the divine Principle of this Science. Who, then, can reverse His work? who "can stay his hand, or say unto him, What doest thou?" James settles this question once for all, and every God-fearing Christian in the world can abide safely under the calm assurance of his virile statement: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

The gift of healing is one of the most gracious of all the loving benefactions of God to man which the apostle Paul enumerated in his first letter to the church at Corinth. Therefore it is indeed most assuring to know that the effects of this gift are as irreversible as the gift itself, since both proceed from and are sustained by infinite Mind.

Standing close to the border of Gethsemane in his last address to the disciples just preceding the tragedy on Calvary, Jesus reminded them not only that they should "bring forth fruit," but that their "fruit should remain." The work of his true followers is therefore not ephemeral and fleeting, but permanent and unchangeable. What better evidence have we of the verity of the Master's promise than the fact that the mutations of nineteen centuries of human history have not wiped out the substance nor the records of the wonderful achievements of his disciples. Their fruits remain today, not merely as historical records, but as live oracles of faith which we are encouraged to utilize with full assurance of their effectiveness to all the human problems in our own time. Furthermore, Christian Science is repeating the healing work of that earlier day and proving its permanence by moral and spiritual uplifting—the crowning gift of Truth.

FLESH AND BLOOD

FRANK H. SPRAGUE

FROM what we are able to gather concerning the earlier life of Jesus of Nazareth, it is evident that his all-absorbing purpose was to know God, to realize in the fullest sense man's relationship to "the Father." By reason of his spiritual-mindedness he perceived that God is Spirit. He understood, moreover, that only spiritual effects could proceed from a spiritual cause, consequently the material cast or show which creation seemed to present to the senses under the distinction of physical laws, modes, processes, phenomena, was, indeed, but a deceptive impression to be accounted for not on the ground of divine authorship, but as a result of the attempt to apprehend spiritual effects in unspiritual ways.

"Blessed are the pure in heart: for they shall see God," are the words of one who drew his inspiration from profound experience. His pure consciousness caught the reflection of the divine nature as the objects overhead are mirrored in a pool of clear water. In the answering of the spiritual reflection to its original, Spirit,

he discovered not alone what God is, but what man is as well. He saw that the creature of flesh and blood which had passed for man was not man at all, but a mere effigy or misrepresentation of man. It was because of his capacity to discriminate between the true and the false, the real and the unreal, the spiritual and the material, that Christ Jesus was able so to avail himself of divine power as to bring the real into manifestation and annul the claims of the unreal in experience. His innate consciousness of man's true being enabled him to heal disease by a method entirely different from any exploited by his contemporaries, and in such a manner as to confute his opponents.

The mental or psychic healers of his period, conjurors, exorcists, etc., assumed to cast out evil spirits and cure ills by power operating through the human will or fleshly mind. With all such methods he, however, took issue, declaring that the Father was the healer of disease as well as the creator and sustainer of man. He took the unique and startling position that the healing of sickness and the harmonizing of discordant conditions of every description, whether physical or moral, were to be effected merely by knowing the truth about God and His creation instead of resorting to materially conceived methods or trying to exert a personal influence of any sort over men and things. "Ye shall know the truth, and the truth shall make you free." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

On page 476 of Science and Health, Mrs. Eddy says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." The very simplicity of Christian healing is a stumbling-block to the skeptical thought, which scouts the notion that anything so obstinately real and imposing as organic disease seems to the senses can be disposed of merely through an attitude of knowing spiritual truth, without even bringing to bear on the patient the alleged thought-force or dynamic energy engendered by a human brain; but Jesus said, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works." It was the attitude expressed in the words, "I knew that thou hearest me always," that made him the channel through which Lazarus was awakened from the slumber of the grave. His complete realization of the fact that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit," brought about results which proved the fleshly sense of existence and its attendant phenomena to be relative and transient, like the experiences of a dream.

The consciousness of his true or immortal selfhood, in other words the realization of what man is, placed him in a position to overcome Satan, "the prince of this world," the claim that man exists as flesh and blood or is identified with the mind of the flesh. As the writer to the Hebrews expresses it: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took

part of the same; that through death he might destroy him that had the power of death, that is, the devil."

The dreamer is freed from his delusions not by solving problems as they appear in the dream, but by waking out of the dream itself. When awake one is aware that the sequences of phenomena or performances embraced in the dream were not governed by law or necessity, even though such seemed to be the case from the standpoint of the dream sense; and in the light of experiences worked out from the standpoint of real or spiritual being, it appears with equal clearness that the conditions of material existence, binding though they may seem to sense, are merely relative and dependent on the contingencies of belief.

It is not man, but a personal, carnal sense of self that falls sick, suffers, and dies; and it is not through doctoring or improving this deceptive sense, but through getting rid of it, that the harmony of man is made apparent. Christian Science does not alter the status of man, it simply dissipates the erroneous sense of self which, in belief, sins, suffers, and dies—a sense which has nothing more to do with man's real being than the imaginary characters which in the pantomime of a dream appear to choose, act, suffer, only to vanish at a critical point as the realism of the waking state dawns. In a similar way, when confronted by the standard of spiritual being, the conditions which seem to govern fleshly existence are found to belong to the pantomime of belief.

Now, it is not in prolonging the belief of fleshly existence that the salvation of mankind lies, but in bringing out in experience the true, the spiritual sense of selfhood. This dispels the illusions of the false state. Ordinary therapeutic methods are concerned with doctoring the image or effigy called mortal man. If this flesh and blood creature of sense were man, or a portion or phase of man, then the advocates of *materia medica* would be quite consistent in resorting to physical diagnosis and material remedies for the removal of his ailments. Under such circumstances the laboratory method of studying his nature and requirements would be both legitimate and indispensable; for chemical analysis, pathological research, clinical observation, would afford advantages which were necessary in order to become acquainted with his needs.

Christian Scientists have no quarrel with the medical fraternity. Their Leader counsels them to hold toward those who differ from them regarding methods of practice the attitude which Abraham entertained toward Lot when the two parted company. "'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren'" (Science and Health, p. 444). Inasmuch, however, as Christian Scientists recognize man as spiritual and not material, and deal with disease accordingly, they have no occasion to study in detail the operations of the carnal mind and its bodily manifestations. Physiology, anatomy, material hygiene, pathology, psychology, pertaining as they all do to the fleshly type of man, are incapable of shed-

ding light on the problem of being, which must be solved in order to release consciousness from the false beliefs which propagate discord. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," declared the apostle Paul.

Again, if the creature of flesh and blood were man, the immortality of the individual would be out of the question, since the fleshly consciousness knows itself only in connection with the functioning of a fleshly brain. The basis of immortality is discovered only through realizing man's spirituality, which cannot be touched by the dissolution of the fleshly organism, any more than an individual is affected by the burning of a dummy or effigy purporting to represent him.

It is a pertinent question for each one to ask himself, whether the teaching of Christ Jesus concerning man was based on an egregious mistake, or whether it is the physiological and psychological interpretations of it that are mistaken. Both views cannot survive, for the two positions flatly contradict each other, and the great Teacher's demand that mankind must "be born again," not of flesh but of Spirit, surely implies the giving up of material belief for spiritual reality.

SENSITIVENESS OVERCOME

LILLIAN VON GESSNER

IT is often and most truly remarked that one of the chief characteristics of Christian Science is its gradual unfoldment to human apprehension. When first presented to the earnest seeker after Truth, it appears to him as a newly formed rosebud, which gives only a faint outward promise of its marvelous possibilities. However, as it is earnestly studied day by day, as it is watered by the nourishing stream of fervent desire and kept free from all parasites, the insidious beliefs of materiality, it is seen to swell with each hour, till a rift appears in the bursting calyx, and all its sweet promise is revealed. But the glory is still to come. One by one the sepals of mortal concept fall away, and the full-formed rose of Truth at last appears, in all its perfection of beauty.

Thus in its offering does Christian Science seem first to bud, then to bloom, and then day by day to unfold in the consciousness of the earnest and sincere worker, revealing "a new heaven and a new earth," in which "former things," or modes of thought, have completely passed away, to give place to the spiritual vision which makes "all things new." In nothing is this change of understanding more clearly illustrated than in our altered view and interpretation of the various phases of mortal thought. From mental qualities which we were formerly wont to clothe with garments woven of our best conceptions of love, light, and compassion, we now ruthlessly strip what we see to be a disguise, and find them altogether unideal in their unlovely nakedness.

Let us take, for example, the mental characteristic of so-called sensitiveness. In the old thought, when we looked upon ourselves or others as having sensitive natures, we consciously or unconsciously considered sensitiveness a quality which denoted a more finely organized, more delicate temperament, constituting something apart from the general run of mortals; a quality to be handled with unceasing gentleness and care, a something that called for constant vigilance lest one should say or do that which might hurt the feelings of the sensitive person. Such was the mesmerism that this belief exercised, not only over the victims of the so-called sensitive nature, but over all brought into any close personal contact with them, that the fact was well-nigh lost sight of that these same natures are not only a misery unto themselves, being excluded from all natural enjoyment of the companionship of their fellow men, but a great trial to every one else as well.

In fact there is no other temperamental quality which is in any way more exacting on one's neighbor than this same sensitiveness; since it enmeshes him in a net of fear lest some word, look, or gesture, if not previously weighed with care, may in some unforeseen manner wound, hurt, or offend. Yet, with all the care and thought he may take,—and this alone deprives mutual intercourse of all naturalness and spontaneity, thus precluding that close knitting of the bonds of love or friendship which need fear no strain,—he can never be sure that he is not hurting the other's feelings.

Viewed in the light of Christian Science, how different the picture. We stand appalled at the revelation and instinctively shrink from it. The careful disguises have all fallen from the worshiped idol, and it stands revealed in its true nature; the very quintessence of egotism in its most subtle and insidious form, that of impersonal evil masquerading under the guise of a delicately organized nature. The one word "I" is emblazoned all over the stripped idol, and we hear a voice, clear as a crystal bell, the voice of Truth, saying: "Behold, the lie." Heretofore we had called ourselves "sinners" and "selfish," but more out of form than from a conscious, clear conviction of the fact and of its whys and wherefores; and we have had a hidden, unexpressed, but none the less firm belief that we were not so bad after all; that we were doing the best we could for our fellow man, giving to him of our time and labor and material possessions, and trying to love him according to the command, "that ye love one another." But we were totally blind to the fact that we had clung so tenaciously to our belief in a personal "I," and that in all our dealings this belief has been uppermost in our minds.

For what is sensitiveness if not the quintessence of self-consciousness, through which we see, hear, and measure all the words, acts, and deeds of others solely in direct reference to ourselves and to their bearing on our individual feelings, remaining wholly oblivious to the fact that those same people may be swayed and actuated by motives of which we know naught, or to which we are blind be-

cause so wholly taken up with an unconscious worship of self that we are forever fearing lest another have it in thought to wound, overlook, neglect, or directly offend us, and in this constant fear we entirely lose sight of the torment it would be to ourselves were we obliged to weigh, measure, and subject to closest scrutiny our every word, movement, or act, lest perchance we hurt another's feelings.

Thus Science shows us plainly how, in the light of Truth and Love, sensitiveness means neither more nor less than seeing and judging of all things from the sole standpoint of self, and relating, whether consciously or otherwise, all things to that same self. If, however, on the one hand Christian Science shows us the unreal nature of our closely cherished idol, on the other hand it shows us not only how to cast down this idol, but how to place in its stead the radiant ideals of truth and happiness; for with one sweep of a divinely strong arm Science cuts away the false belief beneath the feet of self, and we awake to find that there is no reality in aught which is not a reflection of the one and only Mind. We find that the belief in a personal self has but one source and that unreal; namely, the original lie and illusion whence sprang the false belief of an existence apart from God. It is this false belief which has constituted each man a little divinity unto himself. Christian Science dispels this mist of error, and reveals the truth concerning the one and only Mind, God, and man as His reflection.

Who or what can hurt the reflection, the image and likeness of the one Father-Mother God? Could a tramp take aught from the dignity of a king by reviling him? Would the king be less a king for those revilings? What hurt could it be to an honest man to be called a knave by a scoundrel? Where does the pity really belong,—to the reviled or the reviler? Which of the two is the real loser? Is it not the blind reviler, who, in so far as he does not reflect the qualities of divine Mind, tramples under foot his birthright as a child of God? For whom was the pity of Jesus the Christ as he hung upon the cross? Was it for himself? or was it not rather for his persecutors? What with all their revilings could they take from him? They were but shutting the doors of the kingdom against themselves, and thence there arose from his overflowing heart that intensely pitying cry: "Father, forgive them; for they know not what they do."

For so-called sensitiveness there is but one effectual remedy, namely, the knowledge that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468); hence that there is no mortal self to be hurt and that the true self does not wish to hurt or wound, God and His idea being all.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin.*

THE SEARCH FOR GOD

CHRISTIAN ANDERSEN

ONE of the most pathetic phases of human endeavor is found in the persistent search for God, and in spite of the fact that apparently most of the effort expended in this search has been fruitless, it is continued. Numerous philosophies and religions, with the avowed and sincere purpose of revealing God to man, have come into being, flourished and decayed. Erroneous, even grotesque, concepts of God and His relation to man have found expression in many of these systems and caused their downfall. But the search for God goes on, as it must; the worst fate that could overtake the human race would be found in the abandonment of this search, if such abandonment were possible.

On page 269 of Science and Health Mrs. Eddy has written: "The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind;" and it may prove profitable to consider some of the aspects of the search for God, the First Cause, as related to these two theories, and in the light of the statement by Mrs. Eddy that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (p. 468).

Webster defines a materialist as "one who denies the existence of spiritual substance or agents and maintains that spiritual phenomena, so called, are the results of some peculiar organization of matter." In common with all others, the materialist must admit that, where there is an effect there must be a cause, and that his own existence therefore proves the existence of a cause or origin of himself and the universe. Thus in the last analysis it must be admitted that there is a First Cause; but in the very nature of the case, one who says that matter is all, must also say that the First Cause is not and cannot be known; for however far back one may go in search of the origin of things, such origin being material cannot be self-existent, and the question of First Cause therefore remains unanswered. The materialist therefore in effect says, that while there must be a First Cause, it is impossible to conceive of its existence. Can this be true?

Leaving the question of First Cause unanswered, let us ask our materialist how on his own theory he accounts for intelligence, love, truth, and other non-material phenomena. Even assuming for the sake of argument that intelligence is the result of some peculiar organization of matter, how does matter know how to organize itself in a manner to produce its unlikeness, intelligence? Suppose our materialist has an inspiration to do some loving deed; how did matter know how to arrange itself in a manner to express love? No amount of study or analysis by microscope or test-tube can reveal the existence in matter of any quality to account for spiritual phenomena, or the supposed ability of matter to arrange itself in a way to produce these phenomena; and thus it becomes evident that spir-

itual phenomena must have an origin distinct from matter.

We may ask the materialist another question, one that has to do with the very basis of his theory. It is this: What evidence is there of the existence of matter? Notwithstanding the fact that the so-called "common sense people" laugh at the very idea of asking this question, it is both legitimate and pertinent. The evidence in favor of the existence of matter is meager and limited to the testimony of the physical senses. Much has been said and written by the world's great thinkers to show that this testimony is "incompetent, irrelevant, and invalid," for in a question of the existence of anything it is clear that any evidence which is itself dependent on the assumption of such existence is of no value. But this is unfortunately the case with the evidence of the physical senses, which is dependent on and assumes the existence of a material thinking machine called the brain. While the evidence in favor of the existence of matter is very limited and very poor, on the other hand the evidence against the existence of matter is very strong.

The limited scope of this article precludes the taking up in detail of the difficulties which confront any one who tries to understand the real nature of matter, and perhaps we can do no better than listen to Herbert Spencer's conclusion on this subject. He first takes up in detail many hypotheses, and after analyzing each, he concludes as follows: "Matter, then, in its ultimate nature, is as absolutely incomprehensible as space and time. Frame what supposition we may, we find on tracing out their implications that they leave us nothing but a choice between opposite absurdities." This conclusion of Mr. Spencer has been quoted, not because he is the only one who arrives at it, but because he states the case more concisely than most others. Any one who analyzes the subject of the nature of matter must of necessity arrive at the same conclusion. The materialist, then, is one who bases his system on something which is absolutely incomprehensible, and it is to be noted that those who maintain that God made matter are no better off. But some one may say: "Granting that we cannot prove or even conceive of the existence of matter, how can we prove the existence of mind?" The answer is simple. As Dryden says:

> For that I am
> I know, because I think.

The very fact that we think makes the existence of mind self-evident.

The theories as to the nature of matter are changing, but the riddle of the material universe is no nearer solution than before, except indeed that the position maintained by Christian Science, that the material universe is unreal, is beginning to be recognized as the only logical one. Lately the atom, as the smallest conceivable unit of matter, has been superseded by ions and corpuscles; the latter are supposed to be so small that one atom might contain many thousands of them, and they furthermore are declared to be but negative electricity. This change in the theory as to the nature of matter, and the virtual abandonment of the atomic theory itself, have been brought about by the recent discoveries in radio-

activity. More discoveries will make more theories, while all the time matter is getting more ethereal in conception.

How long, therefore, will it be before matter will stand disclosed as merely a phenomenon of the human mind, the mortal mind, as it is termed in Christian Science? Is not matter's disguise getting pretty well worn when its best friends no longer recognize it as substance? The step from electricity to mortal mind is not so very far. Even some of the "fundamental" and "infallible" so-called "laws" of matter are now open to argument; such for example as the laws of thermo-dynamics and of conservation of mass. The material sciences are based on inductive reasoning and sense phenomena, and not only is this knowledge not deduced from any noumenon or principle, but the existence of such noumenon, as shown, is inconceivable. In what sense is such knowledge real?

A marked instance of the difference between knowledge based on deductive reasoning and knowledge based on material phenomena is found in the application of mathematics to engineering. From a few simple and self-evident truths is deduced the magnificent system of human knowledge known as pure mathematics, beautiful in its immaculate logic. Now apply this knowledge to material conditions and problems and see what follows. An engineer is planning a bridge. He makes a diagram or skeleton drawing of the proposed structure; on this diagram he calculates, according to mathematical laws, the strains in the different members of the bridge. Now, if the behavior of the proposed bridge material could be depended upon in the same way that the engineer depends on his mathematical calculations, all that he would have to do would be to make the different posts, braces, rivets, etc., strong enough to resist the calculated strains; but matter in all its forms is subject to gross imperfections, so that the engineer has to use a "factor of safety" to take care of these imperfections; in other words, he makes each part of the bridge five or more times as strong as the mathematical calculations would require.

It may be asked: If matter is unreal, what place and importance are to be given to material progress and inventions? It can be answered that through these agencies the human mind is throwing off some of the limitations it has imposed upon itself through the error of conceiving of law as residing in matter. Matter does not cause any real mental action. If we did not cognize matter through the physical senses, the mind would not demand that such a thing as matter should exist; but it is different with spiritual conceptions like love, truth, etc. The inner man, the real consciousness, knows and demands these things, and the reason is simple; it is that there is one real basis for thought, and one only, the divine Mind. Confusion arises from the fact that men have thought of mind as a phenomenon of matter or brain instead of recognizing that man's mentality is merely an expression or reflection of the divine Mind or God, and that therefore in reality man's mentality cannot be evil.

The hypothesis that God, who is

Spirit and altogether good, has created a universe which is material and both good and evil, is held by a large number of people, who say that they understand how this can be true. To an outsider this theory presents as great or greater difficulties than the theory of the materialist. Starting again with the self-evident proposition that where there is an effect there must also be a cause, and the further self-evident fact that no quality not found in the cause can appear in the effect, by what possibility could Spirit create matter? This question is not to be given pause by saying that it is one of the things which must be taken on faith, and that the system has many advantages. No amount of faith and no apparent desirability of any system can make that true which is impossible. As in the case of the theory of the materialist, we are compelled to leave the question of First Cause unanswered.

Assuming that God, Spirit, created matter, how is it that none of God's qualities or attributes are found in His creation? Did God create matter and then purposely hide this fact by preventing any of His attributes from appearing in that which He had made? Thousands have spent their lives in material research through chemistry and physics. Have these men ever found any trace of God through their labors? Has love, truth, or any other Godlike quality ever been found in matter? Some of these men have said, and say now, that they expect God to be found through these studies; if so, it seems but reasonable that the study of material sciences should make these students more Godlike. Is this the case? In matter is included all the evil and discord known to mankind. All of mortal man's evil tendencies come from his material consciousness, "the carnal mind." The problem of reconciling the evil in human experience with the theory that God creates the material universe and material man, is impossible of solution; the ingenuity displayed in the attempt to solve this problem only makes the hopelessness of the attempt more apparent.

Suppose a being on a very low moral plane were given the task of outlining a universe. One would expect that the material would predominate, and one lacking spiritual perceptions altogether might outline the very material universe which we think we know. If the same problem were given to a being who, although believing in the reality of matter, also by some means believed in the reality of Spirit, he would attempt to temper the material with the spiritual. The higher in the scale of spirituality this individual might be, the greater the preponderance which the spiritual qualities would have in his concept of the universe. Now conceive God, Spirit, to be the one outlining creation, what proportion would be spiritual and what proportion material?

To apply the dual hypothesis to man involves the absurdity that God imprisons Himself in such an abode as the human material body for a time and then, when this abode (made by God Himself) becomes uninhabitable on account of deterioration, He moves to the domain of Spirit. Is it any wonder that there are atheists? It is significant that no small propor-

tion of the Christian Scientists were formerly tempted to give up their belief in God. In Christian Science they have found a religion that appeals to their sense of logic.

Webster defines science as "knowledge of principles and causes; ascertained truths or facts, systematized knowledge." Christian Science is such knowledge. Strange as it may seem, there are yet people who maintain that knowledge of God, of good, cannot be systematic or orderly; and that therefore the term Christian Science is a misnomer. Is it because these subjects of spiritual things are not of sufficient importance to demand a systematized knowledge concerning them, or is it because, that while these subjects are of vast importance, yet God, who is the basis of all that really exists, has ordained that any knowledge of Himself and His nature must be haphazard? Perhaps the strangest of all is that some of those who profess the loudest their belief in the existence of God and His immutable laws, also are the loudest in maintaining that a knowledge of this God and these laws cannot be scientific.

What did Jesus mean when he said: "Ye shall know the truth, and the truth shall make you free"? Is this knowledge of the truth to be haphazard? To say that there can be no scientific knowledge of God is equivalent to saying, either that there can be no scientific knowledge at all, or else that there is no God; for it is obvious that if God exists, and if there is such a thing as scientific knowledge, then there can be a scientific knowledge of God. Herbert Spencer says, in effect, that the strongest proof of the existence of God is the fact that He cannot be known; but this is due to the fact that Spencer is looking for a God who has created matter and its laws, and such a God cannot be conceived. Had Spencer, when he arrived at his conclusion that matter in its ultimate nature is incomprehensible, boldly taken the only logical stand and sought reality where it is, in Spirit, his philosophy, instead of hailing "the unknowable" as God, might have been of practical value. Sometime it will be universally admitted that there is a scientific knowledge of God, and then there will be no more sects in the study of Christianity than there are in the study of geometry.

In the two theories first considered, viz., that all is matter, or that matter and mind are both real, we found that the question of First Cause could not be answered. Let us now see how Christian Science answers this question. Admitting that a First Cause must be self-existent, what do we know that satisfies this condition? One of the synonyms used in Christian Science to describe God is Truth. In order to illustrate what is meant in Christian Science by the statement that God is Truth, consider the geometrical truth that the shortest distance between two points is a straight line. This truth is self-existent; it did not have to be created and it can never be abrogated or circumvented. It is, humanly speaking, absolute. It is absolutely independent of and incommensurable with matter; it is wholly mental. Now, in a similar but higher sense God is Truth, Life, Love, Mind, Principle. Try as we may, we cannot conceive of anything as self-

existent except that which is mental or a metaphysical truth. The geometrical truth mentioned refers to a single phase of the human sense of position and distance, while the statement that God is Truth is all-inclusive.

It has been said that there is no absolute truth to be known. Is it not rather a fact that the only thing which can really be known is absolute truth? Anything else may be believed, but can it be known? Nay, can it exist? This involves among other things the question of the existence of evil. Can evil be based on absolute Truth or Principle? If not, how came it to be? As we have seen, any real thing can in the last analysis be traced to a First Cause or origin. Has evil such origin? If not, in what sense does it exist? In what sense is a thing without an origin real? Christian Science holds that evil, so far from being real, is the mere absence of reality, a negation. Is it not a fact that an uninstructed person will maintain that darkness is as real as light? In fact, darkness appears more real and tangible than light. The easiest way to convince this person of the unreality of darkness is to show him, experimentally, that if a closed door between a light and a dark room be opened, the light streams into the previously dark room, but the darkness does not stream into the light room. Why? Because darkness is not real, it has no origin. If the door to man's consciousness be opened to the light of good, what becomes of evil?

Only a self-existent truth can be changeless. Consider the changing theories of the so-called material sciences regarding the nature of matter. That which was considered true yesterday is discarded today. Now any religion maintaining that matter is real and God-created, must of course accommodate itself to what is supposed to be known about matter. Hence theology has ever been on the defensive against material sciences, and has had to modify its doctrines to suit the latter so often, that in despair some theologians as a last resort have surrendered to material science and expect to gain increased knowledge of God through this source. "What a falling off was there!" But what other way is open? If matter is real and God-created, and if we live and move and have our being in matter, then of course systematized knowledge of matter becomes of supreme importance, and theology knows not the day or hour when it will be shaken to its very foundation by some new material discovery. On the other hand, Christian Science has nothing to fear from material discoveries; if we "live, and move, and have our being" in God (Spirit), and if "the flesh profiteth nothing," then any material discovery is only of relative importance.

Some time ago it was announced that discoveries had been made which indicated that it might become possible to produce material life in the laboratory. Now if material man is the image and likeness of God, it might become highly embarrassing to theology should some chemist some time in the future calmly produce this image and likeness of God by mixing the elements in the right proportions and breathing into the "nostrils the breath of life." But if, as Christian Science maintains, "Spirit is God,

and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468), then even such an extreme supposition as the making of material life in the laboratory would have no terrors to Christian Science; in fact, Mrs. Eddy states on page 553 of Science and Health: "Whatever theory may be adopted by general mortal thought to account for human origin, that theory is sure to become the signal for the appearance of its method in finite forms and operations."

Is not the fact that we have good thoughts, and that we at any cost strive to follow the dictates of our higher nature, a sufficient proof of the existence of God and spiritual man? We know these thoughts to be real, and it follows that they must have a real origin; furthermore, we can at once decide as self-evident that good thoughts have absolutely nothing to do with matter, for if they did we could in some manner cognize them with the material senses. Again, the origin of good thoughts cannot be conceived of as belonging to any one or more human personalities or to be limited to any locality; this origin of good thoughts is therefore a beneficent, general, all-pervading, unceasing, unlimited, active Principle. What is this Principle but God, divine Love; and what are the good thoughts but component parts of that which constituted the real man? God, good, being the very Principle of existence or the First Cause, can there be another First Cause for the origin of evil thoughts? If not, in what sense are evil thoughts real? God being divine Principle, and man the divine idea existing in Mind, can matter be in any way connected with God or the real man?

The realization of the unity of God and man, and that good thoughts only are a reflection of God's thoughts, is of immense practical value; it enables one to distinguish between real and unreal thoughts. Suppose a so-called evil thought tries to gain admission to our consciousness: the realization that it cannot have originated in God, the only real source of thought, at once classifies it as without a real origin. This realization has the same effect as does the admission of light into a dark room: the darkness does not go to any place, it simply is exposed as being nothing. So is it with the evil thought. This does not mean that the mere intellectual understanding that evil thoughts are unreal saves one from all effort in exposing them, but it does mean that this understanding gives one a light place in which to stand, and evil hates the light. It is obvious that it is as impossible for a thought of sickness to originate in God as a thought of sin, and this is the reason why sickness as well as sin yields to, is destroyed by, the understanding of Christian Science.

The emotional belief that because God is Love, He will forgive men's sins in arbitrary and specific cases, if He is approached on the subject in prayer, is replaced in Christian Science by the understanding that because God is Love and All, we have only to grasp this fact and overcome evil through the resulting light; that this overcoming and destruction of evil is all the forgiveness there is or

can be; that it is the only kind which measures up to the highest idea of divine Love.

The gratitude of Christian Scientists to Mrs. Eddy is unbounded, and for the reason that through her life and teaching they have been able to exchange atheism or barren creeds for a religion which is demonstrable to the extent it is understood. Hundreds of thousands of the sick and sinning have been healed morally, mentally, and physically, through the understanding of Truth. What should be said of them if they were not grateful? Their gratitude rises first to God, and then goes out to those who have best shown how mankind may know Him and love Him.

WHO SHOULD BE GREATEST?

LEON GREENBAUM

A STUDY of those chapters in the first three gospels which narrate the healing of the lunatic child is deeply interesting from the Christian Science view-point. This remarkable healing follows close upon the transfiguration of Christ Jesus, and the failure of the disciples to heal the boy is fully explained by the events which immediately follow this demonstration of divine power by the great Teacher. We are told that they asked him for an explanation of their non-success, and of his stern reply, and as we study the occurrences which precede and follow this incident the mental condition and motives of the disciples are seen in such a light as to explain why Jesus was obliged to say to them frankly, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

It seems that instead of being in that state of devout consecration necessary to heal the sick, which Jesus described as "prayer and fasting," the disciples (apparently in nowise crestfallen by their failure to heal the lunatic child) had fallen into a dispute by the way as to "who should be the greatest." Reading the thought of the disciples, Jesus evidently saw ambition, pride, self-seeking, and kindred errors struggling for the mastery; and he rebuked these errors in a way that must have been most impressive and convincing. Calling the twelve, Jesus uncovered the futility of self-seeking and worldly ambition, and laid down the rule for spiritual aspiration in these words: "If any man desire to be first, the same shall be last of all, and servant of all." Then taking a child and setting him in the midst of the disciples,—possibly having in mind the words of the elder prophet, "A little child shall lead them," Jesus addressed himself to the pride and self-seeking which needed to be laid low, by saying, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

In the ninth chapter of Luke, preceding the narrative of the healing of the afflicted boy, there is an account of the transfiguration, a wonderful demonstration of divine metaphysics,

which, as Mrs. Eddy says, "resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (Science and Health, p. 269). In this spiritual atmosphere appeared Jesus,—whose countenance was altered, and whose raiment became white and glistering,—in company with Moses and Elias, who spoke of "his decease which he should accomplish at Jerusalem;" an event which culminated in the ascension, his entire escape from material sense, and which pointed the way of salvation for all mankind. Metaphysically interpreted, the presence of Moses and Elias symbolized the spiritual progression of the children of Israel from the Mosaic period to the Christian era, and its unity with the latter.

In speaking of this event Luke relates that "Peter and they that were with him were heavy with sleep," —stupefied with the material sense of being,—but that "when they were awake," when their spiritual perception was aroused, "they saw his glory, and the two men that stood with him," —understood the spiritual significance of the glorious vision. The transfiguration of Jesus presented the proof, visible only to spiritual sense, of an "earthly house" (body) dissolved, and "an house [consciousness] not made with hands," and had the disciples been in such a stage of consciousness that they could have maintained this altitude of thought, they would have followed more closely the demonstrations of their great Teacher. But they were still so deeply steeped in the material sense of things that the appearance of Jesus, Moses, and Elias suggested to them, more than anything else, great human policies, or comparisons between and the exaltation of human personalities, for under the influence of this thought Peter is quoted as proposing to erect three tabernacles, one for Jesus, one for Moses, and one for Elias; and Luke, who clearly perceived this error, speaks of him deprecatingly, as "not knowing what he said."

The cloud of vanity and self-exaltation which overshadowed the disciples, so that they had good reason to fear "as they entered into the cloud," was pierced by a voice, the "still small voice" of Truth, which said: "This is my beloved Son: hear him;" in other words, This is the divine manifestation and message from above—you must have no other consciousness than Christ. It would be reasonable to suppose that the disciples would have profited much from this experience, but as one continues to read in the ninth chapter of Luke, he is obliged to conclude that they had somehow failed as yet to grasp thoroughly one of the most vital qualities in the make-up of a metaphysician, namely, how to defend oneself from that form of mental suggestion which seeks to manifest itself in the deification of one's own personality or that of another; thus superinducing a mental state of which the victims invariably give proof either in the adulation of or deference to some fellow being, or in some sense of self-superiority, pride of power, and aggression.

They had yet to learn (as must any one who is in bondage to this illusion), through the painful retracing of erring human footsteps, that the mission of Christ is essentially

constructive, not destructive; and above all, that "Love's work and Love must fit" (Christian Science Hymnal, p. 98). It seemed a necessary part of their unfolding, as it has since seemed a part of the unfolding of every follower of Christ Jesus, to realize through actual and sometimes tearful experience that he who mentions the holy name of Love, and has not yet demonstrated sincere forgiveness of his brother, even to the extent of "seventy times seven," has taken the name of Christ in vain.

That Jesus thoroughly comprehended these important precepts for spiritual upbuilding is certain, for when James and John, yielding to evil influences, manifested a spirit of resentment and retaliation toward the Samaritans for their refusal to receive and entertain their Master, and proposed to "command fire to come down from heaven and consume them," the Master turned and rebuked them pointedly, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

A careful study of the twenty-third chapter of Matthew in conjunction with the ninth chapter of Luke, viewed in the light of the foregoing, reveals the lofty mind and superior motives of Jesus, just as thoroughly as it discloses the lower thought and inferior motives of the disciples. In his effort to teach the disciples, as portrayed in the gospel narratives and especially in the chapters under consideration, Jesus tried to reach their heads and hearts with many truisms, the special purport of which was that self-discipline and self-perfection (as exemplified by him) in contradistinction to any civil, political, or ecclesiastical domination of one's fellows, whether on a small or large scale, was the only way whereby each disciple must work out his own salvation and thus aid in working out the salvation of his fellows. Jesus made it clear enough, in words whose meaning cannot be misunderstood, that he who would be greatest in the kingdom of heaven, would be the one who tried to serve without trying to govern; that those who do and say not would be preferred to those who say and do not; that earthly applause derived from words or works which appeal to mortal mind would not be honored as a passport of admission within the heavenly city; that earthly honors, titles, offices, and "greetings in the markets" of the world, as evidences of distinction between personalities, were but rubbish weighed in the balance with love for God and for man in His image and likeness. Foreseeing these snares and pitfalls as the seductive whisperings with which the adversary would seek to victimize his followers to the end of material belief, it is stated at the very outset of the twenty-third chapter of Matthew that Jesus spake the words which followed to the multitude and to his disciples.

When the disciples came to Jesus and told him that they had seen one casting out devils in his name, and forbade him, because he followed not with them, the Master discerned in them that spirit of self-righteousness the tendency of which is to emphasize the letter instead of the spirit, and to become so insistent about its personal sense of ways and means that

it loses sight and hold of the impersonal end. This was the spirit of interference and intolerance that in subsequent ages parted the garments of Christ into creeds; "cast lots," left to chance and uncertainty the vesture of healing, which proved, and is still proving, by its fruits, that "the determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (Science and Health, p. 28). The disciples, not being watchful of those subtle influences which operated upon their mortal selves, would have thus unconsciously become the instruments of persecution of one who was doubtless seeking the light, as he apprehended it; and Jesus, knowing that all sincere seekers after healing and regeneration are inevitably and ultimately led to the one Mind, the divine Principle of all being, checked their "zeal without wisdom," and gave for their guidance this rule of love, "He that is not against us is for us."

Jesus always looked beneath the surface of mortal mind, of persons, places, and things, and he therefore recognized, in the proposition of the disciples to build three tabernacles, that same pride of power and place, emblematic of the material Jerusalem, so much in evidence in his day. Throughout mortal history this same pride has been a weak substitute for that spiritual church which preaches the gospel, heals the sick, clothes the naked, and feeds the hungry; yea, even materially; while nakedness, hunger, and matter appear as realities, "until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (Science and Health, p. 442). In this manner the church of Christ affords proof of its genuineness and utility by elevating the race out of its idolatrous dependence on matter and non-intelligence, into life in Spirit, wherein nothing can enter that defileth or maketh a lie.

To assume that the demonstration over nakedness and hunger must necessarily be with "signs and wonders," or through processes unseen and unknown to mortal mind, is to be blind to the fact that all good, regardless of human limitations or gradations, is the manifestation of Truth, however faintly perceived; is Immanuel, or "God with us;" that "every good gift and every perfect gift is from above," and that it was the world's blindness to this spiritual fact which caused John to write, "The light shineth in darkness; and the darkness comprehended it not."

Jesus fed the multitude, dispelled the uninstructed belief of hunger with the improved belief of the loaves and fishes, multiplied by his understanding of the one Mind, and having thus calmed the importunity of lack, or the mental destitution of mortal mind, by meeting its immediate requirements, the multitude were mentally ready to be instructed not to labor (strive) for "the meat which perisheth," and thence to comprehend that the real bread is the bread of God, Mind, "which cometh down from heaven, and giveth life unto the world."

The "signs and wonders" which accompanied this demonstration were proofs to those who were able to perceive it of the spiritual law which governed it; but to the multitude, who were more concerned with the ma-

terial effect than the spiritual cause, the "signs and wonders" without the bread would have been as "a stone."

Of that counterfeit temple of the living God which sustitutes words for works, fair seeming for actual being, which offers "tithe of mint and anise and cummin" for "the weightier matters of the law, judgment, mercy, and faith," erecting magnificent temples but neglecting the elevation of the race, Jesus, when brought face to face with it, said, "There shall not be left here one stone upon another, that shall not be thrown down."

In the suggestion to erect the three tabernacles, in the disputings by the way over the question of who should be the greatest; in the desire to exercise petty authority over the irregular healer, and in the wish to "command fire,"—to use spiritual means for material purposes,—in all these Jesus recognized as petty the finite tendencies of mortal mind which, being at the time dominating influences in the minds of the disciples, had unfitted them to heal the lunatic child; and in sorrow and disappointment he said, "O faithless and perverse generation, how long shall I be with you, and suffer you?"

When a certain man said, "Lord, I will follow thee whithersoever thou goest," Jesus, doubtless imbued with reflections similar to the foregoing, said to him, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." This was fair warning to the would-be disciple that he who would follow in the steps of the Wayshower would find no permanent abiding-place or satisfaction on any earthly plane of experience, and would prefer with joy to leave the holes and nests, the lairs and hatching-places of mortal mind, ascending in consciousness to the dwelling-place of Him whose word is mightier than the noise of many waters, to that sense of divine Love which is the true dwelling-place of man in all generations.

OUT OF SELF

CHARLES HENRY PHILIPS

DO we as Christian Scientists realize that there has never been a time since the hour when the revelation of the Science of being came to our revered Leader, when we needed to be more alert, more active or insistent in resisting the aggressive encroachments of seeming error? Do we manifest an understanding capacity for larger, better, and more lasting work? Do we ascend daily "into the hill of the Lord," praying for more wisdom, greater humility, more unselfed devotion to our beloved cause?

Christian Scientists do not live for themselves. Every pain and ache overcome, every business problem worked out, every grief and sorrow assuaged, through the application of the Principle and rule taught in our text-book, "Science and Health with Key to the Scriptures," makes our brother's burden that much lighter, and helps humanity the world over. Every treatment in Christian Science

is a declaration of the allness of God, good, and aids mightily in the leavening of the entire mortal thought. This divine process leads away from self, destroys false pleasures and love of luxury, takes away pride of intellect and power, corrects ambition, and casts down human will from the pinnacle, annihilates covetousness, self-aggrandizement, and fleshly pomp.

Scientifically speaking, Christian Scientists have no first, second, or third church. There is no "your church and my church," for there is but the one church, "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583); therefore one church edifice which stands for the embodiment of the teachings of the Master in healing the sick and sinning, is as good as another. It is "by their fruits ye shall know them," and not by the color of the brick or the decoration of the façade. A genuine Christian Scientist recognizes the fact that church organization is a wisely ordained provision of our Leader, and that for the present, and for an indefinite period in the future, outward growth and activity will be manifested. A true Christian Scientist therefore is always willing and glad to contribute as he is able toward the upbuilding and spread of this church. He is never selfish or narrow or cramped in his thought of giving, but puts by, as he has received, measure for measure, and he keeps on contributing until the church is built and paid for; nor does he expect or desire to cease giving to these temples of Love indefinitely.

A Christian Scientist knows that this is the very best investment he can make, because its returns not only promise but assure a present harvest of health and peace and joy which the strictly business venture cannot even promise, and this not from any sense of vainglory or self-satisfaction, but that God may be glorified and His kingdom come upon earth. With this self-abnegating thought he is naturally awake, and he never allows himself to grow indifferent to the demands of the cause in his field or locality, nor is he mesmerized into thinking that one church will be enough, if two or even three will better meet the need.

Nothing is so near and dear to the Christian Scientist as a closer walk with God, and he knows that this closer walk can be kept up only as he is faithful and obedient to the demands of Truth; and the first demand of Truth is, "Thou shalt have no other gods before me;" that is, Thou shalt not know the siren call of ease in matter. Thou shalt not know thy neighbor thirsting and not give him drink; thou shalt not know many minds and many opinions, for there is but one Mind; thou shalt not cry peace in matter, where there is no peace; thou shalt not rest short of the action which buildeth to the edifying of the soul (spiritual sense); thou shalt not withhold good from them to whom it is due, when it is in the power of thine hand to do it.

The true Christian Scientist is never dominated by a sense of human will; he does not use mental suggestion, so called, nor does he allow himself to be suggested to; he always seeks to move in God's grooves; he

thinks thoughts of good, and gives because God gives. The nature of the true Christian Scientist is in quality like the divine; his understanding of Love is the love that heals; his conception of Life is the life that knows no death (no lethargy, no inactivity); he grasps the truth that maketh all things new, that bringeth immortality to light; his mental attitude is that which knows the one time, now, the one process, salvation from all error, the one weapon, "the sword of the Spirit." He has no place or opportunity for criticism, strife, envy, infectious tale-bearing and detraction; he does not make unjust or odious comparisons, he neither limits, hinders, nor curtails; his goal is the understanding of God and God's absolute idea—man. The Christian Scientist is building for the ages, and the reflection of divine Love is the corner-stone; patience, kindliness, forbearance, and compassion are the cement and mortar which keep every stone (smoothed and chiseled by self-immolation and sacrifice) in position. Infinite divine Principle with spiritual plumb-line adjusts and defines the entire structure by the one law, the law of good.

A Christian Scientist knows that the more persistently and lovingly the true concept of church is maintained in his thought, the more persistent will be the demand for its appearing, so that tired, sick, and despairing humanity may resort to its shelter to hear the word of God in its purity; and with power and signs following. "It is the spirit that quickeneth; the flesh profiteth nothing," said Jesus. A Christian Scientist is not a Christian Scientist except as he brings forth the fruits of Spirit; a Christian Science church is not a Science church except as it is built upon the rock, Christ, against which the gates of hell shall not prevail. True Christian Scientists are "one working band," with one high intent. They are animated in the one work of self-purification; they serve one God, have one Mind, and they "owe no man any thing, but to love one another."

The true Christian Scientist knows but the one church; he appropriates the whole of the seamless garment; he heals by preaching, and preaches by healing; he loves God and his neighbor, gives liberally and does not upbraid; he is slow to condemn and ready to forgive, willing always to give a reason for the hope that is in him; "is not easily provoked, thinketh no evil."

The Christian Science church is the outward expression, in its simplicity, solidity, and beauty, of the inner structure which every disciple of the Master is building in consciousness, and that is why the student of the Bible and of Science and Health has a direct interest in each manifestation of this church as it appears, and so desires to give to its upbuilding. It is a way out of self into Christ, a door to universal uplifting; it is a channel which, if not clogged and closed by selfish motives, leads onward and upward in thought to God, good, the one and only and all-sufficient source of supply, in whose presence indeed is fulness of joy, and at whose right hand are pleasures forevermore.

"THE FITNESS OF THINGS"

J. S. BRAITHWAITE, M.A.

IF there is anything defective or discordant in our life plan, it must be because we have not yet made all things "according to the pattern showed to thee in the mount." Turning to the passage in Exodus from which these words are quoted, one finds it full of most scrupulously given details and particulars relating to the construction of the tabernacle. Now the tabernacle was to the people God's dwelling-place. In those early days of spiritual awakening in which the human consciousness was beginning to turn from matter to Mind, the first lessons that were to be mentally apprehended by the Hebrew people were accuracy, economy, and thoroughness. God is here represented as giving Moses the most minute instructions regarding the work, even to providing for the use of "the remnant that remaineth of the curtains of the tent, the half curtain that remaineth;" and again we find it specified that "ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board," etc.

While we would find it impossible to believe that God planned out a material structure of this kind and literally communicated the details to Moses, it is possible to understand that to Moses had come an awakening which has perhaps had no exact parallel in human experience, and with it came the call to communicate this light to those who were under his charge and leadership, just as it has come to others since. Mrs. Eddy says of Moses that he "advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind" (Science and Health, p. 200). The very first lesson that he taught them in this direction was that of exactness in the things of which they understood something. This was the first way in which they were to learn something of human capacities, and reverence for God was to be their motive. The fact that Moses attributed the whole plan to the dictation of God means perhaps little more than when one says, "It is scientific," to do this or that, meaning thereby that it is according to Principle or law. Moses provided a tent for Spirit to dwell in, because it was not as yet possible for mankind to consider infinite intelligence impersonally, although they could believe God to be invisible.

Later there was to come one who would say, "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The true worshipers shall worship the Father in spirit and in truth." If today we are able to worship God "in spirit and in truth," is it not because the lessons of exactness, *i.e.*, recognition of the fact that law governs everything, which Moses began, have been or are being learned? We cannot forget that Jesus spoke of himself as coming not to destroy the teaching of the past, but to fulfil—to bring it to fruition, thus revealing the freedom which comes of the knowledge of

Truth. The suggestion that there is greater spirituality in neglecting the irksome details and petty economies of life is an argument advanced by laziness, and finds no support in Christian Science, which teaches that "the human footsteps leading to perfection are indispensable" (Science and Health, p. 254).

The world's workers have generally been found to possess a marvelous faculty for overcoming and subordinating detail. Of Jesus it was said, "He hath done all things well," and "Thou didst put all things in subjection under his feet." It might be argued that to devote one's whole attention to detail is therefore the safe road to perfection, but this, too, is the argument of laziness, for while one may often be seemingly busy, he may really be accomplishing nothing because he is opposing Truth. Martha, with her much serving, was said to be "cumbered," or as the word may be equally well translated, "distracted." She had listened to the argument of laziness, and rather than make the mental effort required to apprehend the Master's words, she was busying herself with details and missing the great opportunity. Laziness is often allied to jealousy, as witness Martha's complaint, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

Given that accuracy, economy, and thoroughness are the first lessons which the untutored thought must learn, to claim that these were the only lessons or to allow self-complacency to call a halt in our progressive experience, is to bar the door against a fuller realization of the "grand human capacities of being" and not to be able to listen to the word of the teacher. How easy it is to become distracted or cumbered with the details of church organization, and think that this is being active in the cause of Truth. Then is the time to turn to the picture of the house in the village of Bethany, and to listen to the voice of the Master saying, "Thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Mary could serve as well as Martha, but she had chosen at the right time to be a listener to the things of Spirit.

WAYS OF GIVING

THE impulsive way: To give from impulse as much and as often as love and pity and sensibility prompt. The lazy way: To make a special effort to earn money for benevolent objects by fairs, festivals, etc. The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance. The systematic way: To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, one half. This is adapted to all, whether poor or rich, and gifts would be greatly increased if it were generally practised. The equal way: To give to God and the needy just as much as we spend ourselves. The heroic way: To limit our expenditures to a certain sum, and give away all the rest of our income.—*Exchange.*

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Concord, N. H.

HOW the Concord church became a part of the great movement of Christian Science, is tersely told by Mrs. Eddy in a note to the editor of the Concord *Monitor*, July 16, 1904, as follows:

When I removed from Boston in 1889 and came to Concord, N. H., it was that I might find retirement from many years of incessant labor for the cause of Christian Science; and the opportunity in Concord's quiet to revise our text-book, Science and Health. Here let me add that, together with the retirement I so much coveted, I have also received from the leading people in this pleasant city all and more than I anticipated. I love its people—love their scholarship, friendship, and granite character. I respect their religious beliefs; and thank their ancestors for helping to form mine. The movement of establishing in this city a church of our faith was then far from my purpose,—knowing that such an effort would involve a lessening of the retirement I so much desired. But the demand increased, and I consented, hoping thereby to give to many in this city a church home.

How Mrs. Eddy made possible the organization of the Concord church, and provided the stately edifice of which the city is justly proud, cannot be so briefly related. Very little was known of Christian Science when Mrs. Eddy took up her residence in the capital of her native state, and so complete was her retirement that little was seen of her, only as she went about the city on her daily drives. Later, as people heard and learned more of Christian Science, one after another became interested, and even met together a few times to read the Bible lessons. It was therefore a memorable event when on one occasion Mrs. Eddy met with them, and read from the Bible and gave a little talk. It was in the winter of 1894-1895 that these meetings began to be held regularly, and there was a gradual increase until the attendance numbered nearly thirty. At that time, Mrs. Eddy advised the renting of a small hall, and this was occupied for one year. When, through continued demonstration of the healing power of Truth, interest had so increased that the securing of more commodious quarters seemed imperative, Mrs. Eddy not only took measures to meet the present need, but she held out a glorious hope, and an incentive to even "greater works" than had thus far been done, in a letter dated Oct. 2, 1897, in which she wrote, in answer to a question addressed to her by the editor of a local paper:

When the good effects of Christian Science are seen and sufficiently understood in Concord to be appreciated, then, *Deo volente,* a beautiful stone church will be erected on one of the finest locations in this city.*

As a preparatory step to this end, Mrs. Eddy purchased in October, 1897, the site of the present church, at the corner of State and School streets, at an expense of twenty thousand dollars, and the house then standing was remodeled into a hall and reading-room, the first service being held in it the Sunday after Thanksgiving. Sacred memories are associated with this little hall, for here, on March 4, 1898, Mrs. Eddy addressed the society, together with the First Members of The Mother Church, unfolding to them, as only Mrs. Eddy could, the spiritual meaning of the ninety-first Psalm. Here, too, in November of that year, she

taught a class of sixty-seven, gathered from all parts of the United States, and from Canada, England, and Scotland.

First Church of Christ, Scientist, was incorporated in 1899, and organized Feb. 22 with seventy-three members. At the first annual meeting, there came to the little flock this inspiring message from Mrs. Eddy:

> Faithfully, and more than ever persistently, you are now, through the providence of God, called to do your part wisely and to let your faith be known by your works.*

On Jan. 31, 1898, Mrs. Eddy conveyed to a board of trustees one hundred thousand dollars to be appropriated for the promised edifice, but for five years Christian Science hall continued to be the home of the church. May 6, 1903, a note from Mrs. Eddy informed the members that the time had come for the erection of the granite edifice, and that temporary quarters must be secured for both Sunday services and reading-room. Unitarian neighbors promptly and graciously offered the use of their church, and the spacious parlors of a private home were tendered for a reading-room.

The first foundation stone of the stately edifice which now graces the site of the first home of the Concord church was laid June 17, 1903, and the corner-stone was put in place July 16, the anniversary of the birth of the Discoverer and Founder of Christian Science. The dedication of the church, July 17, 1904, was a notable occasion, and four services were necessary to accommodate the throngs of visitors who attended. The dedicatory address prepared by Mrs. Eddy thrilled those who listened to its message of hope and cheer, its inspiring definition of their faith:

> To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science.*

In the years since that memorable day in its history, this flock of tender nurture has ever striven to be faithful to the trust imposed when at the laying of the corner-stone of her magnificent gift to them and to the city she loved so well Mrs. Eddy wrote:

> The burden of proof that Christian Science is Science rests on Christian Scientists. The letter without the spirit is dead: it is the Spirit that heals the sick and the sinner,—that makes the heart tender, faithful, true.*

Church and city alike gave public expression to their regret when in 1908 Mrs. Eddy left her Concord home for Boston, appreciating as never before her love for and loyalty to her native state, and her many and generous benefactions.

**Sentinel,* July 23, 1904.

First Church of Christ, Scientist, Philadelphia, Pa.

In Science and Health (p. 136) Mrs. Eddy has written: "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing;" and it was through this rediscovered healing power of the truth that Christian Science was first brought to Philadelphia, in the fall of 1886. Almost immediately after, a case of accident was promptly healed, and this first demonstration was soon followed by others. In January, 1888, the first public meetings were inaugurated through Sunday afternoon talks at rooms on Arch street. Bible classes also were begun, in the

autumn of 1889, in the Mercantile library, and the following January were removed to the Logan building, Thirteenth and Arch streets, where a reading-room had just been established. The fall of 1890 saw services again held in the Mercantile library Sunday afternoons, and in November, 1891, the reading-room was removed to quarters on Chestnut street, where Sunday services were held, as well as meetings on Monday and Friday evenings for the study of the Bible.

In the autumn of 1892 Mrs. Eddy advised the organization of a church, and the first Sunday in October, in Earley hall, Arch street, was held the opening service of First Church of Christ, Scientist, in Philadelphia. In the spring of 1899 a Friday evening meeting, at the Mercantile library, for the giving of testimonies of healing achieved through the truths of the Science, was instituted. The cause was steadily advanced through the continued healing work, and as a growing interest brought increasing numbers to hear the new-old message of the Christ, once more (1893) the church moved to the Mercantile library, and here a regular Sunday school was begun. Jan. 13, 1895, the Philadelphia church followed Mrs. Eddy's wise leading in the ordination of the Bible and "Science and Health with Key to the Scriptures" as pastor of the First Church of Christ, Scientist, in Boston. From this time on the growth of the cause in Philadelphia was steady and sure, as the healing ministry was successfully maintained and constantly widened in its scope and influence. The spring of 1903 witnessed a marked advance, when the former Beth-Eden Baptist church, at Broad and Spruce streets, became and for more than seven years remained the visible center of the Christian Science cause in Philadelphia, the Sunday services and the midweek testimonial meetings being more and more largely attended.

Plans, however, were early afoot for a church edifice, a fund having been authorized at a meeting held Sept. 9, 1901. Early in 1905 this fund had reached several thousand dollars, but it was decided to forward it to the treasurer of The Mother Church extension fund,—the first of several generous contributions for this purpose. The very day following the dedication of The Mother Church edifice, June 11, 1906, a fresh start was made upon the local building fund. The site of the church, a large lot on the south side of Walnut, just west of Fortieth street, West Philadelphia, was agreed upon in April, 1907; ground was broken March 25, 1909; the corner-stone laid July 23, and the building was under roof before the snow fell. On June 26, 1910, the opening services in this house of God were held. The edifice as its stands, with its fine auditorium seating some over twelve hundred, represents an expenditure of one hundred and thirty thousand dollars, including the lot; but neither membership figures nor sums of moneys expended can adequately convey all that the truth of Christian Science has come to mean to this wide field. The magnificent structure is only one visible expression of the grateful trust and loyalty of those who come within its walls,—of their thanksgivings for past benefits and of their convictions for the future.

First Church of Christ, Scientist, Cleveland, Ohio

Like so many other of the branch churches organized in the last decade of the nineteenth century, First Church of Christ, Scientist, Cleveland, had its beginning on that surest of foundations, the healing work inaugurated by the pioneer students who, fresh from the classes taught by Mrs. Eddy in the early '80's, themselves began to preach the new-old gospel and to heal the sick. While the growth of the cause in Cleveland can at no time be classed as phenomenal, there has been a steady healthful increase, witnessing to continued efficiency and faithful service.

It was in 1888 that a few of those who had been healed through Christian Science commenced to hold services in a small room in the Nottingham block on Euclid avenue, with an attendance of perhaps twenty-five, a Sunday school being instituted soon after. The same room was used during the week as a dispensary, as it was then called, and many evidences were there witnessed of the power of Truth in the healing of both sickness and sin. In a year the increased attendance warranted a removal to the Stone block, and two years later to the Kendall building, which was the church home for several years.

First Church of Christ, Scientist, Cleveland, was incorporated in October, 1891, with seven charter members and an attendance at the Sunday service of about one hundred and fifty. These seven incorporators constituted a board of trustees, one of them serving as pastor until the change to readers was made in April, 1895. The first regular enrolment of members was in March, 1894, which was done in accordance with the method adopted by The Mother Church; thereafter applications were acted on by the board of trustees and the members were admitted on Communion Sunday. In 1893 the midweek testimonial meeting was instituted, and proved a valuable adjunct in the attaining of a right understanding of Christian Science, as well as giving new hope and courage to those bowed down with sickness and despair. In 1897 another move was made to the Pythian Temple building, but in that same year the site of the present edifice on Euclid avenue was given to the church, and by the time Pythian hall had become inadequate to their needs, the new home was ready. The corner-stone was laid May 7, 1900, and the first service held therein Dec. 22, 1901.

The spirit animating the members of First Church has found no better expression, perhaps, than in the sentiment voiced at its dedication May 7, 1904, as follows: "With thought hushed and reverent, with hope realized and effort rewarded, we bring today, as an offering to God, the first fruit of our labor, our church, manifested in Mind and builded in stone. God gave, love builded, and man dedicates;" reechoing in part the message from Mrs. Eddy, which was read at the dedicatory services:

> It is never too late to repent, to love more, to work more, watch and pray. . . . To do good to all because we love all, and to use the one talent that we all have in God's service, is our only means of adding to this talent and the best way to silence a deep discontent with our shortcomings.—*Sentinel,* May 21, 1904.

First Church of Christ, Scientist, Indianapolis, Ind.

In the formal opening of its new church edifice on April 7 last, First Church of Christ, Scientist, of Indianapolis, experienced not only the fulfilment of a long-cherished hope, but also the crowning incident in the twenty-three years of its existence. The busy metropolis of central Indiana was among the cities selected by Mrs. Eddy as promising fields of labor for her students, and so faithfully was the work of healing and teaching carried on, that in August, 1889, twenty-nine persons had become sufficiently interested to pledge allegiance to the new faith, and were enrolled as charter members of the pioneer Christian Science church in Indianapolis. At first the little band held their services at the homes of the members; later, the old church then standing in Meridian street, opposite Christ church, was rented and furnished for their use, services being held on Sundays and testimony meetings on Thursday evenings. A Christian Science dispensary also was opened in connection with the church. In 1890 the Methodist church at the corner of Alabama and North streets became the home of the Christian Science organization.

In 1897 First Church was reorganized, new by-laws were adopted and a new charter was obtained. So encouraging were the conditions that in 1898 a beautiful room in the Propylæum in North street was secured, and in this room First Church held its services until October, 1911, when the Sunday school room of the new church edifice in North Meridian street was ready for occupancy. Services were held in the Sunday school room, which seats four hundred persons, until the main auditorium, seating seven hundred, had its formal opening,—the church in its several parts being then fully completed and beautifully furnished and equipped, at a total cost of seventy-five thousand dollars. The lot on which the church stands was purchased in 1909, and work was begun on the edifice, which is of vitrified brick and Bedford stone, Aug. 11, 1910, the cornerstone being laid Sept. 22. A reading-room has been maintained in the Lombard building since 1899.

Such in brief outline is the history of First Church in its outward movements. In its inner life is the unwritten history, and it tells the story of the healing work, of the growth and progress through trials, of defeats, and of victories on the side of Truth. That the cause of Christian Science is firmly established in Indianapolis and the realization of a permanent church home has been made possible, bespeaks devotion to Principle and unswerving loyalty to the teachings of Mrs. Eddy. The completion of the new church edifice has been a wonderful manifestation of the power of Truth, and seems to mark an epoch in the history of Christian Science in the city,—a higher realization of the truth and a broader outlook for the work. The growth of the church through the years has been steady and strong. Its work has always been held under high demonstration in recognition of the fact that the reason for its being is to uplift and to heal mankind and to do its part in making the truth manifest to the world.

TESTIMONIES FROM THE FIELD

WHILE visiting in a New England city in June, 1903, my little daughter, aged eleven years, met with an accident, resulting in a compound fracture of the left leg, about four inches above the ankle. There were also many bruises upon the body, a badly swollen eye, and a scalp wound, while a hemorrhage seemed to indicate internal injuries. After we were conveyed to a hospital, I summoned a Christian Science practitioner, who seemed to me as one sent from heaven. He had been a surgeon and a physician before his own wonderful healing had led him into Christian Science. When I told him that a surgeon had spoken to me about amputation of the injured leg, the practitioner calmly and confidently assured me that I need have no fear,—that the thing so much dreaded would not take place. I experienced inexpressible relief, and from that hour found the healing power of divine Truth to be a practical, saving help.

It had been decided by three of the surgeons in consultation that my child's recovery depended upon the speedy amputation; indeed, I was afterward told that it was thought hardly possible that she would survive the night. The practitioner, however, obtained a promise from the hospital surgeons that they would wait twenty-four hours, but that they were then to have their way if inflammation should set in. But to their astonishment there was no inflammation, and the leg was looking so much better that another twenty-four hours was granted to Christian Science healing—making forty-eight hours since the accident. The leg then presented so healthy an appearance that all thought of the amputation was given up. A friend who visited that city some time afterward was told by a doctor who had closely watched the case that nothing on earth could have saved the leg if my child had not had Christian Science treatment.

My daughter's recovery was considered very remarkable because of the comparative absence of pain and of the symptoms usual in such cases. The head surgeon said that he was often asked to account for this pain and that pain, but that in this instance the only thing he had to explain was how little discomfort there had been. He afterward said to my sister-in-law that he wondered what there was in that little girl to manifest such marvelous recuperative power. My sister told him that the mother would say it was due to the Christian Science treatment. He replied, "Well, if that is Christian Science, then Christian Science is a good thing!"

The setting of the bones was delayed for ten days, because the hospital surgeons had feared lest she might be unable to endure it. My husband had arrived some days before, and we sat with the practitioner, awaiting the child's return from the operating-room. When this faithful friend assured us that he had

been up since five o'clock that morning and had left our child with God, a great peace came, and I knew that all was well.

I had forbidden all discussion of the child's case in her hearing, and since she had herself great faith in the Christ-healing, she acknowledged but little discomfort, and there appeared to be none of the severe suffering which had been predicted, but my husband was informed that the leg would probably have to be operated on again in six months. The surgeon gave a letter to a physician in Minneapolis, telling just how he should remove the bone splinters which would work through the flesh, but there was never any need of calling a physician, nor were there any such conditions to be met.

She had no heavy weights attached to the foot to make the leg the same length as the other, and the next summer she rode a bicycle and has indulged in tennis, long walks, and other amusements, showing no limp whatever. After we reached home in September she fell down the front steps leading to the sidewalk. The consequent sense of pain and fear was promptly overcome by Christian Science treatment alone. I am convinced that Christian Science has saved my daughter's life, or at least saved her from a crippled condition, which would have seemed almost worse than death.

For this blessed gospel of hope which brought healing to our child, I wish to express a mother's profound gratitude to our heavenly Father.—*Fannie Edwards Brewster, Minneapolis, Minn.*

About ten years ago my attention was called to Christian Science by the healing of my wife through her study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I myself had been suffering many years from a complication of diseases which had brought much discouragement to me and mine. The most distressing, though not the most dangerous phase, was bronchial and asthmatic trouble. For several years previous to this time my physical condition was gradually growing worse from lung disease, notwithstanding that I had the best medical attention and home care. In consequence of the physical weakening I was not able properly to attend to my business. A cough was almost incessant and was much aggravated at night. For a while the asthmatic conditions were partially relieved by medical treatment, but in time these remedies failed, and catarrhal conditions of stomach and bowels were becoming more and more aggravated. I had cold sweats, which did not yield to the usual remedies, and even in our balmiest days I wore chamois protectors to ward off the currents of air.

Up to the time of my wife's treatment we knew nothing of Christian Science, but when she was healed I knew that divine power alone had done the work. Notwithstanding this proof, I doubted for a moment that wasted lung tissue could be restored. Then I commenced to believe; and the study began. We bought all the Christian Science literature we could get, and read it, fully casting our lot with Christian Science. From the

first the progress of the physical ailments was checked, and soon thereafter improvement set in. For nearly three years the fight lasted, but after each struggle a higher plane of thought was reached. The realization that the divine utterance, "I will put none of these diseases upon thee," meant that God was not the author of sickness, finally brought health and peace to me. I have remained healed, and can testify that none of the diseases that oppressed me are upon me now. Mrs. Eddy's statement, "Evil is not power," is as true as St. John's declaration that "God is love," and daily proofs are about me that "all power belongs to God, good" (Science and Health, pp. 192, 490).

I have known what it is to walk through "the valley of the shadow of death," but not once in all my struggles was I tempted to go back to matter for relief. To say that my gratitude to Mrs. Eddy for this revelation of Truth is unbounded, but feebly expresses my thought.—*Donald A. Macneil, Pasadena, Cal.*

When Christian Science found me over six years ago, I was a sufferer from severe stomach trouble. I had tried different climates, traveling from East to West, also different doctors. Some said I had one thing, some another, but I was sick seven years and suffered every day of this time. Christian Science was mentioned to me two or three different times during my sickness, but I could not consent to leave my medicine for a day, as I believed it was all that kept me alive. I had lived on the lightest diet and was greatly reduced in weight. At the end of this time, when I thought I had only a few hours to live, we called for help from a Christian Science practitioner, who gave me an absent treatment. In half an hour I was up and dressed, and asked for something to eat. It was given me and did not hurt me in the least. I have been well ever since.

I have much to be grateful for and send this testimony for the good it may do to others. I shall be glad to answer any inquiries.—*J. F. McNeer, Denver, Col.*

As a recent experience of mine may lead some one to the light, I cheerfully give it. Some time ago a growth which had been on my leg for about forty years became malignant. It was then quite large and after a few days the pain became intense. A Christian Science practitioner was asked for help, and within a few days all inflammation was gone and its size had diminished. It seemed that all trouble with it had passed, but again it became inflamed and was very painful. The many times that the various members of my family as well as myself had been blessed through this truth, assured me, however, that there is nothing to fear, and within five weeks from the beginning of treatment there was nothing left to indicate that there had been any trouble, except a discoloration and a thickened condition of the skin. There is now no sign of the growth.

I am deeply grateful to our Master for the truth that his life-work revealed, and also to our beloved Leader for the rediscovery of that truth. Before knowing anything of Christian Science I was an agnostic and had no use for the Bible, because,

with my lack of understanding, I could not reconcile the seeming contradictions in it. Now it is my daily companion. I realize the truth of these words by Mrs. Eddy, "To keep the commandments of our Master and follow his example, is our proper debt to him and the only worthy evidence of our gratitude for all that he has done" (Science and Health, p. 4). My great desire is to gain a purer love, a clearer understanding, and a stronger faith, and to demonstrate my gratitude.—*Robert W. Morgan, Amarillo, Tex.*

THIS testimony is given in gratitude for the many benefits received through Christian Science. My two children and myself have had many healings during the past two years. The first one, and that which stands out most strongly in my experience, is that of the younger boy, who was taken sick in the afternoon and by night had all the symptoms of a fever. As my young sister had been healed of acute lung trouble through Christian Science, I thought I would give it a trial in this case; but intended, if healing did not take place that night, to call a physician in the morning. I called upon a Christian Science practitioner, and asked him to help the little boy. Upon returning home again, I read the ninety-first Psalm and went to bed, both the boy and myself sleeping more peacefully than ever before. The next morning the child was up early and playing about as usual,—perfectly healed.

While away on a vacation last summer, the other child was bitten by a dog in three places, one cut being just under the eye, and so badly torn that it seemed as if stitches would have to be taken. I telephoned to a Christian Science practitioner for treatment, and in three days the cuts were all healed over, only slight scratches being visible, and these rapidly disappeared. For the past two years all the attacks of so-called children's diseases have been met and overcome through Christian Science. While the children were being treated, I myself was healed of biliousness, headaches, eye trouble, a skin disease, and although three physicians had told me I would never be a well woman unless an operation were performed, I have for the last eighteen months been perfectly well. Not only have I been helped physically, but mentally, financially, and above all, spiritually, for which I can never in words express my gratitude to God; also to Mrs. Eddy for this truth, and that channels have been opened through which it has come to me.—*Mrs. Robert A. Rodd, Belmont, Mass.*

A LITTLE over one year ago I was forced to resign my pastorate in New York state on account of my wife's health, her physicians ordering an immediate change of climate and suggesting her native country, Nova Scotia. Arrangements were therefore made for me to go to Halifax, my wife having preceded me on a visit to my home near Boston by two weeks.

Upon my arrival two weeks later I found my wife greatly improved in health, and upon inquiring into the reason of such marked change I found that she had been treated by a Christian Science practitioner in Boston. When I learned this I felt that my dear wife had either

lost her reason altogether or that the foundations of her former faith had been shattered in the abyss of a reincarnated form of Buddhism, fostered by an ignoble woman. I blush with shame today when I recall the year that followed. I could not see that I myself, a preacher of the gospel, was more the agency of the evil one than our dear Leader, Mrs. Eddy, or my wife. Often I would tantalize my wife upon the subject and become so enraged at the sight of Science and Health and other Christian Science literature as to make me sick for days at a time. At these times I would refuse to eat, hoping to work upon her sympathies. I would tell her that my only hope was for her to renounce her belief in Science, destroy her literature, and be as we always had been. Had not I from my pulpit publicly assailed the Christian Scientists, my attacks being made before audiences composed of several hundred people, the papers throughout the state giving a verbatim report of all I had said? To have my own wife a follower of this illusion was more than I could endure, so I finally hid her copy of Science and Health and destroyed all the other literature I could get my hands upon. I voluntarily gave up my pastorate, thinking I might go far enough away where there were no Christian Scientists, and that soon my wife would forget her Science and we could live happily forever afterward.

During the last few months of my pastorate I found myself ailing,—I could not think and neither could I sleep. I began to feel that the world was all bad and that everybody was against me. As a last hope I was convinced I should try Christian Science, and the day I went to see my wife's practitioner I laughed all the way home to think how I had deceived him; and as he did not know who I was, my delight was all the greater. Soon, however, my conscience began to trouble me and I could not rest, although I tried hard to do so, until I went again and made my confession, and I then had a real desire for help.

A discharging ear that had for over twenty-five years given me more or less trouble and for which *materia medica* said there was no cure, has been entirely healed. For nearly twenty years I have had to wear glasses; specialists in New York and Nova Scotia had told me I would become blind in a few years, but after spending many hundreds of dollars for material means I was instantaneously healed through Christian Science. Today, after two months, I can see to read as fine print as any one and in every way my eyes are as good as in childhood. My general health has also been restored, and now I know no such thing as sickness, while I am still seeking for a higher understanding of life, with the hope that I may some day be able to say to the sick, "Arise, take up thy bed and walk," as did the dear Master of old.

I owe this little tribute to the memory of one whose name I have, through ignorance, dragged in the mire, that of our revered Leader, Mrs. Eddy, and I pray that God may forgive me my wrong and teach me how to sit at the feet of His Christ and learn more of Truth.—*Rev. W. F. Chase, Waltham, Mass.*

In the fall of 1900 Christian Science was brought to my attention by a business man, who spoke of it as a healing agency surpassing all material methods. At that time my need was great, as *materia medica* had abandoned my case as incurable. The ailment which beset me was organic stomach and bowel disease,—the stomach trouble dating back thirteen years and the bowel complaint for nearly two years. I had been under the constant care of physicians for nearly two years, but they finally admitted that the malady baffled their skill.

The first impressions I received from the practitioner upon whom I called were very unfavorable to Christian Science, and I should have retired without taking treatment could I have given the practitioner a consultation fee in payment for the time I had consumed. Feeling that I was indebted for this time, and encouraged by the assurance of my friend that no harm would result from so doing, I submitted to a treatment; but this only increased the disfavor of Christian Science and led me even to doubt the veracity of my friend. I left the presence of the practitioner vowing I would never return, and the sense of shame at the thought of having submitted to a treatment was so great that I sought to evade meeting any one who might suspect I had accepted it; and had my physical condition permitted I would have descended the stairs to the street rather than meet the elevator attendant, but the weakness and pain following the slightest jar compelled the use of the elevator.

With the passing of the sense of shame my thought immediately reverted to meditation, and the mental inquiry, What is Christian Science? Pondering thus, I directed my steps homeward,—a distance of seven blocks from the office of the practitioner. Absorbed in this inquiry I became lost to my immediate surroundings and did not note the route I had chosen to take me home even, and my physical embodiment had passed from thought. When location and physical being recurred to mind, I was standing on the crest of a sharp incline, the ascent of which at a greatly slackened pace would have tried the strength of a perfectly well person. A hasty summary of my feelings disclosed the fact that I was entirely free from weakness, soreness, and pain, and I became conscious that I had ascended the incline with a quick and elastic step. Immediately the words "I am well" flooded my consciousness. And I was well—the change from a sick and miserable creature to joyous health having occurred within a few minutes after I had left the office of the practitioner. In the morning I had suffered severe pains from taking a tablespoonful of liquid nourishment, but that evening I ate heartily of solid food without even a suggestion of suffering. There has been no recurr nce of the malady, and in all respects I have enjoyed better health without the use of drugs since that time.

This cure was but the initial of very many blessings which have come to me since I became an adherent of Christian Science, the efficacy of which I have tested in meeting the

varied needs of humanity, and have never found it wanting where the rule for demonstration was understood. I am truly grateful to God, also to our Leader for the advent of Christian Science in my life and affairs.—*Frank H. McCune, Portland, Ore.*

[Translated from the German]

I FEEL impelled to express our sincere gratitude for the healing of our daughter, two and a half years old. In August, 1910, she became afflicted with a skin disease on the upper arm. The examining physician diagnosed the case, but despite medical treatment the condition not only did not improve but continued to grow worse, and the eruption extended over the whole arm and farther still. The trouble was painful besides, and we were in a state of constant worry lest it should spread over the entire body.

We had already heard through friends of Christian Science and its wonderful healing work, and all other means having failed, we decided to turn to it for help. We wrote to a Christian Science practitioner in Hannover and told her about the child's pitiful condition, begging her to take up treatment at once. She did so, and we could see an improvement from the start; in fact, the healing made such rapid progress that the child was entirely free with two weeks' treatment, and she has remained well since.

We thank God from the depths of our heart for showing us the way to Truth, and for the great blessing which has come to us through the healing of our child.—*Otto Warnecke, Wolfenbüttel, Germany.*

[Translated from the German]

SINCERE gratitude impels me to tell of the good which God has bestowed upon me. Christian Science found me in a state of mental depression and physical suffering. Neither the loving words of encouragement offered by my children, nor those of the physician, were able to lift me out of this state, and it seemed as if I could not be freed from it. I grew more and more despondent and I believed that death alone would relieve me of my suffering. The nights seemed endless, as I was unable to sleep; besides, I had been suffering such terrible pain from rheumatism for the past ten years that at times I was unable to walk.

I have however been completely freed of all these great troubles, and can hardly express in words my gratitude to God, the all-powerful, ever-present Love which surrounds us and always leads us aright. My deep desire is to progress in understanding and to assimilate more of this wonderful Christ-teaching. I am deeply grateful to Mrs. Eddy for shedding new light on the old gospel, and my age (I am sixty-nine) shall not prevent me from beginning to study her book, "Science and Health with Key to the Scriptures," for I know that infinite divine Mind will steadily increase the light of my present understanding.—*Frau Luise Steiger, Bern, Switzerland.*

I WISH to express my gratitude for what Christian Science has done for me. About four years ago I was healed of chronic stomach trouble, bronchitis, and many other diseases.

For years I had tried many physicians and material remedies of almost every kind, but received no help from them. When Christian Science was presented to me I had been under the care of a specialist for some time. He was very kind and did all he could to relieve my suffering, but instead of getting better I grew worse all the time. He at last told me there was nothing more to be done except for me to go away and take a rest, but in this sad and weak condition it seemed impossible for me to leave my home.

I got a copy of Science and Health and began to study. I did not at first understand much in the book, but was told to study and apply what I understood. I did this, and the little I understood was so beautiful and reasonable that I was longing to know more of this religion. I continued to read and began to improve from the first day. In about three weeks I was healed, and through my wonderful healing all the members of my family became interested in Christian Science and have had opportunity to test this truth that makes us free.

Since my healing there have not been any medicines used in our home. We have depended entirely on God, as we learn to do in Christian Science. This book, Science and Health, explained to me things which I had longed to know from childhood. My gratitude to God, also to Mrs. Eddy for all the blessings I have received through Christian Science, is more than I am able to express.—*Lottie Fagerberg, Denver, Col.*

For a long time I have wished to give expression to my gratitude for all that the study of Christian Science has brought to me. As a child I suffered from a catarrhal affection of the head and throat, also from severe earaches and attacks of lung trouble. At the time Christian Science was brought to our notice I was about nine years of age and had contracted whooping-cough, which was going the rounds in the school that I attended. A young man who had been healed of a so-called incurable disease, called my mother's attention to Christian Science, telling her of his own healing. She had never heard of Christian Science, but asked him if it would help me for my cough. He said it would and that he would treat me. He did so, and in one day the cough vanished; also other ailments were destroyed. This was twelve years ago. I never again suffered from earache or catarrh, and have had but one attack of the lung trouble, which was overcome with the aid of a practitioner in three days.

My mother, through the study of the Christian Science text-book, has been healed of heart trouble and of Bright's disease in a severe form. During these twelve years Christian Science has been our only physician. In these last few weeks it seems to me that I have felt more grateful than ever before for Christian Science. It is not our words but our lives that image forth our gratitude. Mrs. Eddy says on page 520 of Science and Health, "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" Yes, infinite Love

and infinite Life fill all space, and there is no place for hate or death in this infinity. It is enough! Day by day, as the blessings in Christian Science unfold to me, I revere and love our Leader more. To God be all the worship, all the adoration, all the glory.—*Nettie S. Mason, South Pasadena, Cal.*

I WISH to express publicly my gratitude for what Christian Science has done for me. When I started to attend the Christian Science services, a little over three years ago, I was a strong believer in medicine and used it freely, but for all that I would have spells of fever. I had headache nearly all the time, and suffered from rheumatism, my back being so lame that when I stooped down it was very difficult for me to straighten up. I felt that if these conditions continued it would be necessary for me to leave the Canal Zone.

I had consulted doctors, but got no relief, and I had no hope that all my ills would be cured by Christian Science. I asked for no treatment, but attended the services, read the literature, and tried to shape my life after the teachings of Christian Science, and the result has been wonderful. I can truthfully say that I have been cured of these ailments as set forth in this testimonial, and for this I am truly grateful. My health since this healing took place has been good. I have lost only five days from work in over three years.—*George Brown, Pedro Miguel, Canal Zone.*

WORDS cannot express my gratitude for the blessings that have come to me through Christian Science. My aunt was healed after suffering ten years from what doctors called a fibrous growth. A neighbor recommended Christian Science to my aunt, and she wrote to a practitioner and began to take treatment. Before she began this treatment she was an unnatural size around the body, and her limbs were terribly swollen. She was unable to lie in bed, and could eat but very little on account of the distress it caused her.

She remained in this condition until Nov. 16, 1910, when she began Christian Science treatment. She also purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. A few days after the treatment began she commenced to eat, and in three weeks she was healed. With my help she can now do her own housework.

My uncle was greatly interested in Science and Health, but owing to poor eyesight he could not read for himself, so I began to read aloud for him. I had at that time a goiter on my neck, but through the reading and study of Science and Health it disappeared entirely. I am very thankful to Mrs. Eddy for placing Science and Health within everybody's reach. — *Evelyn M. Smith, Wabasha, Minn.*

THIS healing truth, known as Christian Science, came to me in the darkest hour of my life, when the last vestige of hope had departed. The most approved medical methods had been tried and had failed, so I stood alone in discouragement, almost in despair, held down by the constant fear of a so-called hereditary disease.

In this dark hour a voice reached me, telling me to try Christian Science. For years I had suffered from an organic and nervous difficulty, also a skin disease. I had been treated by many doctors for these conditions, but none were able to relieve me and I steadily grew worse.

It was at this time that I turned to the "great Physician" for help, and by the transformation of thought which accompanies Christian Science I was almost instantaneously healed of the skin disease, and this healing gave me hope. The mental healing which I so much needed was, however, gradual, and during this time I was also healed of the fear of hereditary disease. I find as I faithfully apply the inspired teachings by our dear Leader that it gives me every opportunity to demonstrate the activity of Truth in my daily life, and enables me to prove every day the peace, joy, health, and harmony which Christian Science gives. I am truly thankful to God, and grateful to Mrs. Eddy for the many channels through which divine Love and Truth has reached me. I know that only as we follow closely our Master's great command, "Love thy neighbor as thyself," can we truly prove our gratitude, and my daily prayer is that I may be able and fitted to use the word of God understandingly.—*Frances A. Bery, Detroit, Mich.*

I AM very thankful for Christian Science and would like to express my gratitude in a recent demonstration over a fall. In going into a room I slipped on the polished floor and in falling injured my hand. Being very busy at the time, I neglected the necessary mental work until the seeming pain and inability to use the hand called my attention to it, when I found my wrist much swollen. I had commenced to treat myself when this beautiful thought from our beloved Leader presented itself: "The plea of False Belief we deem unworthy of a hearing. Let what False Belief utters, now and forever, fall into oblivion, 'unknelled, uncoffined, and unknown.' According to our statute, Material Law is a liar who cannot bear witness against Mortal Man, neither can Fear arrest Mortal Man nor can Disease cast him into prison" (Science and Health, p. 441). I believe the demonstration was instantaneous. I forgot all about the trouble and fifteen minutes afterward all pain and swelling had gone and I was using my hand as usual. This is only one of the many blessings which have come to me through Christian Science.—*Elizabeth Cureton, Portland, Ore.*

To show my gratitude for what Christian Science has done for me, and possibly to be a benefit to some one who is wandering in the shadows of despair, and who needs the "great Physician," I send this testimony, in proof of God's care of those who trust Him. For fifty years I suffered from a stomach ailment, with accompanying ills, such as serious heart trouble, frequent and violent headaches, lasting always twenty-four hours and often longer; also rectal and bowel trouble for which I took medicine daily for several years, until it was pronounced incurable, and I was assured that I could never get more than temporary relief. At

this time I was completely discouraged and gave up to apparently life-long suffering.

I had from childhood been a Bible student, and often wondered why the church should leave off the command of Jesus to "heal the sick," as well as to reform the sinner. Christian Science did not at first appeal to me as being just the right thing; in short, I was afraid of it. But when again it was offered me, I accepted it, and was instantaneously healed of all the above-mentioned troubles and have had no return of them. The kind practitioner requested me to study the Bible and Science and Health together, in order that I might gain enlightenment in Christian Science. I reluctantly obeyed, but honestly and earnestly studied in search of Truth in accord with Paul's advice, "Prove all things; hold fast that which is good."

In less than two weeks of faithful study I was surprised to find myself reading without the aid of eye-glasses, which I had worn twenty-two years and could not distinguish one word from another without them. Since then my sight has been perfect. I read fine print for hours at a time, both day and night, without any bad effect to my eyes. Over fourteen years have passed and I have no use for glasses. During this time I have had many small tests of Truth's power in cases of burns, bruises, etc., and was reminded that the teaching of Christ Jesus, as again given in Christian Science, is a ready help in every need. It has never failed me.

Since residing in Los Angeles, I had a fall against the sharp edge of a plank, resulting in severe injury to my right side. I sought a Christian Science practitioner, who asked if I wanted a surgeon to examine the injury and set bones. I answered, no; that God, the "great Physician," was all I wanted. She took my case and in two weeks I was perfectly well under Christian Science treatment. Thirty-six years ago I had a similar injury to my left side, and with all we could do under medical treatment my side was four months in getting well. Christian Science has also been of help to me in getting dental work done. There has been "painless progress" (Science and Health, p. 224) with me ever since I began in Christian Science. I had two felons on my fingers at different times; there was soreness and swelling, but no pain, and they did not keep me from sleeping or eating, as had been my experience before, nor did they even leave a scar. I am grateful for Christian Science literature, and for all the loving help I have received. Now, at the age of eighty-five, I can say that Christian Science has enabled me to be healthy and happy, to realize thankfully all the blessings that are daily coming to me. Grateful indeed am I to God, the giver of all good, and to our revered Leader for bringing to light the way, so long obscured by the mists of doubt and superstition. My prayer is that I may ever be found obedient and faithful, treading the straight and narrow way our Master trod, he who said, "Follow me."—*Amanda Wimberly, Los Angeles, Cal.*

I WISH to give my testimony to the benefit which Christian Science has been to myself and children. I have

been interested in it over a year, and we have been helped out of many ailments, such as headache, a bowel disorder, colds, the effects of poison-ivy (which was healed in a couple of days through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy). I was healed of a very severe pain in the left shoulder, of a year's standing, by a few treatments, and also of sleeplessness resulting from trouble and worry. I am very grateful to God for the blessings which have come to all mankind through Mrs. Eddy's teaching.—*Mrs. A. F. Wilson, Walla Walla, Wash.*

It is with a feeling of love and gratitude to God that I wish to add my testimony to the many given in the *Journal*, for they have been very helpful to me. Christian Science has been our only remedy for over three years, and has healed the members of our family of various ills. It would take many pages to tell all that this truth has done for us. My sister had whooping-cough when she was small and we always thought that it affected her eyes, for they became very badly inflamed, so that she could not rest at night. Everything was tried that we could hear of, but she seemed to grow worse all the time.

A friend then told us of Christian Science and asked us to try it, so my sister went to a practitioner, who loaned her a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. We began to study it, together with the Bible, and we soon found that it was the truth taught by Christ Jesus when he was here on earth. My sister's eyes have not hurt her since she came into Science. My father was a great user of tobacco in all its forms, but all desire for it has left him. He was not a drunkard, but he was traveling very fast in that direction. That has, however, been overcome by the truth; he has not touched a drop of liquor for over three years.

We find Christian Science a great help to us in every walk of life. There is more peace, love, and harmony in our home; many ills of the flesh have been overcome, such as colds, fevers, headache, etc. Christian Science has not only healed our bodies, but has made better Christians of us. I cannot in words express my gratitude for the healing power of divine Love, but I hope my life will prove it. These few words of acknowledgment are given with the sense of a debt long overdue and with the earnest wish that they may help some one who is seeking the truth.—*Martha Scott, Coleman, Ark.*

The psalmist says: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever." Any one who has experienced so much of the divine goodness as I would be remiss in duty should he fail to acknowledge it. With a heart full of gratitude, I therefore wish to tell of my healing. I was a sufferer for nineteen years from asthma and heart trouble, confined to my bed for months at a time, and receiving daily visits from our kind and sympathetic family physician, who administered all the usual remedies, including tonics and opiates. I also tried faithfully dietetics and hygiene, and not one but many of the specialists of my home

city, Chicago, were called in consultation and their remedies faithfully tried, without affording me any great relief. They finally gave up my case as hopeless, advising a change of climate. I then spent one year traveling throughout the South and West, but was not benefited.

At last, as serious complications were manifested and my suffering grew more intense, I was sent to the hospital, a wreck physically and mentally. Here I spent eight weeks and submitted to two minor operations; everything that mortal mind could suggest was done for me, but I grew worse and was often unconscious. I was told by the attending physician that the only hope lay in another operation, a very serious one, but this I refused as I was very weak and felt that I could stand no more. I then returned home thoroughly discouraged and feeling life a burden.

Many times Christian Science knocked at my door during those long weary years of suffering, but I refused it admittance. Now, however, in the very darkest hour of my life, when all other means had failed, I turned to Truth and was healed. After experiencing this healing, "Science and Health with Key to the Scriptures" by Mrs. Eddy became my daily companion. One day while reading I was instantly healed of near-sightedness, which had bound me from childhood. I put away my glasses and have never used them since. It has been three years since Science entered our home, bringing joy and happiness such as we never knew before. I am very thankful for the love and patience which brought so much peace and gladness into my life, for indeed the truth has made me free. I can only show my gratitude for this great truth by daily striving to live it.—*Minnie R. Brown, Roswell, N. M.*

I AM glad to testify to healing received by me in Christian Science. I had an eruption on my face which caused me a great deal of trouble; but I applied to a Christian Science practitioner for help, and after receiving two or three treatments it left, and there is no sign of its return. This was more than a year ago.—*Edward Gourley, Philadelphia, Pa.*

DURING my experience in Christian Science I have been helped many times, one case being the healing of a carbuncle. One night when I retired I noticed a small red spot on my cheek, but did not pay any attention to it. In the morning it was much larger, and my cheek was badly swollen. It continued to grow worse all day, so the next day I consulted a Christian Science practitioner, who told me that I must get rid of the fear which was oppressing me greatly at the time. She then read to me until I realized that there is no life in matter, and that we need have no fear "that matter can ache, swell, and be inflamed as the result of a law of any kind" (Science and Health, p. 393). She then gave me treatment, and when I left she said I should not go home and look in the mirror to see if my cheek was still disfigured, but "look away from the body into Truth and Love" (Science and Health, p. 261). I tried to do as I was told, and during that evening the abscess opened and dis-

charged, leaving my cheek perfectly natural.

This healing showed me especially the "quick" action of Truth, for soon after my healing a friend who was under *materia medica* suffered from the same ailment. She suffered intensely, her cheek remained swollen a long time, in the end it was found necessary to lance it, and the healing was very slow. In my case, I had suffered no pain. For this and many other healings I am deeply grateful. In Christian Science I have found the firm foundation on which to rest, the truth by which all error must be conquered.—*Miss Natalie A. Beckwith, New London, Conn.*

SCIENCE AND HEALTH TRANSLATED

On March 31, 1910, Reverend Mary Baker Eddy wrote her publisher as follows:—

"Please take immediate steps to have Science and Health translated into the German language. This new edition shall be printed with alternate pages of English and German, one side to contain the divinely inspired English version which shall be the standard, the other to contain the German text, which shall be a translation.

"This work must be done by a committee of not less than three persons who are thorough English and German scholars and good Christian Scientists."

Pursuant to these instructions, "Science and Health with Key to the Scriptures" has been translated into the German language. The book is now in process of publication, but no orders should be sent to the publisher to reach him before June 1.

This edition of the text-book will be printed on fine Scotch paper and bound in cloth similar to the cover used on the English edition. Price, one to five copies, $3.50 each; six or more copies, to one address, $3.25 each. It will also be printed on Oxford India Bible paper and bound in leather, in the same style as the regular pocket edition of Science and Health. Price, one to five copies, $5.50 each; six or more copies to one address, $5.25 each. The quantity price will be made on six or more books of the German translation, including the two styles of binding.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN these days of social, economic, and political unrest, the advocates of each particular doctrine, which for the time being holds the stage of public interest, making its bid for popular acceptance and ratification, are inclined to believe that the peace and prosperity of the world, or at least of their own country, depends entirely upon the adoption of the doctrine or measure which has secured their allegiance and support. Without disparagement of any one of these proposed panaceas for so-called public evils, it may be helpful to call attention for the moment to the doctrine of the greatest reformer and philanthropist, the wisest social and political economist the world has ever known, and epitomized in one brief exhortation to his followers: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Search where we may, we shall find no safer guide, no surer policy to follow in our efforts to bring in the millennium.

The mistake of many would-be reformers, those of the past as well as of the present day and generation, is that they have failed to see that the individual who is seeking first the kingdom of God will naturally practise all the virtues in proportion to his progress Godward, no more and no less. The righteous man can no more help being pure, just, charitable, compassionate, loving, than the sun can help giving out warmth and light; and just in proportion to his righteousness are these qualities, these attributes of God, made manifest in all his motives and acts; he is "upright; incorrupt; virtuous; conforming in character and conduct to a right standard; free from guilt or sin; obedient to the

moral or divine law." We need to remember that to limit our endeavors to anything less than the attainment of the kingdom of God, which is the sum total of all righteousness, is to limit our achievement thereof in the same degree.

Many of the systems and doctrines which are advocated today as the last word in social and civic reform, may properly receive our individual support and encouragement, because their motive is to aid in the betterment of human conditions; they are movements led by men and women whose unselfishness and devotion to high ideals cannot fail to command our interest and respect. This is well as far as it goes, but we must beware that we do not tarry in these by-paths, nor allow ourselves to be lured by some bauble of temporal interest from the steady pursuit of "the prize of the high calling of God in Christ Jesus." We who have "enlisted to lessen evil, disease, and death" (Science and Health, p. 450), must follow our Leader, keep straight along the highway that leads directly to the kingdom of God.

In our efforts to keep in this highway we shall be greatly helped by knowing that this kingdom of God, which we are bidden to seek first, contains all good that ever has come or ever can come into human experience, and that as the logical result of our seeking this kingdom we are, in accordance with the Master's promise, to attain or have added to us "all these things,"—all that is worth possessing. Mrs. Eddy has beautifully and forcefully expressed this satisfying consummation on page 340 of Science and Health in these words:—

"'Thou shalt have no other gods before me' (Exodus xx : 3). The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political,

and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

Such is the cause in which we have enlisted and to which we have solemnly pledged our highest endeavors. It is a cause that may well command our most faithful allegiance, since there neither is nor ever can be aught else so well worth our seeking.

ARCHIBALD MCLELLAN.

CHRISTIAN travelers in countries where men still bow down to idols of wood and stone, are sure to experience a mingled sense of humiliation and pity in the presence of such a strikingly manifest subjection of intelligence to non-intelligence, of mind to matter, and they have returned to their native shores with a keener realization of what Christianity has accomplished in doing away with the grosser forms of religious superstition.

That the mental attitude behind any type of idolatry is peculiarly degrading and destructive of the moral sense, and thus at war with all true self-interest, is indicated by the fact that the Scripture writers lay so much emphasis upon their condemnation of it. The mandate of the first commandment is blended with practically every word of counsel and appeal found in the Bible. It is made a basic and perpetual requirement to which there can be no exceptions and the neglect of which can never go unpunished.

In this, as in every other manifestation of materiality, the attention of the student of Christian Science is at once directed to the explanatory metaphysical facts. He is reminded that the object idolatrously worshiped is not God, but the devotee's belief about God, and he thus finds the real offense to be the formation or approval of a concept of Deity which is discreditable and weakening. In his ignorance the pagan idolater worships what all intelligent people recognize as the embodiment of an uncouth and distorted sense, and because of the pitiful grossness of his symbol and rites, he appeals to the compassion of many who are in fact doing precisely the same thing,—worshiping a concept of God which

has usually been presented to them fully framed by their forbears, and which, while less repulsive than that of the pagan, is nevertheless the very antipode in many respects, perchance, of the God and Father revealed in the teaching of Christ Jesus. They also are worshiping, seeking to adjust themselves to the requirements of a thought of God which is of their own making, in the sense that they have accepted it without protest and often without premeditation. They have never subjected it to the test of conformity to the ideal which the Master so clearly defined.

This understanding of the meaning of the term idolatry tremendously enlarges its compass and moral significance. We see that when we thus define the offense, the list of offenders includes every one, be he pagan or Christian, who is entertaining or consenting to any concept of God, His nature, laws, and doings, which is not in harmony with the divine attributes that Christ Jesus and all the world's great spiritual leaders have recognized. It makes no difference to the poor fellow who is beating his head on the pavement before some gilded monstrosity, whether or not his own hand chiseled out the grotesque figure to which he makes his supplications, nor does it signify whether we are governed by a false sense of God which we have framed for ourselves, or one we have received at the hands of those who have had to do with our religious education; the fact of its debasing unworthiness remains, and our own responsibility for it was dated the moment we were able to perceive the contrast between the belief about God which was shaping our conduct, and that perfect spiritual being portrayed by the great Nazarene.

It follows that much of what the skeptics have said about "the Christian's God" must be understood as aimed not at the true God, but at that false concept of Deity which they clearly saw to be a bundle of inconsistencies. Speaking of this in his "Essay on Christianity," Shelley, so long and so gratuitously berated for his infidelity, has said that "mankind, transmitting from generation to generation the legacy of accumulated vengeances, and pursuing with the feelings of duty the misery of their fellow beings, have not failed to attribute to the universal cause a character analogous to their own." In passing judgment, therefore, upon a Voltaire

or an Ingersoll, we need to remember that their expressed contempt for "the God of Christian idolatry" is a criticism not of the Supreme Being, but of the caricature of His nature which false sense has fabricated and imposed upon the credulity of innocence.

The chief contention of Christian Science is with those incongruous beliefs about God which have been born of superstition and of a literal interpretation of the human sense statements of Biblical writers, about God. The extent of the dominion of these unworthy concepts, as perceived in Christian Science, is measured by the distresses and disharmonies of mankind. As the true knowledge of God means life and peace, so the rule in us of a false belief about God vitiates our view respecting every subject of thought. It is simply impossible to know anything aright if we do not know God aright, and the redemptive possibilities of Christian Science as it enters the domain of human thought inheres in the fact that it consents to no impairment or contradiction of the teaching of Christ Jesus respecting the nature of God as infinite Life, Truth, and Love.

In making "perfect God and perfect man . . . the basis of thought and demonstration" (Science and Health, p. 259), Mrs. Eddy assumed and splendidly maintained a position which was not less daring than vital. If she had yielded one iota here, her life would have been in vain, for her contention is the very keystone of the arch of rational religious thought. As our devotion to duty is acceptable only when conduct is conformed to our highest ideal, so our worship of the creator is worthy and commendable only when we not only entertain the Christ-concept of Deity, but bring this true God into ruling relation to our every thought, word, and deed. We can neither do right, speak right, nor think right respecting anything if "the God and Father of our Lord Jesus Christ," as St. Paul names Him, is not truly honored therein! Manifestly we have all come short; the Christ-man alone has not bowed his knees unto Baal.

To acquire and maintain a right thought of God is the one thing of supreme importance, and that this right idea is attainable and demonstrable is the cardinal teaching of Christ Jesus, and of Christian Science, which, as Mrs. Eddy

has said, "takes naught from the perfection of God," respecting whom the true idea "gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality" (Science and Health, pp. 262, 323).

JOHN B. WILLIS.

MRS. EDDY tells us that after her own healing by spiritual means alone, she began to search for the Principle of this healing and held to the Bible as her only text-book. The result of her study, as stated in Science and Health (p. 110), is well worth pondering by every earnest seeker after Truth. She says, "The Scriptures were illumined; reason and revelation were reconciled." In these few words, which state an important fact in the spiritual unfoldment of humanity, Mrs. Eddy not only gives her own experience, but voices that of thousands who have followed the line of her discovery, thousands who had long desired to find the truth which they instinctively felt to be contained in the Scriptures, but who had missed it to a large extent because they sought to make the teachings of the Bible agree with material belief.

No thoughtful person would deny that superstition has greatly obscured the teachings of the Bible, and when scholarly criticism invaded the realm of theology it not only assailed superstition, but its influence was largely destructive to the simple faith which had satisfied a good many people up to a certain point. But the faith which can be shipwrecked or even shaken by a storm of criticism, or by the hardest experiences of mortal existence, needs to find a truer foundation, one whereon reason and revelation can stand together, the one as enduring as the other. If any Scriptural criticism tends to illumine the pages of the Bible so that they bring comfort, moral purification, or healing to the student, then such criticism should be welcomed by every sincere Christian; but if the criticism is mainly destructive, dealing with flaws in the letter while it fails to reach the spiritual fact, its service to mankind may well be questioned. This may be said, however, that the uprooting of the accumulated false growths of the ages is inevitable, and if the field

is really cleared, the sooner will the "good seed" mentioned by Christ Jesus find its rightful soil and spring up with blessing for the whole human family. The trouble is that some who have seen what appear to be mistakes in the Bible, and who have exposed them, have not hesitated to offer their own opinions in substitution for that which they reject, and in many instances these opinions are even more material than the views which they controvert. At the same time, we may rejoice that again and again true gleams of inspiration have come; and these never leave men where they find them, but ever portend more light.

Our revered Leader says, "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained" (Science and Health, p. 547). Christ Jesus understood the value of the spiritual sense of the Scriptures, its absolute necessity to human development, and so he said, "Search the scriptures," but at his first recorded public reading of them there was a violent collision between his thought and that of his auditors, as we find in the fourth chapter of Luke's gospel. His comment upon the Scripture which he read was that the healing ministry of Spirit, of which Isaiah wrote, was being fulfilled in their midst. Then the listeners whispered, "Is not this Joseph's son?" He next proceeded to tell them how few there were in the olden time who had accepted the ever-present Truth; and at this point all who were in the synagogue rose up in wrath, "and thrust him out of the city," even sought to kill him; but he escaped from them, and went on with his work of healing and teaching. The record tells us that "his word was with power," and all who are healed in Christian Science bear testimony to the fact that the word of Truth is no less powerful today than at the dawn of Christianity.

We are told that at the time of the Reformation a single copy of the Bible was worth more than houses and lands, and that people crowded around to listen to the reading of a few pages, even though in many instances their lives were forfeited for so doing. Now the Bible is free to all, but today its spiritual sense must be sought for with the strivings which tell of a vital purpose to "win Christ, and be found in him."

Its glorious light is neither for the indolent nor the selfish, but for those who count all material things as nothing compared with the treasures of divine Truth.

There were many who wished Mrs. Eddy to write a commentary on the Bible which would include the whole of it, but she evidently felt that the best commentary on the word of God was the proof of its healing and uplifting influence upon the lives of those who had awakened to its spiritual meaning. The teachings of Science and Health always hold the student to the divine Principle which must interpret not alone the Bible, but our own experiences and those of the whole race. Starting from the standpoint of Principle, we are soon led to distinguish between the truth itself and the human opinion about truth, whether it were in the past or the present, and in study and demonstration the aim of the Christian Scientist is to keep close to the very heart of the Master's teachings. How wonderful it seems, as we recall his interviews with his followers, after his resurrection, to find that his chief aim was to provide for the continuance of the healing work which he had inaugurated, and to this end "opened he their understanding, that they might understand the scriptures." The word of God, rightly understood, is the surest weapon of defense which can ever be wielded; but it must be used with holy intent as well as keen intelligence, and then it will be found that it is indeed "quick and powerful, and sharper than any two-edged sword," separating the spiritual from the material alike in the affairs of men and of nations, as we read in the nineteenth chapter of Revelation.

It remains for us, if we claim to follow him who is "called Faithful and True," to be ourselves faithful and true, even though our vestures may be "dipped in blood." The victories of Truth come daily and hourly, and soon all the nations will walk in the light of Spirit, the light of "divine Science, outshining sin, sorcery, lust, and hypocrisy" (Science and Health, p. 571). Let us never forget that the spiritual sense of God's word is power, and the true warrior never lets his weapon rust when Truth is perpetually calling for his best service. As of old the infinite goes before the faithful "with a strong hand, and with a stretched out arm."

ANNIE M. KNOTT.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for these cards, payable in advance, are as follows: Churches and Societies holding regular services, $2.00 for each line or each fraction thereof; Practitioners and Nurses, in the *Journal*, $3.00 for each line or each fraction thereof; Practitioners in *Der Herold*, $2.00 for the first line and $1.00 for each additional line or each fraction thereof. As there are about thirty letters in a line, the number of lines in a card may be estimated on this basis, and the money calculated accordingly; the amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the address published in the card. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXX JULY, 1912 NUMBER 4

CHRISTIAN SCIENCE: ITS RESULTS

A LECTURE DELIVERED BY WILLIAM R. RATHVON, C.S.B., OF THE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., APRIL 26, 1912.

THE intelligent study of any science should proceed by the orderly use of its text-books. Its laws and its statements thus learned are to be proved in the class-room, in the laboratory, or in the field, as the case may be. Christian Science, universal in its usefulness and in its availability, is likewise to be learned from its text-book and then proved and demonstrated in all the various avenues and activities of every-day life, wherever man mingles with man or his interests touch those of his fellows.

BESIDES THE BIBLE

Christian Science has but one text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. It is not a book to be quickly read or hastily thumbed over as one would a shallow novel. Nor is it to be approached with bias or prejudice if one would share its riches; but its truths may be proved and in turn imparted by child or sage who turns its leaves with an open mind. Only the open flower it is that catches the dew and yields its honey to the bee.

Saint and sinner meet on common ground, in the pages of this remarkable book. Time and again its pages have been rudely opened by unfriendly hands in search of phrases to wrench from their context and with which to smite men of straw, yet neither force nor deceit, the blundering of the bear or the cunning of the fox, can avail to divert or suppress its tidings of comfort and joy.

It has been asserted that Christian Scientists place their text-book above the Bible as the guide to righteousness. No one can honestly make this allegation who has read the book carefully, for on page 497 of Science and Health are printed these words, the first of a series of tenets of our religion:

"As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

What more emphatic and explicit negation of such a charge could be demanded?

The truths of Christian Science do not originate in the book Science and Health. They find expression there, but their origin is in God. They have always existed and will forever exist. What effect, then, it may be asked, does the study of this book have upon those who have previously been Bible students? Does it supplant the Bible in their reverence and admiration? Is the Book of books less precious to them than before? The answer is, "No." On the other hand, Science and Health harmonizes many seeming incongruities in the Bible which have long perplexed layman and theologian; it explains apparent contradictions; it discloses unexpected riches; it gives new significance to favorite passages, and brings neglected ones into favor.

The Gospels a Treasure House

The study and application of its teachings by those who have had little or no familiarity with the Scriptures has made them Bible students and Bible lovers. The one-time atheist, the scoffer, and the blasphemer are finding the gospels a treasure house of joy and consolation whose untried doors had been barred against them until unlocked by the key forged by the hands of a gentle woman who loved all mankind. No other book in modern times has made so many Bible readers.

The text-book of Christian Science was given to the world not to exploit a theory, but to relate a discovery; not to upset religions, but to establish salvation; not to confound *materia medica*, but to simplify healing; not to condemn the sinner, but to turn him away from his wickedness, that he may live.

It comes bringing liberty, not bondage; toleration, not bigotry; it tells little of hell, but much of God and His love. From cover to cover it contains not one threat; not one word of defamation, detraction, or vilification of any man's medicine or any man's religion. Its pages teem with love for God and man. No man can read it with an open heart and not be a better man for the reading; no sorrowing one need miss its message of comfort; none tortured by pain or enfeebled by disease need close it in despair. The simple may gather from it wisdom; the wise may gain from it simplicity.

It was written in solitude by a woman whose spiritual hearing was acute enough to catch the words which God has been speaking aloud to dull-eared mankind ever since time began. The message that rang in her ears was not for her alone, but for all her fellow men, living and to live, and she could no more smother it into silence than the trees can knot their eager leaves when they have the message of spring to unfold.

Emerson says in his essay on "Character," "There was a time when Christianity existed in one child," and it can likewise be said that there was a time when Christian Science existed in one devoted woman. But she was faithful to her trust, and before giving her discovery to the world she tested it critically. She

became a Christian Science practitioner, the only one in all the world, and put her Science to the touchstone of healing the sick. It showed as pure gold.

Serving the People

Then followed the writing of her book, "Science and Health with Key to the Scriptures," giving the substance of her discovery to the public in concrete and understandable form. Men may differ in their understanding of inspiration and revelation and may haggle over their being present-day possibilities. They may even deny to woman the spiritual perception acceded to man, but neither wrangling nor disputations nor denials have ever brought to poor humanity the roses of health or the fragrance of gratitude. The book Science and Health has done both in gracious profusion.

It has fallen to my lot to have known its author intimately in the last few years of her earthly activity. One November day in 1908, Mrs. Eddy called me to her side from my home in Colorado to become a member of that historic household at Chestnut Hill which she once publicly designated "the happiest group of Christian Scientists on earth." I was privileged to share her daily counsels for more than two years, and from the time of my first half hour's heart-to-heart talk with her, down to the afternoon when standing at her side I saw her marvelous hands shape her last written words, "God is my life," I have never wavered in my conviction that she has been the chosen evangel of Truth, entrusted with those good tidings of great joy which have been waiting man's readiness since the days when Jesus trod the dusty fields of Syria and sailed the blue waters of Galilee.

Mrs. Eddy's Work

The establishment of a great religious organization whose fourteen hundred growing branches belt the globe, the installation of a simple form of service which fills those churches twice each week with throngs of worshipers who are drawn neither by music, eloquence, nor sensational sermonizing; the building up of efficient agencies and institutions for the dissemination and protection of a radically new system of ethics, and the launching of a great metropolitan daily in the interests of clean journalism whose success has set a new mark in the newspaper world,—these things or any one of them would give eminence to the life-work of the most ambitious of men. To a modest woman, Mrs. Eddy, belongs the credit of them all.

But these achievements, grand as they are, weighed little with her compared with the fruits of her consecrated endeavors to bring more and more of peace on earth and good will to men, and to guide us to a clearer and more practical understanding of the fatherhood of God and the brotherhood of men. The applause of men, like their abuse and condemnation, she brushed aside as cobwebs when she was once assured of the approval of God.

I could by the hour recite to you incidents of Mrs. Eddy's wisdom and sagacity, of her courage and steadfastness, of her wit and humor, of her love for little children, and her

delight in the beautiful, of the inexpressible charm of her manner and the eloquence of her voice, but it is not of these things that she would have me speak. It was her desire—almost daily expressed—that her followers should disregard her personality and address their thought to the things of God which she had disclosed to them. She would have us study her books and not her personality. She would have us know her by what she wrote and not by how she looked. Years ago she instructed her students to follow her only as she followed Christ, and though she was a rare Leader she was an ideal follower of all that is truly good.

God as Principle

A man's comprehension of the problems of life is to be measured by his understanding of God. Men hold to contrary and widely divergent beliefs about God, and hence their interpretations of life are conflicting and discordant. If one concedes to God, the primal cause of all being, illimitable power—omnipotence—and illimitable knowledge—omniscience—and in the next breath attributes to Him the afflictions and disasters of human experience, he is setting up a god of good and evil, of benevolence and cruelty, whom he may try to love, but is bound to dread.

The anthropomorphic concept of God as a manlike being of human attributes and qualities enormously magnified, a heritage of mythology, handed down to us through generations of false beliefs, is repudiated in Christian Science. For its definition of God, Christian Science consistently turns to the Scriptures. In our contemplation of Deity, we are thus led to lift our thought from effect to cause; from the thing created to the creator; from idea to Principle. Thus we come to understand God to be the infinite personality without corporeality, the Principle of all true being; the supreme good; "the same yesterday, and to day, and for ever;" "with whom is no variableness, neither shadow of turning."

In contemplating God as infinite Principle, we find our life problems must be worked out according to this unerring Principle of being, or they will be failures, precisely as failure follows the work of the student in algebra who ignores the basic laws of mathematics. The mistakes we make in life, and their afflictive results, are due to our ignorance of Principle, or to our disregard of the laws expressing Principle, and in all cases are traceable to our own shortcomings and never to Principle itself. The deplorable mistakes in human history which are designated as sickness and suffering and failure and disaster will diminish in frequency and virulence as men apply themselves to gain a better understanding of divine Principle, and persist in using that understanding in the affairs of every-day life. One must give it expression to the limit of his cognition, for a truth unexpressed is as futile as a theory untried.

A Demonstrable Religion

Christian Science stands before the world as a demonstrable religion, one that is to be lived, not merely believed. The standard of proficiency for the Christian Scientist is not how much he believes, but how much of the

truth he is using in his daily life, in his dealings with his fellow men and in the sanctity of his innermost thoughts.

Hence it is that there is no such thing as a purely theoretical Christian Scientist. No man can become a Christian Scientist by merely believing in the teachings of its text-book without practising them. We are Christian Scientists only as we put into constant practice our knowledge of our religion, be that knowledge great or small. We are Christian Scientists only as we are kind and helpful in thought and deed; only as we think health and talk health instead of disease and disaster. We are Christian Scientists only as we say to evil mental suggestion, "Peace, be still"! only as we are loving and courageous and resolute and unswerving in our warfare against sin, sickness, and death.

Body's Response to Mind

It is often charged against Christian Scientists, because they rely wholly upon Mind, that they "do not do anything for the sick." When the average man considers the needs of a sick person, his thought at once turns to the medicine bottle, and he believes there is nothing being done for the sick man unless he is made to swallow something. According to his peremptory opinions, the sick man should be treated with something that he can taste or smell or feel, something that the senses can perceive. Otherwise "nothing is being done for him." He may tell you that the attempt to change the condition of a man's body through mind alone is foolishness. And yet, this same intelligent citizen will readily admit that a man's body commonly and frequently undergoes sudden and very marked changes due entirely to mental causes. He will admit that salt water will flow from his eyes if he is subjected to great grief; that sudden fear will produce cold perspiration; that anger will cause the face to flush or pale, the heart to thump, the voice to change.

Now grief, anger, and the like are obviously mental, but because their effect on the body is of every-day occurrence, as commonplace as eating and drinking, the lesson they disclose is lost upon the man who hastens to censure Christian Science for achieving what he styles the impossible, yet which has been a part of him since the day when as a crying infant he on his mother's arm shed his first tears.

If then it is conceded that the state of mind may disturb the secretions, causing the tears to flow; or that the state of mind may quicken the action of the heart, causing the blood to rush to the face or away from it; or if the state of mind can affect the organs of the throat, causing huskiness, then it is plain that the state of mind may be held accountable for other derangements of the organs of secretion, of circulation, and of speech. And if of these, why not of other organs of the body? If to change grief into joy will stop the flow of tears, or in other words if a change of thought will change the flow of fluid to the eyes, why will not a change of thought change the flow of fluids to the stomach? Is it not more rational, then, to treat dyspepsia with truth than with tabloids

and powders? And so it is with all other bodily diseases and derangements, they have one and all responded to the curative influence of Mind, administered in Christian Science.

In Jesus' Way

Jesus proved for all time and for all Christendom that the origin of disease was mental, and he healed it with mental medicine. He gave himself no concern about physical symptoms, but he destroyed what caused them. He cared little about what the sick man had been eating, but much about what he had been thinking. He said in so many words, "Not that which goeth into the mouth defileth a man." When he healed the sick he gave no parting directions about diet and rest, but on at least one occasion said, "Sin no more, lest a worse thing come unto thee," thus indicating the mental origin of the disease. The sick were healed by him through spiritual understanding, not by human will. Christian Science, similarly relying wholly upon divine Principle, has no relationship with will-power, mental science, hypnotism, mesmerism, auto-suggestion, thought transference, spiritualism, or any of the other cults or schools which rely wholly or in part upon the influence of one human mind or human will upon another. These are essentially adverse to the teachings of Christian Science, wherein the human mind and the human will are made wholly subordinate and subservient to the divine Mind, the will of God. Success in Christian Science is attained only as fallible human mentality is eliminated. This implies self-denial, the denial of the human sense of self, and the affirmation of all good, and is a condition to which all must come sooner or later. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Hereafter

In considering the immortality of man one is confronted by the questions, What of the hereafter? How am I to regard the change called death? What and where is heaven? Christian Science makes direct answer to these very natural questions. That which is called death, though always an enemy and finally to be overcome, as the Bible declares, is no more to be feared than is sleep. In the present state of our development both are incidental to the experience of mankind; both interfere for the time with human activities; and the awakening—alike in both cases—will, we believe, show no substantial change in individuality or advancement. The gates of heaven do not swing open at the touch of death, but are to be entered by right thinking and right living, here and hereafter.

The work of regeneration and reformation left unfinished here will have to be done hereafter. The stirring command, "Work out your own salvation," follows us wherever we may be and through whatever changes we may pass. Death does not silence it or modify its demands. Love of life, not fear of death, is in Christian Science the great incentive to action and achievement.

The isles of the blest of the ancients, the Elysian fields of Greek and

Latin mythology, the seven heavens of Hebrew cabalism, the battle-plains of the belligerent Norsemen, the happy hunting-grounds of the American Indians,—all express belief in a place of happiness after death, portrayed in widely differing imagery. All of them, pagan and Jew, Greek and barbarian, Norseman and Indian, Mohammedan and Hindu, unite in maintaining that heaven stands for futurity, that its portal is death, its threshold is mystery. And now comes Christian Science, proclaiming in the words of Jesus that "the kingdom of heaven is at hand"—is here and now attainable. It declares that we do not gain heaven by dying, but by right living; that death is not the gateway to a far-off paradise, but that heaven is within our reach today, and that we get little or much of it as we conform our lives, our thoughts and deeds, to God's eternal laws.

Heaven a State of Mind

Christian Science puts aside the mythologic concept of heaven as a place, and shows it to be a state or condition of mind. It follows, therefore, that its attainment depends upon the mental processes of the individual. In other words, it affirms that right thinking which leads to right living is the sure passport to heaven. Turning to the life of the great Exemplar, Jesus the Christ, we find in him the ideal thinker whose thoughts and actions conformed invariably to the laws of God—Spirit—and touched lightly upon matter and things material only as tolerated concomitants.

But his heavenward thoughts were not those of the inert mystic or of the cell-bound monk. They ripened quickly into action and touched his fellow men with the ardor of regeneration. His thoughts were about God, hence they brought lasting good to mankind. They were of heavenly law, and so brought order out of earthly chaos. They were of holiness, wholeness, and hence health attended his footsteps. No surer road to heaven can be found than the trail he blazed for us in the wilderness of human beliefs, for though narrow it is straight, and there is shelter all along the way.

Most men have found they can get all they want of heaven's antithesis, hell, right here on earth, and there are many who believe they have already had more than their share of it, and perhaps they have. But they should know that it does not come from the hand of God. Sin brings its own punishment. It has been truly said that man is not punished for his sins, but by his sins. By sin is meant what Paul defines as transgression of the law, whether due to man's ignorance of God's law or to his wilful disobedience of it. The child who through ignorance or disobedience picks up a piece of hot iron, suffers because of his ignorance or disobedience. His loving father has had nothing to do with his suffering, and "our Father which art in heaven," loving every one of His children, sends upon them neither pain nor penalty. From Him cometh only the good and perfect gift.

How necessary, then, it is for our salvation, for our health, for our safety and our well-being, to understand God's spiritual laws, that we may obey them. Many of us for

years sought this understanding, in the churches and out of them, seeking peace of mind and health of body and finding neither until we turned to Christian Science, where we found them both and with them gained a measure of the understanding of God that has transformed our lives.

Love vs. Fear

There is a short and cheering message that Christian Science has to deliver to all who have ears to hear. It is not a new message. It has reassured the children of men ever since they first felt the chill of fear. The loving mother encouraging her toddling little one, the gallant captain cheering his men on to greater valor, the gentle Saviour quieting his affrighted disciples,—all use it. That message is, "Be not afraid."

Christian Science emphasizes the fact that when fear is eliminated from the consciousness of the sick man—no matter what the nature of his illness—he has taken a long step toward recovery. It declares also that people who are habitually free from fear, worry, anxiety, apprehension, and the like, all of which are the children of fear, are far less susceptible to illness and misfortune than others. It has uncovered in fear an agency of evil, an enemy of health, a destroyer of peace, and a bar to men's progress heavenward. It is not to be wondered at, then, that the elimination of fear from human consciousness is an important feature of the mission of Christian Science.

Frequently it is said, "It is all well enough to say, 'Do not be afraid,' but how am I to get rid of fear and worry and anxiety? I use all the will-power and determination I can command, yet I do not get rid of worry. It comes in about as fast as I drive it out."

Attempting to get the mastery of fear and worry by will-power alone is like trying to keep back the ocean with a shovel, or trying to chase clouds away with a broom. You cannot get rid of them by fighting them, but you can readily get out of their reach by rising higher. The waves of fear and the mists of worry do not extend upward, and if we but climb to the hilltop of selflessness where Love stands waiting to welcome us with outstretched hands, we shall no longer be buffeted by fear or befogged by worry. For centuries St. John has been telling this to the world in these words, "Perfect love casteth out fear."

Perfect Love

In that perfect love may fear-tormented men find a panacea that is free as the air, as animating as the sunrise, and as dependable as the tides of the sea. Perhaps the nearest similitude to perfect love that we can find in this human sense world of ours, is the love of an unspoiled child, and when you find such a jewel you may note an absence of fear in the little one that is both a delight and a rebuke to those of us "grown-ups" who have so much to unlearn before we can "become as little children." Our human sense of love, fine though it may be, must be broadened, purified, unselfed; and just in proportion as this is done, it is to be relied upon as the complete antidote of fear.

As fear, then, is seen to be the cause of so many of the afflictions of mortals, so love is to be known as their remedy. If we would have less of worry, anxiety, apprehension, and the ills they invite, we must be more loving; that is to say, the more of God, perfect Love, we bring into consciousness and make manifest in our daily lives, the less of fear can enter.

It may be urged that it is not an easy thing for many of us to love our fellow men. Not all of us are so happily constituted as the man who not long ago said to me, "I just can't help loving people." I need hardly tell you that he was a much beloved man because he loved others.

More frequently do we encounter the argument which says, "I just can't bring myself to care for people who are not congenial to me. I am fond of a few who care much for me, but farther than that I can't go." Do you remember the rebuke that Jesus gave to this self-centered thought when he said, "If ye love them which love you, what reward have ye? do not even the publicans the same?"

The Truth That Makes Free

Love for God and man is the one indispensable element of all true and lasting success. The world of today is slow to rise to the appreciation of this great truth. The world of commerce, of industry, of the professions, is still constructing its various undertakings out of the raw materials of energy, determination, skill, and enterprise, each of which is measurably useful in its particular channel, but all are lacking in the one essential needed to make them enduring and truly beneficent. That one thing needful is love for God and man.

Did you ever consider how our great cities are made up of buildings, large and small, each constructed by laying one brick on top of another until their walls tower upward and the streets stretch out for miles? And did you ever consider how all of this is possible only through the universal use of that commonplace and homely material known as mortar? How these miles of walls would totter and crash to the ground if the countless millions of pieces which compose them were not cemented together by the mortar that binds every brick and stone?

So it is with our thoughts, our actions, our endeavors. They are brick and stones out of which our lives are constructed. However well shaped, however carefully laid they may be, unless they are bound above and below with the cement of love for God and man, they may in time, like mortarless bricks, tumble into a tangled mass of débris; but, when laid with the cement of love into the structure of our lives, they will protect and shelter all who enter them.

Discouragement

Christian Science brings the truth to human comprehension, gives freedom from whatever enslaves, and thus bestows mental, moral, and physical liberty. In the process of liberation it sifts out certain pernicious practices and propensities, generally regarded as harmless, but which are to be shunned as allies of evil. It shows us that we have indulged in moods and inclinations that we believed were

guileless, if not commendable, but were in reality neither wise nor harmless. We find we have been warming in the incubator of our favor the eggs of serpents that we believed belonged to doves. Perhaps the most common among disease-inviting habits of thought is discouragement. I dare say we have all of us been on intimate terms with it at one time or another, and while we have never found it cheerful company we have not looked upon it as a sinister visitor. Yet that is just what Christian Science shows it to be.

Discouragement wears the invisible livery of evil and is constantly and consistently working for its master. It is always pulling down and never building up. Did you ever know any one to accomplish anything worth while when in the grip of discouragement? It paralyzes effort, stupefies thought, and dissipates purpose.

There is a ridiculous side also to the condition of the man who is mentally sick abed with a bad case of discouragement. He is only happy when he is miserable; the worse he feels the better he likes it; the things that please him most are the things that do not please him at all. He is continually stumbling into the two extremes of self-justification and self-condemnation. Both are bad; both are modeled after plans drawn in the devil's workshop; both are obstructive to progress. Self-condemnation digs a hole; self-justification sets up a pillar, and no man can go very far in any right direction when he is either crouched in the bottom of a hole or perched on the top of a pillar. Man is endowed with nobler qualities than those of the beasts of the field or the fowls of the air, and mortals must come out of the hole of self-condemnation, they must come down from the pillar of self-justification to the level ground of unselfed endeavor if they would progress in Christian Science.

More than all this, Christian Science discloses that the man habitually discouraged is not only an inviting target for disease, but is already striped with the colors of unbelief, for he gloomily distrusts the power and goodness of God Himself. This may startle some of us who are accustomed to let ourselves be robbed of our courage and to slide unresistingly into the bilious depths of the "blues" when things go wrong. The Christian world is full of God-fearing and truth-loving people who yield readily to discouragement because they have not yet discovered where it comes from and what is back of it. They do not see that it is but the advance agent of evil itself.

How far away God seems to be when we are in the grip of discouragement! But whatever the seeming, He is not; actually He is not. The trouble is that we have allowed discouragement to open the door of our consciousness, and evil does not wait for an invitation, it only needs the open door. Discouragement is a great door-opener for evil.

A familiar fable of folk-lore will perhaps illustrate this point. It was once announced that the devil was going out of business and would offer all his tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were. Malice, envy, hatred, jealousy,

sensuality, deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of the others.

Some one asked the devil what it was. "That's discouragement," was the reply. "Well, why do you have it priced so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I couldn't get near him with any of the others, and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know that it belongs to me." It hardly need be added that the devil's price for discouragement was so high that it was never sold. He still owns it and he is using it.

Discouragement is a stranger to unselfishness. No man who faithfully trusts in the omnipotence of God and the omnipresence of Love can afford to allow discouragement to argue with him for one minute. The Christian Scientist in his unceasing warfare against evil in every form allows discouragement no more foothold in his consciousness than he does malice, hatred, envy, or deceit. He is freed from the bondage of all of them by knowing the truth about God and man.

An effective plan to drive out discouragement is to bring into thought some measure of gratitude or praise. There can always be found something to be grateful for if we will hunt for it honestly and earnestly. The good old-fashioned practice of counting our blessings,—the things we have we would not like to do without,—generally brings gratitude to the surface, for along every man's pathway in life there are blooming the sweet flowers of gratitude, and if he will but stoop and pull one and wear it he will find its fragrance a magic dispeller of discouragement. Or, if the day be cold and dreary and the flowers covered with snow, he can find that warmth of soul which always banishes discouragement, if he will but heed that part of a favorite passage with Jesus from Isaiah, where we are commanded to put on "the garment of praise for the spirit of heaviness." It never fails.

Light and Darkness

I have thus far spoken more of the results of Christian Science than of its methods. For the latter I would have you consult the pages of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. You will not lay it down with disappointment if you take it up with sincerity.

The Christian Science method of getting rid of things that are wrong is to introduce things that are right. This is not fighting evil, but destroying it. It has been proved in millions of instances that a wrong thought, which is the father of a wrong action, will invariably vanish into nothingness if a right thought is introduced in its place. Good destroys evil as surely and as quickly as light destroys darkness. If we associate good with light, and evil with darkness in our thought, we shall have but a flashlight glimpse of the impotence of evil in the presence of the

good. Not all the darkness in the universe can extinguish the light of one tiny lamp. Wherever it goes it chases away darkness, which is always without power to move or even to be in the presence of light. So it is with the light of good and the darkness of evil.

The comparison is a good one, but it is not mine. We will find it many times in the pages of the Bible. The Christian Science method of banishing evil, darkness, is to bring in the light, good. Every time we find ourselves thinking unkindly about our neighbor, let us bring in a good thought about him. It will help him and it will help us.

Every time our thought drops to the level of animality, let us lift it as near the stars as we can. If thoughts unclean, unjust, malicious, or obstructive intrude, let us bring in something of purity, of justice, of helpfulness, of love. When we have done our best in this line of noble endeavor, we have accomplished much. We have taken a step, a little one to be sure, but it leads in the direction of the understanding of God—the knowledge of Him whom to know aright is life eternal.

[Written for the *Journal*]

OCEAN*

BEN. HAWORTH-BOOTH

Emblem of mortal mind and evil power,
Of seething sorrow and of man's deceit,
Though passing fair in thine unangered hour,
When the pale moon has paced with wanderings sweet
Her pathway o'er thee: or when thy soft beat,
Sifting the sand beneath thy lisping wave,
Whispers of innocence—ah, wanton cheat!
The morn will hear thee sing a different stave,
When the wild north wind blows from Norway's blustering cave.

Unsated tomb of earth's unhallowed hope
And uncontrolled desire! thy plumbless deeps
In their untried recesses give good scope
To dreams of th' infinite: the plummet creeps
To meads all marvel-stored, where darkness keeps
Thy hoarded lumber-house, and leads us then
To grottos where the treasure-galleon sleeps
In ooze and slime, afar from earthly ken,
And stored with gold and guns, and memories stark of men.

Home of abysmal rage and void unrest,
Of vain vindictive purpose, alternate
With balmy hours of slumber, when thy breast

* "In St. John's vision, . . . the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away" (Science and Health, p. 536).

Would seem the silken playing-field of fate!
How can I reconcile thy rancorous hate
With thy soft moments? If I had not seen
Deep in my heart the same contentious state,
The same revengeful and rebellious spleen,
Thy changing moods to me a mystery still had been.

Unworthy wilderness of darkling thought,
Unmerciful, unmeasured, undefined!
When I would paint thy passions, I am brought
To liken them to those of humankind:
For each is wayward as the wandering wind,
And each in God's own wisdom will be turned
To good from evil, when the earthly mind
Is purified with Christian truth, and burned
In the refiner's fire till heavenly lore is learned.

Then all thy storm shall be forever stayed,
Thy rolling billows over reef and scar—
The loved disciple saw their crests were laid,
When he looked out beyond the moaning bar:
There was no storm-worn sea: no moon nor star
Trembled in that fair sky, but glorious rays,
Like limitless aurora, near and far
Illumined all the measure of their ways,
And no more night came down to dim those Love-lit days.

But wondrous sweet, upon the break of dawn,
I have beheld thy beauty! wondrous sweet!
When all thy slumber's arras are withdrawn,
And swift Apollo from his golden seat
Laveth in thy light foam his twinkling feet,
Most wonderful thy beauty! I would fain
That such a sight as this mine eyes may meet
When I advance beyond this earthly plane,—
Beyond the eternal hills, beyond the thundering main.

Ocean of wisdom and divine desire
That knows no earthly bourne! Mine eye can see
Thy lightning flashes of celestial fire,
That kindle east and west so gloriously:
The mists are melting over lawn and lea:
The trumpet is gone forth; and Israel knows
His sonship in the truth that sets him free:
On earth's responsive wave the warm light glows,
As Love's sweet frankincense forever falls and flows.

"SEEK, AND YE SHALL FIND"

STOKES ANTHONY BENNETT

ON a Saturday afternoon not long ago, a young man who is a professional singer and who had already enrolled himself as a Christian Science student, visited a more experienced Scientist and asked help for what seemed to be a serious throat disorder. Considerably alarmed at the symptoms, he said that he had several times in the past been afflicted in like manner, and that each succeeding attack had been much more severe than the one before it, practically laying him up for from one to three and four weeks. He also stated that on the following Tuesday evening he was scheduled to participate in a difficult musical program, and that he did not see how he would be able to fill the engagement. His whole thought seemed centered on the physical discord and the musical performance, while at the same time he was afraid that some relatives and friends would detect his inharmony and would ridicule him for having failed to restore himself to health and strength.

"You seem to know much about the error in the premises," said the helper. "Now just turn yourself and know something about the truth which the greatest of all healers said should make mortals free. You are trying to live in the future and are not making use of the opportunities at hand. It is obvious that you need to change your basis of thinking, and to realize the import of those mighty commands of Scripture which say, 'Take . . . no thought for the morrow;' 'Take no thought . . . for your body.' "

"These commands have puzzled me a good deal since I began the study of Christian Science," remarked the singer, "and I am glad that you have directed attention to them. Do you think that we are to take them just as they read? Do you think that we should never under any circumstances take thought for the morrow or for the body?"

"While I have many times in my own experience been reminded of the genuineness of these commands," answered the helper, "I do not understand them to mean that those who are at the outset of their journey from sense to Soul today should not make any provision whatever for the morrow or for the body, for such inaction would not be practical. But it does seem to me that the Master intended we should make an earnest effort to begin to apply these commands, and should thereafter advance as rapidly as possible, for, in the words of our text-book, 'to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much' (Science and Health, p. 254). Without a doubt, Jesus purposed through these somewhat radical mandates to bestir the dormant thought of some of those who were listening to his preaching, and thereby to create in them a higher trust in God and to lessen their trust in materiality. What was requisite

for spiritual progress in those days is requisite in these. While it would seem to be wise at this stage of spiritually scientific growth to make some provision for the future and for the body, still, that provision should include only good things, and never such things as fear, worry, anxiety, doubt, or distrust, for these are indeed inimical to the welfare of any one. As we study the life and works of the Master, we see that he took surprisingly little thought for the morrow and for the body. Instead, he loved to live in the present, loved to know that his Father was ever with him to sustain and bless; and thus it was that the truth never failed to meet his needs and to lift him above the clamoring testimony of the senses."

Stating that he thought he saw his chief error, and promising to commence putting into practice the injunctions emphasized,—to let go of the wrong thoughts that were binding him, and to lay hold of the good,—the young man departed. The next day he called again, and almost his first words were: "I seem to be worse than I was yesterday, and I am sure I shall not be able to sing next Tuesday evening. Why, I am expected to rehearse my songs this afternoon with the accompanist, and here I am scarcely able to talk, let alone sing!"

"You do not have to rehearse for some hours yet," replied the helper. "You promised that you would follow the directions given and do your best to practise the two pertinent commands of Jesus which you admitted cover your case, and have you forgotten that promise? Do you think that the anxious and disturbed state of mind you are in is a result of an honest and sincere application of these commands? If you will do as you promised, your worst foe, which is fear, will be overcome, the physical manifestation will disappear, and your reward will be at hand."

On Monday the young man came and complained that his throat was more inflamed and painful than it had been. Apparently very much discouraged, he still worried about what he was expected to do the following evening, and in the course of his remarks he said, "I do not see how it will be possible for me to appear, and if I do not I shall be derided by several persons who are already standing by and looking on. The last time I had this trouble I was not able to sing for—"

Before he had had a chance to name the period the helper declared, "Let the dead past bury its dead! Let the present yield the good it holds in store for you!" The young man gave heed, and then he was asked, "How did you get along yesterday in your rehearsal?"

The singer's face brightened as he replied, "Well, I must confess that I got along much better than I anticipated. I was not able to sing as freely as I would have liked, still I had sufficient voice to carry me through."

"That ought to prove to you the folly of crossing bridges before you reach them, the folly of wasting time and energy in fear and anxiety over what may never happen," said the helper. "Despite the fact that you were trying hard to borrow trouble

on every side, you see plainly that you were prepared to do all that was required of you at that particular hour, and that you were in possession of more strength than you had imagined."

"Yes, but you must remember that I shall have to appear tomorrow night before a very critical audience, and that then I shall not be permitted to do as I did yesterday—use falsetto in nearly every measure."

" 'Take . . . no thought for the morrow,' my friend, 'Take no thought . . . for your body.' You must awake and realize that this is your sure hope, your unfailing remedy. A whole-hearted and sincere endeavor to drink in the spirit of this advice from him who was the perfect demonstrator of the power of Truth over error, will open your understanding and set you free."

At eleven o'clock Tuesday morning the singer was again on hand, and still inclined to doubt the healing efficacy of Christian Science. "You do not have to sing now," was the quick response to his plaint. "You have no more right to take anxious thought for tonight than for tomorrow, and you have promised not to worry any more about the future. Christian Science brings real success when we imbibe its spirit as well as respect its letter. Of course, we all want to be physically well, and we have a right to be so, but we must not enthrone physicality to the exclusion of all else; in other words, we must be wise and seek the aid of Spirit in a spiritual way, with a sincere prayer on our lips and an honest desire in our hearts to be made better and holier in mind as well as stronger and healthier in body. If we come to Spirit in this manner, we shall begin really to know the truth that makes free, and there can be no genuine freedom until we do know. Each individual must sooner or later learn to do his own thinking, to gain his own knowledge, and to solve his own problems. The apostle Paul laid great stress upon this fact when with stirring and irresistible eloquence he exhorted the Philippians, 'Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.'

"Are you unmindful of your statement that in the past you had more difficulty in using your speech voice than you have had the last four days?" continued the helper. "You must be grateful for little blessings, if you would prepare yourself to enjoy greater ones. Then, too, you as a trained singer should not forget that the condition of one's speech voice has much to do with one's singing voice; that if the speech voice shows signs of improvement the singing voice will do the same. Thus far you have been able to use your vocal organs as much as was really necessary; so, why think for a moment that you will not be able to use them tonight, and use them well? Saturday you felt sure you would lose the power to speak. Sunday you were afraid you could not rehearse your songs. Notwithstanding, you have both talked and sung.

"Do you not see the limitation you are putting on God, the author of your strength, and upon yourself,

His image and likeness? Do you not see that you are trying to do all, instead of knowing that of yourself you can do nothing? Would it not be better to let tonight alone, let the body alone and fear not? You admit that God has been good to you and has wonderfully sustained you in past hours. Being always the same, He can and will sustain you in hours to come. He will not forsake you unless you forsake Him by going away from Him and obeying other gods,—those gods of anxiety, discouragement, doubt, distrust, and the like. You have a vital part to play in this healing, and that part is to live in this very hour and to know that the duties of either this afternoon or evening are in the hands of Him who doeth all things well. If you will awake to this mighty truth, will arise and praise God for all past blessings, and will trust Him for all future ones, nothing shall by any means come between you and your good, nothing shall be able to keep you from singing tonight and singing well."

"Do you really believe what you say?" asked the singer.

"I know it," replied the helper.

Beginning to think as he had not thought before, the young man became humble and meek and prayerful. Instead of giving up his evening engagement as he had considered doing an hour previous, he resolved to "be still, and know,"—know the truth that was waiting to disclose to him the great unwisdom of living in the future and of relying upon the body for health and harmony. Beholding the need of genuine individual effort, he at once realized that he had not been applying himself as he should, and as he had each day promised to do. Then and there he consecrated himself anew to study and practice, saying that while external appearances seemed all against him, still he felt more secure in the arms of divine Love than ever before.

He went home, and as the afternoon hours wore away, mortal sense tried hard to make him believe many untoward things, but he drew nearer and nearer to Truth. At the evening meal he was unable to eat as did the other members of the family, nevertheless he was cognizant of the fact that he was gaining a higher and better sense of life, and that this was not wholly dependent upon meat and drink. A little later, as he made ready to go to the hall where he was to sing, he found himself in the midst of a cruel conflict of wrong thoughts, with fear and discouragement and all their host facing and threatening him; but he looked up and away from them, and remembered that the battle was not his, but God's.

At eight o'clock he entered the hall and went into an ante-room at one side of the platform. The program opened and soon he heard the other vocalists singing their songs and winning applause. Finally his own turn came, and as fear made a last attempt to overwhelm him, he said in his heart, " 'I can do all things through Christ which strengtheneth me.' " Then, as he arose and joined the accompanist, there came to him a thought which he will never forget, namely, that there was untold good in the songs he was to sing, that this good was bound to come forth, and

that error could not hinder its expression. With this sustaining and triumphant thought governing him the singer went forward, his step light and free. He sang with such clear and pure tones as not only to delight his hearers, but to call forth special commendation from the critics, who declared he had never done better. Very few in the assemblage knew anything about the struggle the singer had gone through, but there was one who was quite familiar with every phase of it, and as he listened to the faultless and inspiring rendition of the young man's selections he again praised God "for his goodness, and for his wonderful works to the children of men."

Early the following day the singer visited his Christian Science helper. With a smile on his face and joy in his heart he told of his experiences the night before. Pointing to the fact that he was obliged to trust Truth implicitly until the very last minute, and emphasizing the saving thought which came to him then and showed so unmistakably that matter cannot hold itself as an obstacle to Spirit, he said, "This healing has proved to me what Christian Science can do. It has opened my understanding and given me much to think about."

His experience had indeed given him much to think about, for it proved to him that what seems impossible is not only possible, but is a grand opportunity to rise in the scale of spiritually scientific demonstration. Just as soon as he pondered prayerfully the injunction, "Take . . . no thought for the morrow," he began to learn a new and an important lesson in obedience. When he had progressed to the point where he was able to see the deceptiveness of his own personality, able to eliminate and forget this personality and to put in its place the substance of impersonal good, the command, "Take no thought . . . for your body," was fulfilled and he was prepared to do the work before him. As he reviewed his four days' experiences, remembering the error that had endeavored to defeat him at every step and beholding himself a living witness to the ever-present and never-failing power of Truth, he felt that words were totally inadequate to tell one half of the story.

"I am wiser, healthier, and happier than I dreamed," said he, "and how beautiful it all is!"

"Yes," replied the helper, "it is beautiful, and as you go your way, give thanks unceasingly because you have, through seeking and striving, been privileged to make practical that wonderful first sentence in the Preface of the Christian Science textbook, 'Science and Health with Key to the Scriptures,' which reads, 'To those leaning on the sustaining infinite, today is big with blessings.' "

God is our Life, our All-in-all,
Trust we in Truth for every need;
No sin, no ill, can him befall
Who liveth love in every deed.

Theodore Albert Schroeder.

THE HILL-TOP AND THE PLAIN

LOUISE KNIGHT WHEATLEY

WE read in the book of Exodus that a battle once took place between the hosts of Amalek and the children of Israel, as led by Joshua. Moses had gone to the hill-top with "the rod of God" in his hand; "and it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed." After a while, however, Moses' hands grew heavy. He sat upon a stone, and Aaron and Hur, who had accompanied him to the hill-top, "stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people."

The Bible presents few more striking instances than this of the importance of cooperation on the part of those who are working together for a common cause. The army of Israel was fighting valiantly, but it must fight, like all well-regulated armies, under the command of one, and not according to the individual opinions of each man in the ranks. The intrepid Joshua was their captain, but he was at his post of duty only in response to the command of Moses, the acknowledged leader of the Jewish people. Moses, in his turn, had taken his place on the hill-top, or speaking more metaphysically, he had reached a higher state of spiritual exaltation, wherein a clearer view was gained of the omnipotence and omnipresence of God. His part was to hold out the rod, the symbol of divine protection, and so long as he did this the vast army of wrong thoughts which menaced his people were rendered powerless.

But after a while, what happened? Even that which sometimes happens to us in this day and age when we have struggled so long with a problem that it begins to seem very real to us. As Moses watched the progress of the battle, heard the shouts of the enemy, and saw their alarming preponderance of numbers, fear and discouragement and a great sense of personal responsibility so took possession of him that his hands grew heavy. Then,—O infinite compassion of divine Love!—in his hour of need friends came to him, even as they come to us, to inspire with fresh courage. With the help of Aaron and Hur, "the one on the one side, and the other on the other side," his hands were held up until with the setting sun the hosts of Amalek fled.

It requires no very deep study to see that in cooperation lay the basis of success that day. Four factors were required to complete the demonstration: the children of Israel to fight, Moses to direct, Joshua to lead the army, and Aaron and Hur to uphold Moses. If a single one of these four factors had been found wanting, the result would have been different. Each man had to be in his place, alert, faithful, obedient, and no one could do the work allotted to any other. Joshua did not get sulky

and stop fighting because he was not the one chosen to sit on the hill-top and hold out the rod. Aaron and Hur did not grumble because they had to stay up there with Moses when they really would have preferred to be with Joshua in the thick of the battle. Neither do we read that any of the children of Israel complained because they could not view the whole affair from a comfortable safe distance, like Aaron and Hur. All we know is that each man stayed in his place and did his part. Is it any wonder that Amalek fled?

As Christian Scientists we have enlisted to work together for a common cause, the establishment of the kingdom of heaven upon earth,—or rather, to bring to a waiting world the realization that the kingdom of heaven is already here. In this great movement many factors are required. There are those who fight, and those who direct the fighting. There are those who serve, and those who stand and wait. There are those who make spectacular dashes up some hill of difficulty, and plant the banner amid shot and shell, and there are those who stand all through the starless night at some remote outpost, seemingly alone and forgotten. Yet the cause has need for all of us, and because most of us are just plain soldiers marching in the ranks, should that fact deter us from remembering the quiet hill-top and the little band of watchers there? May it not be possible that from that higher vantage-ground they may discern something in the general situation which has not yet been made clear to us? Do we always give to those in positions of responsibility and trust our generous support, or have we been known to stand aloof and pass judgment in no uncertain terms about matters of which we really know nothing? The soldier on the plain does not always understand what is taking place on the hill-top. He is not always told of the grave crises which have been met and mastered there. Do the hands sometimes grow heavy? Then let us be glad if we have never helped to make them so.

We all need each other. Even our Master, in the night before the crucifixion, asked his disciples to watch with him "one hour." He knew, far better than any of us have ever known, that his heavenly Father's presence was all that he really needed; yet "when the human element in him struggled with the divine" (Science and Health, p. 33), who can say that the agony in Gethsemane might not have been shortened if his friends had been faithful to their trust? Instead, they slept,—just as we sleep, sometimes, when our help is most needed.

We are told in the book of Acts, that upon one occasion the influx of light that came upon the early disciples was so great that it seemed to them as flames of fire, and like the rushing of a mighty wind. Wind, spiritually interpreted, stands for "the might of omnipotence" (Science and Health, p. 597), and this sudden realization of the allness of God became so overwhelming that they began "to speak with new tongues, as the Spirit gave them utterance," and to teach and to heal. What brought this about? No other explanation than this seems to be given,—that they were all "of one accord, in one place." There is but "one place" for

a child of God, and that is in the divine Mind. And since this Mind includes all right ideas, we are all really "in one place" now, we always have been, and we always will be. Then let us act as if we really believed this. We are taught in Christian Science that there is no human mind, with its claim of "thine" and "mine;" that there is no human will to seek its own way, rather than the Father's; that there is no human hatred, no envy, jealousy, self-seeking, no rivalry, mad ambition, hypocrisy, revenge. Since God is Love, can there be anything but love between His children? Then why cannot Moses and Joshua, Aaron and Hur, and the children of Israel forget, for the moment, that there is any difference between the hill-top and the plain, and meet on the common ground of a grand, universal brotherhood, wherein there is a community of blessing?

When with the setting sun the hosts of Amalek flee, we shall find that we have, after all, been fighting only our own belief in a power apart from God. The children of Israel were marching toward the promised land, and the adversary that stood in their way was the same which today would obstruct the progress of every one of us in our journey heavenward. We do not always recognize its approach, for as it comes it raises so great a cloud of dust that its true character is temporarily obscured. This dust of either personal hatred or attachment so blinds us that we fail to see things in their right perspective. As we stand, rubbing our eyes, uncertain and bewildered, a vast horde of personal differences rush in upon us and take possession. We forget the common foe, and in our confusion turn upon each other, so that before long the object of the enemy has been very cleverly attained,—which is so to divert our attention that the real business in hand, the onward movement of a great cause, shall be forgotten. There are sick to be healed, sinners to be reformed, and sorrowing hearts to be comforted; and yet in our deep concern as to what somebody else is doing, or not doing, we suddenly realize that we ourselves have been standing quite still. And to stand quite still is exactly what Amalek would have us do.

The command to the daughter of Zion is to awake, to arise, then "shake thyself from the dust." As the vision clears, and people and events once more assume their normal proportions, we shall remember many things which we should have remembered long ago; we shall awaken to that scientific mental attitude which should have been our first and our continuous consideration. Does not our textbook teach us that there is no human personality either to hate, to love, to follow, to pity, to blame, to excuse, to offend, or to be afraid of? Does it not teach us that there is in reality only Principle and its idea, man, forever spiritual, pure, and perfect? With the day's decline the tumult dies, but no one even turns to see the enemy depart. Instead, as the sunset light falls softly upon hill-top and plain, and hand clasps hand, there is only rejoicing; for the lesson has been learned that there never has been an Amalek and his host, and there never will be,—since God is All-in-all.

SUBSTANCE

HENRY VAN ARSDALE

IN definition of the term "substance" Mrs. Eddy has said that "Spirit . . . is the only real substance;" that it "is eternal and incapable of discord and decay;" and that man reflects "the divine substance of Spirit" (Science and Health, p. 468). In the chapter entitled "Glossary" the word "substance" is also lexically used, in its spiritual meaning, to define God, Mind, intelligence, and temple. It is also used in connection with universe, God's thoughts, Truth, Life, Love, Soul, reality, man, eternity, infinite Principle. In common conversation this word substance is used to convey the thought of matter, material possessions, that which the senses cognize in the way of material structure, etc.

The student who goes beneath the surface and with the aid of an unabridged Bible concordance notes the many Hebrew and Greek words translated "substance" will reap a rich reward. Mrs. Eddy says: "Acquaintance with the original texts, and willingness to give up human beliefs, . . . open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out" (Science and Health, p. 24).

What is here brought out in relation to this word substance is in greater or less degree true of hundreds of other important words used in the Bible. Recent investigation and research has placed in the hands of scholars a vast amount of new material in the way of manuscripts and inscriptions of various dates which are enabling them to arrive at the clearer, more definite meaning of the original texts, and therefore to a more comprehensive and fuller meaning of the words themselves and of their usage by the original writers.

This sort of study of the Bible is invaluable, for it puts the student in close personal touch with the various shades of meaning of the writers of the Book of books, and he thus avoids the misconceptions and mistakes of translators and revisers and he arrives at his own interpretation free from dogmatic bias and distortion. This interpretation will be of value to the student in proportion to the spiritualization of his thought, for he can perceive only what his thought will allow; but therein is its advantage. For the student of Christian Science is trained, and more and more does he fulfil the condition, to search out the spiritual meaning of each passage. The more closely he arrives at the original and true meaning, the more surely does he find that it elucidates Christian Science; and the more he studies Science and Health the better he is prepared to grasp and assimilate the spiritual meaning of the Bible.

A member of the board of lectureship made a strong point in stating that each one reads the Bible in accordance with his concept of God,

and therefore the higher the individual's concept of God as Spirit, the more spiritual is his thought in interpreting the words of the Bible, and so the more spiritual becomes its message to him. Thus understood it is not latent and inactive, but productive and active. All that has been said does not imply that because one is a student of the Bible he therefore has a higher understanding of the Science of Christianity than others, but it does mean that the more the student of Science and Health studies the Bible in the right way the better understanding he will have of the Science which Jesus practised and the rules for the demonstration of which Mrs. Eddy discovered, as the result of her study of the Bible, and has given to the world through her writings.

Another great advantage of this method of studying the Bible is that it enables the student to detect true parallel passages. Many so-called reference, analytical, and parallel-passage Bibles are offered, but the Scientist finds all too late that they are of little value to him, since they are based on correspondences of words and phrases in accordance with the compiler's view as to their similarity, but the spiritual and true idea of the passage is often overlooked. For instance, one has but to test such a work by examining the references to man in Genesis i:26 and ii:7. He will find them connected as corresponding and parallel with each other, when as a matter of fact one is the true account of the creation of man and the other the false. They have, therefore, no correspondence and are opposites.

Young's Concordance gives thirteen distinct Hebrew words and four Greek words, some of them with quite diverse meanings, which are uniformly translated "substance" in the authorized version. It is evident that if we are to get the English equivalents of these words we must go to sources other than the translation of the Bible commonly in use. It is true that in the majority of instances the difference is of but little moment, but it illustrates the general situation. In a few cases the text is greatly illumined through a translation which brings out the primitive meaning of the original word.

In the parable of the prodigal son, it is stated that the prodigal gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. Perhaps because of the reference to his having "gathered all together," and the allusion to his demand on his father for his portion of the patrimony, it is generally concluded that what the young man wasted was his money, but the word used for substance in the Greek of Luke's gospel shows clearly the fact which Jesus wished to emphasize; he wasted his being, his essence, or literally his character, that which makes a man what he is. Along with this, but as a minor consideration, as the Greek word used for substance shows, the prodigal spent his money. It was only "when he had spent all,"—that is, character, respect, health, and money,—that "he came to himself" and said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." Thus the original text

clearly indicates the "all" that was spent, and incidentally we learn that the ways of the first century were not greatly different from those of the twentieth.

Let us take one more instance, that found in Hebrews xi:1: "Now faith is the substance of things hoped for." How much clearer is our view of this text as we gain the true meaning of the original! Faith is that which stands under, which gives an assured foundation in thought, firmly sustaining us as we reach forward toward things not as yet brought into experience, but which have been evidenced to us by Jesus and others. The possibility is presented of their attainment through obedience, as shown by those who have attained because they had a conviction, or assurance, that "underneath are the everlasting arms."

When the above study of the usage of the word was under examination by the writer, there came to pass that which so frequently comes into the experience of the Christian Scientist, *i.e.*, as we make a point our own it is illustrated to us, or else we have an opportunity of proving it. He made a visit the same week to a near-by city, where an acquaintance, a former business man of his home city, accosted him on the street and ultimately asked for financial aid. It was evident that the man had been drinking, and as he went away, the Scientist stood for a few minutes declaring the powerlessness of error as affecting man, and man's right to freedom and dominion. While thus engaged he saw the acquaintance, who had gone half a block up the street, turn and rapidly retrace his steps. Roughly grasping the arm of the Scientist he said: "Are you still interested in Christian Science?" On receiving an affirmative reply, he exclaimed, "What can Christian Science do for a man on his way to hell and nearly there?" All this was very earnestly spoken. A few words of encouragement were given him and eagerly listened to. Thus was the prodigal son instance illustrated.

A few moments later, another acquaintance, also a former resident of his home city, spoke to the Scientist, who knew him to have been brought out of the depths through Christian Science, and as he had not seen him for some time, he asked why he had not been over for a visit. The reply was, "I am too busy; you know I have been given a much more responsible business situation." "Then come over some Sunday?" "I would like to, but I am now a teacher in the Sunday school and an usher in the Christian Science church which I have joined." Here was the idea as given in Hebrews brought home to the writer: this man had found that which truly stands under, an assurance of the government of Principle. Our revered Leader says, "Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen'" (Science and Health, p. 468).

What a mine is the Bible! What a joy is Christian Science! Truly, as Mrs. Eddy writes, "Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents" (Science and Health, p. 358).

PERSISTENCY

DORA M. KNAPP

PERSISTENCY is deemed most essential to the achievement and success of any desired purpose. Based upon right resolve, it indicates the courage of conviction and the expectancy of fulfilment. In the study and demonstration of Christian Science it is especially necessary, for what purpose could be more exalted, or should more earnestly engage the attention and interest of every man and woman, than to know God aright, and to utilize this knowledge in delivering mankind from the bondage of sin and disease?

Christian Science declares that perfect divine Principle, infinite and omnipotent good, is the only reality, and the sole governor of man and the universe. This is the right basis for all demonstration in Christian Science, and it is directly opposed to the trend of mortal belief or the testimony of corporeal sense; consequently the beginner in Christian Science, in the effort to bring his thoughts into subjection to spiritual law, is ever confronted, as St. Paul says, with "another law in [his] members, warring against the law of [his] mind." If under these conditions the student finds himself believing in the supposititious knowledge of both good and evil, or admitting the seeming power of evil, he will doubtless have occasion to say again with Paul, "The good that I would I do not: but the evil which I would not, that I do."

When one enters upon the holy task of working out his own salvation and proving for himself that God is the only Mind, the only intelligence, power, and law, and that man expresses this perfect Mind and is governed wholly by spiritual law, he virtually takes up the cross and begins to follow Christ, and not until then. The false corporeal senses, dependent upon the belief of life, substance, and intelligence in matter for their so-called existence, resist this recognition of spiritual supremacy, and cry out as of yore, "Let us alone; . . . art thou come to destroy us?" It is then the student of Christian Science learns that the putting away of mortal thought which must take place before the spiritual concept of man can become dominant in human consciousness, is not accomplished at once, or without many trials of one's faith and a patient, persistent effort to overcome the educated belief in a mind apart from God.

Persistency in regard to progress in Christian Science demands fixed adherence to the spiritual understanding of God and man, an unchanging and enduring faith in the eternal efficacy of good, and the power and sufficiency of spiritual law to control every detail of human life. It means the continuance of right thought and action under any conditions of error which may assail one. Persistency in Christian Science also requires the conscious resistance of all arguments against one's spiritual

advancement, such as discouragement, impatience, doubt, distrust of one's ability to understand and demonstrate the spiritual facts of being.

A Christian Scientist is one whose thought is actively at work in the realm of good, impelled and inspired by the understanding that the universe and man are perfect and harmonious now, and that his true individuality is the consciousness of immortal Truth; hence his mental declarations and denials are not for the purpose of making himself spiritual or perfect or happy or healthy, or to produce any conditions which have not existed forever and always belonged to man. They are to remove the false sense which holds man to be a mortal in bondage to material law, and to gain the realization of that which always has been and always will be eternally true and good about everything.

In "Miscellaneous Writings" our Leader says: "Asserting a selfhood apart from God, is a denial of man's spiritual sonship; for it claims another father" (p. 183); and again, "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; . . . There is no other way under heaven whereby we can be saved" (p. 185). Failure to discriminate between absolute Christian Science and the present stage of spiritual growth attained by its followers, in which the universality and supremacy of spiritual power and thought have by no means been fully demonstrated, oftentimes subjects one to mistakes which might be prevented by a more practical application of spiritual understanding to human affairs, without any compromise of faith or diminution of endeavor to acknowledge God in all His ways.

The disposition to be extreme and radical toward many conditions which as yet are indispensable to human growth is not conducive to a harmonious emergence from material belief to spiritual truth. On the contrary, if one should believe himself to have reached a high pinnacle of spiritual thought in many respects, but to be lacking in charity and compassion toward those who had not overcome the conditions he prided himself on having risen above, it would be very evident that he was falling far short of Christ's demands.

Persistency in a Christian Scientist may be perverted from its beneficial and rightful activity into an endeavor to annihilate everything in the range of human belief instead of working toward the transformation of human consciousness through the irresistible operations of divine Love. Jesus said, "Sufficient unto the day is the evil thereof;" and Moses, when blessing the children of Israel, said of Asher: "As thy days, so shall thy strength be." Science and Health gives the spiritual definition of Asher as "hope and faith; spiritual compensation; the ills of the flesh rebuked" (p. 581). When one faithfully utilizes his knowledge of Christian Science against the claims of evil which confront him each day, he is being faithful over a few things, and the promised reward of being made ruler over many things is sure to follow.

Many possible demonstrations are

missed because we do not persistently hold on. Mortal mind always gives its consent before error can be expressed, and each one must learn for himself to let go of error, of fear, of doubt, of self-will. Failure to hold on to Truth means fear of letting go of error. Unwillingness to give up sin implies fear of not gaining something satisfactory in the place of it. As the realization obtains that every form of sin is but the fictitious counterfeit or contradiction of what constitutes man's true joy and government, that which is spurious and fleeting ceases to deceive, attract, or satisfy. To lay up for ourselves "treasures in heaven," to realize that all which means good to man is based upon the unfolding sense of divine Love and law, and of obedience thereto, will lift thought above the range of discouragement and disappointment, for these belong to the carnal mind and its beliefs.

Instead of searching amid the débris of error for a reason why a demonstration is protracted, it is generally better to learn more of Truth, which alone uncovers and destroys error, and to strive to reach that state of consciousness which responds to good only. Depreciation of so-called small proofs of one's understanding oftentimes withholds greater evidences of divine Love. A Christian Scientist is dealing with spiritual facts, and every spiritual fact carries with it omnipotent power and omniscient Truth, which all the claims of mortal mind can neither change nor destroy. All that we have to do in order to destroy the belief that two times two equals five is simply to keep on maintaining and proving that two times two equals four. So, too, all that a Christian Scientist has to do to destroy a false belief is to keep on knowing the truth, which always includes the denial of error, the refusing to believe a lie about God and man.

It should not be necessary to go through all the mental process of a treatment every time error asserts itself during the day. If the daily mental work has been faithfully done, thought should naturally and spontaneously reject the many false arguments which may arise, even when one is occupied with material duties or business. We can be ever mindful that all true activity, energy, perseverance, success, honesty, faithfulness, accuracy, strength, endurance, belong to and proceed from divine Mind, and that man acts in perfect accord with it and manifests the fruits of these qualities continually; that he is always about his Father's business, and that this business is all inclusive. In this way alone can we practically understand and verify the Scriptural statement, "Whatsoever ye do, do all to the glory of God."

An instance is known of a little boy who, being subject to severe headaches, always shut himself up in his room during an attack, applying what he had learned of Christian Science from his playmates. His parents were not Scientists, and he knew he could receive no help from them. On one occasion he remained closeted much longer than usual, and when he appeared showed evidences of a struggle. His mother asked him if his headache had disappeared, and he replied, "Yes; but I had to ask God fourteen times before He did it."

The child knew very little about Christian Science, and his method of applying it might not have been wholly scientific, but in view of the fact that he stood alone with God, always insisting at such times on being alone, and refusing all material aid, he manifested traits that many older ones would do well to emulate.

It means much to declare and be faithful to Truth for the truth's sake, and patiently to wait on God for the outward manifestation of good, yet it is the only right way. Mortal mind seems to contest every step of the way. It would try to superinduce an agitated, confused, unsettled state of thought, whereas the understanding of Christian Science, even in a small degree, brings mental poise and serenity of thought. It is not so much what phases of error assail one and are overcome, as the mental attitude one bears toward them, which makes for growth in Christian Science. To be calm and unmoved, undaunted in the presence of aggressive evil, is worth far more than merely the restoration of physical health.

Just in the degree that one becomes conscious of what the presence and eternal activity of omnipotent good means to him, here and now, he will be above the range of mortal belief, for divine Love and law will form his mental environment and nothing can enter but that which is in harmony with and obedient to this law. Truth is always positive and sure of itself, and a Christian Scientist, knowing that a scientific treatment is the idea of Truth expressed, should always be sure of the spiritual power and action which attend his mental declarations, and the right effect thereof.

If God were expected to do something for us which He had not already done, it would imply that His work was not finished or that it was not all good; so it becomes self-evident that persistency, which is simply right-mindedness in a Christian Scientist, is inseparable from a true understanding of the Principle of Christian Science and its demonstration. To a Christian Scientist the Scriptural admonition, "Be not weary in well doing," means, Be not weary in right thinking, and right actions will follow. To "hold fast that which is good," in the light of Christian Science, is to hold fast that which is eternal, indestructible, viz., the spiritual perfection of the universe and man as the infinite manifestation of infinite Mind. In the spiritual understanding of this, all the claims of error are non-existent, for the kingdom and the power and the glory belong to God forever.

Her sweet and patient example, her assiduous efforts to inspire him with pure and noble motives, her simple instructions in divine truth, her devoted love for him, and the motherly offices she had rendered him during all his tender years—his character was planted in this Christian mother's life. Its roots were fed by this Christian mother's love; and those who have wondered at the truthfulness and earnestness of his mature character, have only to remember that the tree was true to the soil from which it sprang.

"Life of Abraham Lincoln."—*J. G. Holland.*

INSURGENT CHRISTIANITY

CAMPBELL MAC CULLOCH

IF there is one characteristic which more than another marks out the Christian Scientist from among the average of his fellows, it is his early emergence from fixed forms of belief along any line, and his increasing readiness to make careful inquiry into any mode of thought or practice in the world's manifold activities which would seem to hold the promise of betterment for mankind. Consequently there is an increasing and sympathetic interest in the well defined progressive movement at present sweeping over the civilized world, and presenting such striking features that even the casual observer cannot avoid taking cognizance of it.

In the United States of America this movement has taken a form which perhaps for want of a better term has been called "insurgency." Outwardly it is a protest against the existing order of things political as portrayed by the two great parties; but the roots lie deeper down, and essentially it is of spiritual origin, indicative of the moral unrest which is being felt in all quarters, and bringing forth a desire for better conditions and the purer administration of affairs. As a result of it there is a stirring of all the complex problems of material existence, and also a potential readjustment which speaks eloquently of a higher and more intelligent apprehension of the duties of man to his fellows. What ultimate changes this movement will effect, can now only be guessed at.

In England the same activity is also positively insurgent, though bearing no such definitely descriptive label. Here the protest is of even deeper significance, for it is striking at the very root of hereditary privilege, and the struggle for advancement is even more markedly emphatic than in America, for it presages changes in the order of things that are many centuries old and firmly grafted upon the body politic. The new order, when it shall have come into full being, may indeed rank as of secondary importance only to the Magna Charta of the thirteenth century, and equal in effect to the Reformation, for it even now hints at a greater spiritual freedom.

Germany is exhibiting the same unrest, but in another guise, and also striking vigorously at the special privileges now enjoyed by certain classes. In France the movement has taken on much more than a political significance, for it has swept a state church out of existence and has moved a whole people into the forefront of individual freedom of thought. France, too, has asserted her right to spiritual liberty in no uncertain manner. The case of Portugal is of too recent occurrence to permit extended comment, save to remark that here again insurgency took on a religious aspect as a corollary to the abolition of monarchy. Farther to the east is Persia, also feeling the change and struggling to adjust herself to new needs and

processes, while the Young Turk party, after a bitter struggle, has managed to force partial recognition of basic laws that in the end must prove efficacious in granting some liberty to the Ottoman empire. China, the sleeping giant of the centuries, has awakened to throw off the despotism which has bound her through the long years, and has stepped briskly forth into the light of individual responsibility and purpose. This awakening, doubly interesting perhaps because of the many radical changes that have accompanied it, such as the abandonment of age-long personal customs intimately enwrapped with the traditions of the land, has been due to the enlightenment forced upon the people by their own insurgent thinkers, and increasing contact with more advanced nations. The change from a benighted and selfish despotism to what must ultimate in a theocratic democracy is sufficient evidence of the tremendous power of Truth expressed through the activity of the individual consciousness.

Consideration of these phases of world-activity indicates that insurgency as expressed in the instances noted above is almost a positive synonym for heresy, and a little reflection will show that it is upon its so-called heresies that the world has rolled forward. Heresy, like insurgency, is usually but a protest against unsatisfactory or intolerable conditions,—an argument in opposition to the lethargy of custom and a plea for higher thought and reason. According to the etymologists the word heresy is derived from the Latin *hæresis*, meaning a school of thought, either philosophical or religious, while insurgency in its more modern application and as applied politically, may be defined as a militant protest against restrictive conservatism in any direction. While heresy has generally been taken as a reproach in most instances, it has in these later years come to signify progress of thought quite as much as reprehensible and unworthy departure from established religious precept, and to such a degree has this understanding come into vogue that today a heresy trial in the orthodox churches has quite lost its power of exciting popular interest, and is usually relegated to the inside pages of the daily newspapers.

It is remarked that of all the great spiritual insurgencies of history during the last two thousand years none has swept the world with such speed and vigor as has Christian Science; none has been such a factor in the rehabilitation of suffering humanity, none so efficacious in causing a readjustment of thought-processes, and, in contravention to the general trend of religion, none has proved such a mighty force in pointing the way to improved theories and practice in the realm of physical science. Christian Science, then, is to be considered as the one notable example of insurgent Christianity wherein the only weapons have been faith and truth, and its militancy expressed by the solitary flaming word, Love. Here has been no relentless persecution, no dogma of the end justifying the means, but a continuous and conscientious application of the golden rule at all times and in all places. Forty odd years ago there was but

one Christian Scientist in the whole world; today there are hundreds of thousands; then the lone herald of a coming dawn held solitary watch over a careless globe in one small room, where today thousands keep vigil in hundreds of graceful structures throughout many lands.

From the beginning Christian Science has been both heretical and insurgent by the very nature of its truths, for it has taken antagonistic views and standpoints to every known materialistic religious belief; it has stood out boldly in the open and denied the cherished fallacies of centuries, and has won its way despite bitter attack and unceasing enmity on the part of the established orders. From the beginning it has had in view the breaking down of the limiting theological beliefs or dogmas which in practice deny the omnipotence and infinity of God, and through this process has aimed at the advancement of humanity to a higher concept of man's destiny. It has striven for the elimination of the sharp lines of demarcation drawn by ecclesiastical authority, and thereby for a restoration to Christianity of its boundless possibilities.

In effect, theology has agreed that divinity is both infinite and omnipotent, and in the same agreement by ritualistic procedure and practice insisted that there are manifest impossibilities to Deity, or that there is an inexplicable unwillingness on God's part to carry out His promises to man. Christian Science insists that if infinity is to be used to describe God at all, it must be used in its fullest and most comprehensive sense; it must imply without restriction that there can be no limit to God's power in any direction, and that consequently God is as able to heal the physical and mental ailments of mankind today as He ever was; it must imply that there can be no limit to God's love, and that therefore such a thought as His unwillingness to heal is untenable, for it implies a contradiction of terms which is wholly inconsistent with the idea of divinity.

Briefly, Christian Science takes the ground that if there was ever a time in the history of the world when God did express His loving care for His children, that care was expressed in accordance with certain unchangeable attributes of divine law or Principle, and that since with God there "is no variableness, neither shadow of turning," there is no reason why those manifestations cannot be repeated today; and that if they are being so manifested, it is a positive indication that God has not heretofore been approached in the proper way. In other words, given the correct rule and a series of prior proofs of the efficacy of the rule, failure to demonstrate it proves a lack of understanding. From the logic of this statement Christian Science holds there is no escape.

Again, this insurgent Christianity takes absolute issue with the theory that God has instituted any special privilege by selecting certain individuals or a class of individuals through whom to manifest His will or salvation, for the Scriptures plainly state that He is "no respecter of persons," that "every one that thirsteth" is welcome, and that the fitness to act as an avenue for His expression is inherent in all "them that believe"

and who are willing to follow the plain, undeviating rules laid down by Jesus Christ. The benefits of divine Love are for all in equal proportion; there is no favored class; "no ecclesiastical monopoly" (Science and Health, p. 141); no vested theological interests, nor absolute doctrinal monarchy. It is possible for each and every one of God's children to go direct to the fountain of all things, without a human intermediary other than a fixed desire for right; and in this sense Christian Science portrays divine Love as the apotheosis of genuine democracy.

Coupled with this insurgent movement, as everywhere expressed, has gone a mighty demand for peace, and this is perhaps the most marked feature of the insurgency of Christian Science in comparison with the so-called militancy of other spiritual reformations. Where of old the leaders of the church were to be found in the forefront of the battle, sword or mace in hand, the individuals of the newer spiritual insurgency are devoting their efforts to the establishment of the guiding Principle of being, as laid down by the Master. The universal peace movement is as surely an outgrowth of the insurgency of the various new parties as is the higher ethics aimed at, and the Christian Scientist is well aware that the truth which has encircled the globe like a glowing band is responsible for the demand.

Christian Science is itself on the purest of peace footings, and in this its power is daily felt. In its activities are to be found no persecutions of those who differ from it, none of the heated and often intolerant or angry debates and arguments with which some of the earlier reformers punctuated their work, none of the atrocities which attended the Reformation in England; on the contrary, from the very first day on which our gentle Leader set about the renewal of a world by her loving service, there has been a spirit of ministry which is based upon the very character of Jesus himself. The watchword of Christian Science has ever been that of the patriarch, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Its activity lies in its practical efforts for reform along well-defined lines, where it has lodged a vigorous protest against limited orders of thinking and healing, and it cannot afford to waste its energies in profitless bickerings.

Christian Science is striving to prove that there has never been a time when the commands of Christ Jesus were come to be of no importance or significance, and that his injunction to "heal the sick, cleanse the lepers, raise the dead, cast out devils," is as binding upon his followers today as it was when he sent forth the twelve. It has been objected that material methods have proven so efficacious in the treatment of disease that this recommendation is now of no immediate value or importance, and that such healing work is best left to the medical schools, while Jesus' followers concern themselves chiefly with the effort to eliminate sin. While it is true that custom would seem to have supported this view during the last fifteen or sixteen centuries, it is also a demon-

strable fact that after all it is only custom, due possibly to certain mental laxities, and that there is nowhere authority for eliminating one word of the Saviour's teachings.

Those familiar with the historical aspects of Christianity are aware that the physical healing of disease went on for some three centuries after the Master's departure from mortal vision, and that the raising of the dead was by no means an uncommon feature in the teachings of the early Christian fathers. It is also plainly evident to students of the New Testament that Jesus ofttimes connected the physical manifestation of disease with sin, and that he recognized one as effect and the other as cause, so that his injunction to preach the gospel to the people in the effort to eliminate sin carried with it as a necessary part of the work the equally important command to recognize sin as the forerunner of disease, and to remove the ills or the material evidences of sin by attacking the sin itself in its stronghold, the carnal mind.

It is on this very basis that Christian Science is showing to the medical schools that established practice, by the very method of its establishment, has fastened bonds upon itself, and that a school of healing which finds such great use for the words "incurable" and "chronic" must of necessity hamper and clog its own efforts and thus inevitably invite defeat; that by substituting an effect for a cause, and then dosing that effect, only partial healing can at best be accomplished, and that the real cause, being unknown and therefore untouched, is likely at any time to reproduce the effect. This is indicated by Jesus' injunction to the suffering man at the pool of Bethesda: "Sin no more, lest a worse thing come unto thee."

At the other extreme Christian Science is pointing out to the theological schools that humanity is hungering for a spiritual food which is more satisfying than a theoretical heaven posited in indefinable space, and a salvation placed so far in the future that it is necessary to die to grasp it. It is making plainly evident that mankind wants to do its own thinking, unhampered by stereotyped forms, shackling creeds or doctrines, and that to be attractive Christianity must embody something practical for every-day use in all emergencies; such a Christianity as Jesus preached and practised—a Christianity graced by simplicity and quickened by a love which binds all men together into one perfect reflection of the divine character. It is further making plainly evident that men and women will turn to that which applies today—to the here and now of men's requirements, and that they will drop away from any method of divine approach which fails in an immediate response and a tangible result.

That this virile insurgency is proving effective is manifested not only by the stupendous growth of Christian Science, as seen in the rapid multiplication of its churches and adherents, but by the arising of a vast army of adherents of drugless methods of healing the sick. It should be remarked here that there is no attempt made to cast discredit upon any of these workers, although their methods are in most respects widely different from those employed by

Christian Scientists; but the latter have been taught to take the broad and tolerant view as expressed in Mark x:38-40, and to recognize that these excursions into the mental realm are but phases of the struggle which solely physical systems sometimes undergo before they yield themselves and become wholly metaphysical.

Jesus was perhaps the greatest insurgent the world has ever known, if we are to judge by the results accomplished in the comparatively brief period of his ministry, and it is noteworthy that the old party theories of Hebraic orthodoxy then produced a method of dealing with such as he that has not varied down to the present hour. In England scholastic theology and the medical fraternity have attempted to put down this Christian insurgency, and the allies have gone about it in the usual way; first by attempting to decry the authenticity of the works and by public ridicule, and then by direct persecution. In America the procedure has been similar. The organized medical orthodoxy first set about attempting to obtain restrictive state legislation and followed this, when it failed, by defamatory alleged investigations which led nowhere. It then resorted to direct journalistic attack and personal persecution on the part of the medical societies, while during many years there has been a consistent attempt to obtain wholesale legislative action in Congress which aimed at positive elimination of all but the allopathic school of medical practice. It is a matter of historical record that such methods as these have but fanned the flame of so-called heresy, and by causing it to burn the brighter in its own defense, hastened the day when it took its place in the great array of the world's notable achievements in the service of humanity; and reference to the records of the present insurgent movements has shown very plainly that these instances are no exceptions to the rule.

Insurgency, whether it be spiritual or political, is but a manifestation of the world's mental progress in these later centuries, and in so far as it spells positive advancement and makes for the welfare of mankind, it cannot be stifled by an older and outworn order of things. It has been the age-old custom of those who have painfully developed a piece of machinery to resent any attempt to improve or displace it, or even to increase its activities, and always they have been ready, if need be, to resort to any means to preserve its imperfect form and order; but mankind is ever prone to forget that nothing in all this world stands still for a single instant; that change is demanded and must continue until material belief gives place to spiritual understanding; that by the very law of their being all things must either give way or go forward and improve. If conservatism of thought is a brake upon the rim of the universe, means will be found to lift it, as surely as no great spiritual need has ever lacked a prophet. The Master himself said, "Heaven and earth shall pass away, but my words shall not pass away;" and the greatest moral and spiritual activity in the world can readily be traced to his words, which are studied and obeyed in Christian Science as never before in human history.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, London, England

CHRISTIAN SCIENCE is just of age in Europe, as it was in 1890 that Mrs. Eddy sent the first worker to London, and an office was opened in Hanover square. Those early days demanded untold patience and perseverance. Even the Radical elements in England are renowned for their conservatism. In this very conservatism, however, lie durable foundations. The progress, though it may have been slow, has been extraordinarily sure. Today, Christian Science is established in a way which it is beyond human will to uproot. Six years passed, and then, in 1896, the first public meeting in Europe was held in the Portman rooms. These filled so rapidly that a year later the disused synagogue in Bryanston street was acquired, and opened Nov. 7, 1897, as the first permanent home of the Christian Science cause in London. This was the occasion of Mrs. Eddy's first message to the movement in Europe, as follows:

> Today a nation is born. Spiritual apprehension unfolds, transfigures, heals. With you be there no more sea, no ebbing faith, no night. Love be thy light upon the mountain of Israel. God will multiply thee.

The attendance increased rapidly, but it was not until June, 1900, that First Church, London, was formed. After this the progress was even more rapid, and it was found necessary to abandon Bryanston street in favor of an empty Wesleyan chapel, standing on part of a freehold site in Chelsea. During the occupation of the chapel the Thanksgiving service was read for the first time, but on New Year day, as there is no Thanksgiving day in England. On hearing of this, Mrs. Eddy wrote to the Teachers' Association:—

> Your letter and dottings are an oasis in my wilderness world, they point to verdant pastures, and are already rich rays from the eternal sunshine of Love lighting and leading humanity into paths of peace and holiness. Your "Thanksgiving day," instituted in England on New Year day, was a step in advance—it expressed your thanks, and gave to the "happy new year" a higher hint. You are not roused to this action by the allurements of wealth, pride, or power; the impetus comes from above, it is moral, spiritual, divine. All hail to this higher hope that neither slumbers nor is stilled by the cold impulse of a lesser gain! It rejoices me to know you know that healing the sick, soothing sorrow, brightening this lower sphere with the ways and means of the higher, everlasting harmony—brings to light the perfect, original man and universe. What nobler achievement, what greater glory can nerve your endeavor? Press on, my heart and hope are with you.
>
> "Thou art not here for ease or pain,
> But manhood's glorious crown to gain."

As soon as possible, the consideration of the building plans was undertaken, and operations were commenced on the vacant portion of the land. The corner-stone was laid Nov. 29, 1904, which brought from Mrs. Eddy the following message:—

> You have laid the corner-stone of your church edifice impressively, and buried immortal truths in the bosom of earth, safe from all chance to be challenged. You whose labors are doing so much to benefit mankind, will not be impatient if you have not accomplished all you desire, nor will you be long in doing more. My faith in God and in His followers rests in the fact that He is infinite good, and He gives them opportunity to use their hidden virtues—to put into practice the power which lies concealed in the calm, and which storms awaken to vigor and to victory. It is only by looking heavenward that mutual friendships such

as ours can begin and never end. Over sea and over land Christian Science unites its true followers on one Principle, the divine Love, that sacred *ave* and essence of Soul which makes them one in Christ.

In August, 1905, the first half of the building was opened for services. The auditorium filled almost as soon as it was completed, and the work of removing the Wesleyan chapel and continuing the building over the entire site was soon after begun. Two years later the auditorium was finished, and one Wednesday night, immediately after service, the work of breaking down the partition between the two halves was undertaken, and the following Sunday the first service was held in the entire building, which seats sixteen hundred people. The cost of the structure was about forty thousand pounds, making with that of the site an expenditure of nearly eighty thousand pounds.

Commenting on this occasion, the *London Chronicle* thus summarizes the standing of Christian Science in England:—

Less than a decade ago, one little church, with a seating capacity of some two hundred and fifty, and a score or so of members, represented all there was of Christian Science in England. Today that one meeting has grown to eighty, and that handful of members into thousands. Whatever opinion one may hold as to the tenets of Christian Scientists, one cannot doubt that the sect has become firmly rooted in England.

On Sunday, June 13, 1909, the dedication took place. From that hour, Mrs. Eddy's words have been fulfilled, "God will multiply thee."

First Church of Christ, Scientist, Milwaukee, Wis.

The state of Wisconsin is well up in the list of pioneers in the propaganda of Christian Science, an office for the practice of Christian Science healing being opened in Milwaukee as early as 1883. As a result of the healing of the sick then accomplished, the new teaching was taken up by several earnest thinkers, two of them going to Boston in December of that year for a course under the tuition of Mrs. Eddy. On their return the work of healing was followed with vigor, and as the interest increased classes were held for instruction in the rudiments of metaphysical healing, public meetings being held on Friday evenings, sometimes in private houses or occasionally in some office. This body of workers organized and incorporated as Church of Christ, Scientist, in 1889, taking the title of First Church in December, 1897.

In the mean time other students of Mrs. Eddy entered upon the work, and in December, 1887, formed the Christian Science Public Service Society. Services were held on Thursday evenings in a rented hall, and later regular Sunday services and Friday evening meetings. In January, 1892, the members of this society became a corporate body under the name of The Milwaukee Church of Christ, Scientist, the title being changed to Second Church of Christ, Scientist, in October, 1899. An advance step was taken when in April, 1904, these two bodies dissolved their respective organizations, and came together as First Church of Christ, Scientist. This was also the occasion for the dedication of the red brick structure built by the former First Church in 1902 on Van Buren street at a cost of forty-two thousand dollars. In January, 1906, Third and Fourth churches, which were organ-

ized respectively in 1901 and 1903, also united with First Church.

The body of workers thus harmoniously brought together is indicative of how deep and wide-spread the interest in Christian Science had become in Milwaukee, and how sincere was the desire for genuine advancement of the cause, as demonstrated in the overcoming of obstacles in the way of seeming inharmony, lack, selfishness, and pride, and the bringing out of love, singleness of purpose, and good fellowship among its members. Its first home having been outgrown, for a time Sunday services were held in Pabst theater; but, responsive to the need for an edifice of its own, First Church erected, and dedicated with four services on March 14, 1909, a magnificent building, at a cost, including the land, of one hundred and twenty-five thousand dollars. It is interesting to note that the lot utilized for this purpose was originally the property of the former Second Church, it having been purchased with the intent of erecting an edifice thereon. Ground was broken on May 27, 1907, and the corner-stone of the edifice was laid the following August. Rapid progress had been made in the construction when in February, 1908, the building was destroyed by fire, making it necessary to tear down the walls and remove the débris before beginning to rebuild; but this seeming delay was as a spur to further zeal and activity on the part of the members, and even the children did valiant service in a commendable spirit of unselfishness and self-denial.

The church is located at the corner of Prospect avenue and Keene street, in the heart of the most desirable residence section, and though the auditorium has twelve hundred sittings, almost from the start morning and evening services were required to accommodate the steadily increasing congregation, again giving proof that "in union is strength."

First Church of Christ, Scientist, Toronto, Ont.

Within a decade after the organization of The Mother Church, Christian Science had gained a foothold not only in the principal cities of the United States, but had even crossed the border into British territory. It was to the group of Christian Scientists in Toronto that Mrs. Eddy wrote, a few years later, in loving acknowledgment of a gift sent by them to her Concord home:—

> Across lakes, into a kingdom, I reach out my hand to clasp yours, with this silent benediction: May the kingdom of heaven come in each of your hearts! (Miscellaneous Writings, p. 143.)

It was in 1887 that a Christian Science practitioner brought to the city of Toronto a knowledge of the healing truth as it is set forth in Christian Science. The following year another came, and together they worked in sowing the seed which was afterward to ripen and bring forth much fruit. In this year, too, the first few students were taught. The following year the need for regular public services was felt, and in February a little company of thirteen met and discussed church organization, but it was not until October of the same year that a church was organized with a membership of about twenty, and arrangements were made for the use of a public hall on Spadina ave-

nue. This was considered an important undertaking, meetings heretofore having been held in a private house; but the wisdom of this progressive step was more than justified, for the congregation grew in numbers until it was found necessary to seek larger quarters, and in 1891 a more suitable and commodious hall was secured, at the corner of College street and Brunswick avenue, where services were held till 1895.

During these years there was much healing done, a number of classes were taught, and students went out to establish the work in other cities of the province. The work met with more or less opposition, and several efforts were made to prevent Christian Scientists from practising; but this opposition only served to bring more prominently before the public the good work that was being quietly and effectively done, and the membership continued to increase steadily, until it was thought advisable again to seek larger quarters. In October, 1895, the old Reformed Episcopal church, which had been vacant for some time, was leased for a term of three years, with the privilege of buying, and the first service was held in this church on the second Sunday of the same month. Two years later the property was purchased, and arrangements were made to remodel and enlarge it to its present size. The corner-stone of the remodeled church was laid in March, 1898, and it is interesting to note that this corner-stone was the first in the British empire to contain a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. In June the dedication took place, many Scientists being present from all parts of Ontario and a number from neighboring cities of the United States. It was a time of great rejoicing and a source of help and encouragement to those who had followed the growth of the work from its small beginning. It has been said that it was "like all Christian Science work,—it meant demonstration every step of the way." As the crowning joy of the occasion, a telegram was received from Mrs. Eddy, which read as follows:—

> Have just received your despatch. Since the world was, men have not heard with the ear, neither hath the eye seen, what God hath prepared for them that wait upon Him and work righteousness (*Journal,* August, 1898).

Dating from this event, the church has continued to prosper, one of the most important features of its subsequent progress in this city being the union of First and Second churches in December, 1906. The church was legally incorporated under the Ontario Companies act in 1907. In the same year a beautiful lot was purchased in one of the best residential sections of the city, and a building fund commenced for a new church with considerably larger seating capacity. It is hoped that active building operations will commence on the new structure in the near future. The growth in numbers in this conservative city may seem to have been rather slow when compared with that made in some of the larger cities of the United States, but the progress has been substantial and continuous, based as it was upon foundations that had been well laid, and Christian Science now commands the respect of the general public in Toronto and throughout Ontario.

First Church of Christ, Scientist, Kansas City, Mo.

It was in the summer of 1886 that the seed of Christian Science was first sown in Kansas City, Mo., and a few months later a little band of earnest seekers, organized as a Christian Science society, was holding meetings each week at the home of one of its members for the study of the Bible in the light of Christian Science teaching. By July, 1890, the membership had doubled, and the first Christian Science church in Missouri was organized under a state charter, a small hall in Gibraltar building being used for services. On the foundation thus laid, has been reared, in the spirit of love, self-sacrifice, and humility, a constant realization of the allness of God and the nothingness of every claim of error, the splendid working body on record as First Church of Christ, Scientist, a church liberal not only in its provision for local needs but in its generous contributions to the building fund for The Mother Church as well.

In 1897 First, Second, and Third churches came together under the charter of First Church, and services were held in the Unitarian church on West Tenth street. In the mean time plans for the present edifice at the corner of Ninth street and Forest avenue were formulated, and the beautiful structure, builded in love and in exemplification of the universal brotherhood of this church, was completed and dedicated on Christmas day, 1898, just a year from the date of the laying of its corner-stone. Three services were held that day, and an added joy came in a telegram from Mrs. Eddy as follows:—

> My heart greets you with Christmas joy. Continue, fellow-worshipers, vigilant in that whereto God calleth thee. Unity imparts the spirit of the trinity. Opinions of men are not substitutes for Science. Be patient with misjudgment. Christ, Truth, overcometh error. Today is tomorrow understood. Love maketh right prosperous. Pure hearts and clean hands upbuild the cause and Church of Christ, Scientist. Have one God; live in conformity therewith, obedient thereto, governed thereby.

By 1909 the congregation had grown to such an extent that more room was needed, and plans were made to enlarge the church by adding two wings, one on the south side, fifty by one hundred and twenty-five feet, for a lecture auditorium and class rooms, the other on the west, thirty by seventy-five, for a cloak room. Scarcely had the south wing been completed when another test of faith came on Jan. 29, 1910, in the destruction of the church, the original cost of which was ninety thousand dollars. The fire was on Saturday night, but services were held the following morning at the usual hour in the Auditorium theater. There was no delay, however, in the work of rebuilding, and in seven months services were being held in the new structure. This made the total cost of the property, including the lecture auditorium and the land therefor, one hundred and eighty-four thousand dollars. A check for one hundred dollars to aid in the rebuilding was sent by Mrs. Eddy. The cost of such a structure is not to be estimated in dollars alone, but in the patience, forbearance, long suffering, perseverance, and self-sacrifice developed through experience, and indicative of the spirit of progress which has marked the course of the church throughout the years.

TESTIMONIES FROM THE FIELD

SO abundant are the blessings which have come to me through Christian Science I cannot withhold my testimony, hoping it may lead some one to Truth. It came to me at a time when I was greatly in need of relief. I had been suffering from nervous exhaustion, also an acute stomach disorder and loss of sight for over three months, being confined to my bed during this time. We had the services of our family physician, who was very kind and did all he could for me; but he told my husband that I could never be a well woman again.

One very cold morning a lady who was a stranger to me called to tell me of the truth. She brought me the sweet message that God does not send sickness, and that His children are perfect. The literature which was given me to read had many helpful thoughts. I had been taught that God sends sickness, but as I pondered all these thoughts over and over, I turned with earnest prayer to God, remembering the promise, "He shall call upon me and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation." After reading Science and Health for three days, during which time I could not understand its teaching, although I had read to about the eightieth page, in the third night I awoke from a sound sleep, and it was as if a great light shone upon the book, and I realized that I was in God's hands, that the gates of the heavenly city were open wide, and that death was swallowed up in victory.

I was healed from that very hour, and the following week resumed my duties and have enjoyed good health ever since. Truth has been our only physician for the last four years. I had no practitioner; the truth in Science and Health alone did the healing. It revealed to me that "the Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140).

While I am very grateful for the physical healing, the spiritual uplift and understanding is far greater. It has opened up to me the Bible and is showing me the path of Life wherein all things become new and old things pass away. During the four years since then every member of our family has felt the healing touch of Truth. Christian Science has been our only physician, and we have discarded all material remedies, yet I would say in the words of Paul, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I am truly thankful to God, and grateful to Mrs. Eddy for Christian Science.—*Carrie L. Lindley, West Haven, Conn.*

I HAVE hesitated to give my testimony for the reason, which no doubt many others have, of my inability to express in words the countless bless-

ings that have come to me and mine within the past seven years, through the ministry and knowledge of Christian Science.

A recent victory of spiritual law over material belief, made manifest in one of my children, has brought me to a place where I feel it a duty to God and to mankind to testify publicly. My boy (now thirteen years of age) was looked upon as a delicate child from birth. The first two years it was a continuous struggle for life, and when he was about five years old his left leg and foot began to change in shape. The leg was taking on quite a curved appearance and was diminishing in size as well as becoming shorter.

This condition continued till the heel was raised almost four inches from the level, throwing the weight on the toes and outer edge of the ball of the foot. Added to these, the ankle joint had become stiff and the ankle bone protruded abnormally on one side of the foot. These conditions gave a very deformed appearance to the child, and it was quite a cross to him, bringing as it did an over amount of attention and depriving him of many pleasures and sports so dear to the hearts of boys. Massage and electricity in their turn were each given a fair trial, without any benefit. Friends suggested an operation, but I shrank from it.

About this time I became interested in Christian Science, and as the wonderful truth unfolded I realized that here was help for my boy, and by degrees all faith in material remedies disappeared. For some time I endeavored to do the healing work myself, feeling that it was my work, but my limited understanding, together with the human sense of pity and fear, prevented the best results.

A change of location took us to Ann Arbor, Mich., and in a part of my house lived a specialist of national reputation who was at that time connected with the University of Michigan. This physician, who by the way was very fair toward Christian Science, remarked to a mutual friend, concerning my boy's condition, that while he was willing to give Christian Science its just dues, he thought it was carrying it too far ever to expect it to reach this particular case, adding that there was but one thing to be done, namely, an operation. This message carried no assurance of a cure, however; indeed this was regarded as a physical impossibility.

This opinion did not move me one whit; on the contrary, I clung even more steadfastly to the truth that there is but one physician and but one law to operate,—that of the divine Mind. At that time the child was having Christian Science treatment, and that the demonstration was not made was no fault of the Principle or of the practitioner, who was most faithful and active, but lay in my own limited and disturbed consciousness.

Another change of location followed soon, and with it came a change of consciousness to me—a breaking away, or rather leaving behind a burden of false beliefs which had held me in bondage. Over two years ago the boy's case was again given to a practitioner, whose loving devotion to the cause of Truth and to the child's welfare is responsible in large measure for the complete

demonstration. In a month's time it was noticed that he was walking better. Then gradually the leg began to straighten and fill out, the heel began to drop to its natural position, the ankle joint began to be active, and the ankle bone was restored to its natural position. This operation was not rapid, but it was sure and it was painless. At the same time an obstruction of speech, which had been not only distressing to the child but to onlookers as well (besides being an interference in his school work) was overcome. In short, his whole physical condition is changed,—he is now a strong, well-shaped, active, normal boy.

When I think of what was, these words invariably come before me, "What hath God wrought!" "Who is so great a God as our God?" I cannot enumerate the blessings that have come to me and mine through Christian Science in my seven years' experience, for they seem more in number than the sands of the sea. Christian Science came to me at a time when I was in great mental distress. Physical ills were present, too, yet the condition of worry was seemingly so much greater as to make the physical of secondary importance; but Christian Science has made the world a new place for me. There is joy unspeakable in the consciousness that at all times, under all circumstances and conditions, and in all places, this wonderful Christ, Truth, is available.

I desire to take this opportunity to acknowledge with deep gratitude the loving help I have received from loyal Scientists in different parts of the country where I have been located. My hope is to be able to help others as I have been helped.—*Mrs. Lulu Yingling Geddes, Zephyrhills, Fla.*

I BECAME interested in Christian Science about five years ago, not for my own physical healing, but because of my wife's experience. She had been treated by different doctors for years, but not receiving much benefit became very much discouraged, and I persuaded her to try Christian Science. She was so much benefited by a few treatments that I too became interested. We had been members of another church for a number of years and thought we could not give it up, and we felt it was our duty never to be absent from the services, but after reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we received so much better understanding of the Bible than we had ever had before that we began to attend the Christian Science services. When I glance back to what we were before we had this blessed truth, my heart overflows with gratitude for blessings received.

About three years ago I had a very bad fall and fractured one of my hip bones. My friends thought I would be a cripple for life, but I knew that Jesus healed all manner of disease, also the lame, the halt, and the blind, and that we had this same ever-present help now. I was healed in a few treatments and feel no ill effects from the experience, for which I am very grateful.

I would also like to express my gratitude to God for a remarkable healing recently received in Christian Science. A short time ago I lost my

appetite and strength, and had every symptom of a fever, including night sweats and very severe hemorrhage of the bowels. My condition seemed serious, and not being able to meet it ourselves we called a practitioner. All pain seemed to leave me after the first treatment, and throughout the experience I was not confined to my bed for a single day. I regained my strength rapidly, and with the healing came such a spiritual uplifting that it was indeed "Peace, be still."

I am also thankful for the physical and spiritual help I have received through this wonderful revelation of Truth, for the steady supply of spiritual food which reaches us through *The Christian Science Journal*, the *Sentinel*, the *Monitor*, and all other Christian Science literature. I am truly grateful to our revered Leader for all the helps she has provided for our growth in Christian Science.— *R. J. Earl, Kansas City, Mo.*

I REALIZE that my gratitude for the many blessings which Christian Science has brought into my life can only be expressed by my efforts to live the truth as given to us by our dear Leader, Mrs. Eddy, and so plainly set forth in "Science and Health with Key to the Scriptures" by her. Yet, thinking that my experience may be of some benefit to others, I wish to tell of the healing power of Christian Science as experienced by me.

My physical healing was most wonderful to us. I had been under the treatment of good physicians of this city, and all diagnosed my ailments with the same result in every respect. For over three months before asking for help in Christian Science I had been confined to my room, and most of the time to my bed, with what these physicians called chronic appendicitis, ulceration of the stomach and bowels, liver complaint, nervousness, and numerous other troubles which made my life a burden. After the first treatment in Christian Science I was able to attend to my household duties, and I am sure I was healed of the stomach and bowel trouble in the first treatment. Two hours later I ate a hearty supper, and felt no ill effect; in fact, I felt better than I had in months past, all fear of eating was destroyed, and I have never had any return of the difficulty since. The other ailments did not disappear so quickly, but one by one they were overcome, and all sense of them disappeared. I have never resorted to any material remedy since my first treatment in Christian Science and have never enjoyed as good health as now, since I was a young girl. Christian Science is all I need both spiritually and physically.

For the physical healing I am truly thankful to God and grateful to Mrs. Eddy, but it is the least of the blessings which this truth has brought into my life. Before asking for help in Christian Science I had no religious belief. I could not accept the orthodox teaching about God and man. We had been married over seven years, but never had a Bible in our home, did not feel the need of one, and never attended church. After a few treatments and talks with the Christian Science practitioner, however, and reading the *Sentinels* which she loaned me, my eyes were opened, and I had a great desire to read the

Bible, and since then, through the interpretation of Science and Health, it has been my "guide to eternal Life" (Science and Health, p. 497). Soon after beginning to read the Bible, I took up the study of the Lesson-Sermons, and from that day to this have found in the Bible and Science and Health all I need, for I am able to get the spiritual interpretation of the Word of God. Since my healing I have been a regular attendant at both the Sunday and Wednesday evening services in the Christian Science church.

My husband did not become interested enough to study or attend the services with me for over a year after my healing, but now attends regularly, and depends on the truth for all help. For all these blessings I am truly thankful, but most of all for the spiritual light which Christian Science has brought into my life; without it I would soon have drifted back into spiritual darkness and physical suffering, but the spiritual uplifting has been and is a sure guide to peace and harmony, and has planted my feet on the rock Christ Jesus.—*Mrs. Mary V. Lockard, Los Angeles, Cal.*

For me to try to tell what Christian Science has done for me, would be like trying to gild fine gold. It has raised me up from slavery to a false appetite to a sense of life in God. Our demonstrations of the power of divine Love have been many.

It is over two years since I first tried Christian Science. I had been drinking heavily for some time and was in the care of a doctor, who was giving me whisky because he thought this necessary at the time. I called a Christian Science practitioner and had taken only a few treatments, when I was cured of all taste for liquor, and I have never had the least desire for it since. I was also cured of rheumatism, which had pained me constantly for over a year.

In the fall of 1910, while the practitioner who had helped us was out of the city, our baby was sick for three days, and when I came home on Saturday evening she was so ill that my wife and I had to take care of her the entire night. Sunday morning I went to the home of our first reader and told her of this trouble. But she reassured me and said she would do what she could, and when I returned home I found the baby playing on the floor, well on the road to recovery.

This great truth had been offered to me before, but I had little faith in God, and less in what I believed were "faith cure" fanatics. I was worse than Pilate, for I condemned it without a hearing. I crucified Truth's idea on the cross of material belief and pierced its brow with the thorns of mortal mind, but through this great truth I have found that neither stimulant nor narcotic is requisite to happiness. Where formerly I desired only to forget, now my great desire is to remember. Where formerly I thought of God as a Father who had prepared a pit for His children to fall into, now I think of God as ever-present Love.

Science and Health is to me what water is to one athirst. It soothes my ills and satisfies "the heart's great needs." My copy is nearly worn out by constant reading, some of the

pages are loose and the cover is nearly off, yet it is my most valued possession. It is with deep reverence that I thank God for this healing truth given us through Mrs. Eddy.—*William J. Rath, Neodesha, Kan.*

About four or five years ago I became interested in Christian Science, and since then I have received many blessings. I feel that I owe a debt which can only be paid by living the truth as taught in Science and Health, which is a very precious book to me. I am now over twenty-six years of age, and had been troubled with rheumatism since childhood until about seven years ago. It left me a cripple and the physicians said I would be one the rest of my life, which seemed likely until Christian Science found me. I now walk with greater ease than ever before and my healing is being completed daily. After two weeks' treatment I dispensed with my cane and after this was able to walk without any support. My jaws were locked and my neck was stiff; but these have relaxed. It was only with great difficulty that food could be forced into the mouth, but I now eat with the greatest ease. It was always my earnest desire to ride a wheel, but I was never able to do so until Christian Science helped me. One hot day in July, 1910, while riding my wheel I fell off and injured my right wrist. I tried at once to overcome it, but the pain was so severe that I had to ask for help, although I worked all that afternoon. When I went to the practitioner that night my hand was in bad condition, and though I was at her office only about ten minutes I was able to ride my wheel home to supper, which required the use of my hand.

This is only one of the wonderful demonstrations which have been made for me. I have been healed of many physical ills, but the spiritual uplifting is more wonderful than anything else. I was also healed of the smoking habit, for which I am truly grateful. On account of my affliction I was deprived of going to school, and when I asked for Christian Science treatment I could neither read nor write, but now I have a very fair education. I have had comparatively little instruction, but have tried to realize that God is man's intelligence and that He "is no respecter of persons."

It gives me great joy to write this testimony, and if any one who wishes to know more of my healing will write to me, I will gladly answer. I thank God, also all the dear ones who have so earnestly worked for me.—*Frank Buck, Eaton, Ohio.*

Before becoming interested in Christian Science I was never well. I suffered almost constantly from headache; in fact, I could not remember a day in my life when I had been free from it, and for a long time I had severe attacks every few days. I had been treated for this trouble by several physicians, but found almost no relief until I turned to Christian Science for help, and I have been healed of this and numerous other ills through this truth. At one time I had an acute attack of rheumatism. After suffering for some days I awoke one morning and found that I was unable to arise. A prac-

titioner was called upon for help. She gave me absent treatment the first day and the next morning called to see me. Although I was much improved I was still unable to stand on my feet. The practitioner stayed with me for about fifteen minutes and during that time I was perfectly healed. I put on my shoes and buttoned them, when only a short time before my feet and ankles had been so badly swollen that this would have been impossible. I was on my feet the greater part of the day and suffered no inconvenience whatever. Before I became interested in Christian Science I had had a similar attack, which kept me for some weeks under the care of a physician, and each succeeding winter I had a slight return of the trouble. My healing through Christian Science took place over seven years ago and has been permanent.

I am indeed grateful for both the physical healing and the spiritual awakening which I have received, but I am especially grateful because I have learned through the teachings of our revered Leader, Mrs. Eddy, that God is divine Principle and that this Principle is "equal to every emergency" (Science and Health, p. 406). This knowledge has brought to me the "peace of God, which passeth all understanding."—*Miss Clara Hamilton, Groton, Conn.*

SEVEN years ago I was first healed in Christian Science. I had a severe attack of pleurisy with some complications and was very ill before a practitioner was called, but after the first treatment I had no fear. In one week I was able to sit up, and was soon entirely well. This healing was to me very wonderful, as two years before this I had a similar attack and with an excellent doctor and most competent nurse was in bed three weeks and practically an invalid for several months; in fact, some of the troubles were not overcome until I was treated in Christian Science.

Since that time I have been healed of rheumatism and some minor complaints, and feel that I have indeed much to be grateful for. The physical healing is, however, of little value when compared with my spiritual awakening, and for this I owe to our dear Leader, Mrs. Eddy, my deep gratitude. — *Mrs. Ellen Hamilton, Groton, Conn.*

I AM one of a large family in which there was a great deal of sickness, my father and five brothers and sisters having passed away. I became so accustomed to illness that I did not expect to be free from it, and my religious training taught me that God sent sickness, as it was good for our development; that I must not expect to be happy in this life, but if I bore my lot with patience, I would reap my reward after death. Consequently, while other girls of my age were thinking about pretty clothes and enjoying themselves, I was thinking what a serious problem life was. If, perchance, I did forget and enjoy a few hours, I would reproach myself and fully expected to suffer for my forgetfulness. The parts of the Bible that referred to punishment, sin, and affliction were the most familiar to me. All around me I saw trouble and sorrow, and I accepted these as a necessity.

Fourteen years ago I spent three

months in a hospital, where I passed through a fever, congestion of the brain, rheumatism, and an operation. This was followed by six months of mental and physical suffering. During these nine months I had constant fear of insanity, and toward the end the thought of suicide was continually suggesting itself. I did not presume to rebel against what I believed God was sending me, but many a time it required an effort to say, "Thy will be done." I tried every doctor and medicine that was suggested to me, but each new hope turned to bitterness. For nine months my only prayer was to beseech God to hear me. And He did, but not in the way I expected!

One day I read an account of the dedication of a Christian Science church in the city where I was living, and then I recalled that I had heard somewhere about Christian Science people healing by prayer. After some inquiry I found I could apply for help to a practitioner, and I consulted one just as I would a doctor, resolving to give Christian Science the same honest trial which I had given physicians and their remedies. I told the practitioner I was using material remedies, but I would give them up. I could see at once that if the treatment was prayer and God did the healing, I must rely upon nothing else. I believe my healing was hastened by my willingness to be obedient in this regard. At my first treatment I was given Science and Health to read. I had never heard of the book or its author, but at the first line I was interested; every page had something for me, and I continued to read with an eagerness which hungered for more and more of it. I had come for mental and physical relief, and found a religious work which interested me more than anything else I had ever read. It was not hard for me to believe that God was able and willing to heal, but it seemed almost too good to be true that it could come to me, so accustomed had I become to postponing all that was good. I learned later that all which is true is good, and that things for which I had made God responsible were too bad to be true.

I shall never forget the new hope which was kindled that day. I went home and disposed of every material remedy I had, which included medicines of all kinds. That night when I went to bed, instead of taking a sleeping-powder, I read Science and Health, and slept like a child. When I awoke I felt that something new had come into my life which made it seem worth living.

All physical disorders passed away within a week; at the end of two weeks I was sleeping naturally, and I then quit taking treatments. It was not until six months had passed, however, that I felt free from the distressing pressure on my head, supposed to follow congestion of the brain. I continued to read Science and Health (comparing it critically with the Bible) because I could not leave it alone. Fear of insanity vanished as I began to see that I could not lose the only Mind, for that is God. To end one's life would not end things, as I would still have my salvation to work out, and I could not separate myself from God even if I wanted to do so.

Nearly every day meant a revela-

tion to me. While I had always read the Bible, that book became dearer to me than ever before. Passages that I had always supposed applied only to people who lived thousands of years ago, seemed to be written for me too. Surely this must be so, I reasoned, if "God is the same yesterday, to day, and for ever," as the Bible declares. Furthermore, a good God would be impartial and would give us (since we, too, are His children) the same full salvation that He gave to those who were living when Jesus was on earth. I saw that Jesus did not tell people who came to him for help that there was no hope for them and it was good for them to suffer. He relieved them of every inharmony, whether it was hunger, sin, or sickness. I found that the Bible had not changed, God had not changed, but my thought was changing. I began to be ashamed that I had ever made God responsible for what I had suffered. To be relieved from physical and mental disorder meant much; to be relieved of constant fear of disease and calamity meant more; but the greatest blessing Christian Science brought was a new concept of God.

That Christian Science was a revelation to this age was very evident to me from the start, and I wanted to enjoy the benefit of it, but prejudice crept in to such an extent that I did not want to know anything about the author of Science and Health. I would not even look at the title page for some time. It seemed to be a form of jealousy that this truth was revealed through a woman and not through the orthodox church. I think it took me two years to find out how pitifully narrow and unchristian it was to be prejudiced against some one about whom I was unwilling to learn anything. An acquaintance with Mrs. Eddy's writings makes it very plain that she does not exalt any human personality—much less her own—but instead she gives all the glory to God. Should we not love her whose teaching has turned thousands to God and given them the first hope they have ever known? I feel now I can never praise God enough for the good that has come to the world through her life.—*Mrs. A. N. Walstad, Tacoma, Wash.*

My first knowledge of Christian Science came to me on New Year day, 1907, through a friend to whom it had been proven of *materia medica*, as we read in the book of Job, "Ye are all physicians of no value." I had been a sufferer for fourteen years from a very peculiar skin trouble, known to the physicians as a form of leprosy. Were I to detail all the different stages in my case I would have to write a book, and then it would be only error and not the truth of being.

The first severe attack came in 1901, and then a very prolonged one in 1903, from which the eruptions that covered the greater portion of the body did not heal. During the attack of 1903, the entire head, face, neck, and part of the chest, back, hands, and limbs were covered closely, and only by heroic efforts it seems my ears were saved from being severed from the head. During this attack I was confined to bed for many months, and most of the time even the face was bound and covered.

In time, I received some relief, but

the eruption on the neck, face, and back remained the same, and my general health was not improved. The physicians told me I would have more attacks, and that each would be more severe. In the fall of 1906 and 1907, the eruptions appeared once more and in a worse form than ever. For this attack the physician treated me through a specialist in New York, who pronounced it a very extreme case. After they had done for me all they could, the home physician put me under the care of another, as he was planning to leave, and this physician told me in a short time that he knew he could not help me. By this time I had ceased to look like a human being, and then he suggested I had better go to some specialist in the city who probably might help me.

I then decided to try Christian Science, and obtained a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read diligently, to my way of thinking then, for eight months, but seemed to be growing worse all the time. I became very much disheartened, but continued reading in a discouraged way. Then a Christian Scientist visited our city, and I had a talk with her. After this I began to see a little light, and persisted that I could (as I had read others had done) receive my healing without assistance. My friend told me I was demanding something I did not understand, so advised me to consult a practitioner. After waiting a month and growing worse all the while, I consented; but I wanted one who had never heard of me, so decided that St. Louis was the best place for me.

When I arrived at my friend's home and told why I had come, she expressed surprise that I should take some one of whom I knew nothing, but it had no effect upon me, as my selection had been made. That evening I went to a testimony meeting, the first time I had ever been in a Christian Science church. I cannot describe how I felt, but every testimony seemed to be given in my behalf. The next morning I visited a practitioner, but I was more uncomfortable than ever, and felt very much like giving up. I visited the practitioner Friday, Saturday, and Sunday morning, attended the Sunday morning service, and in the afternoon left for my home. These were the four present treatments I had.

Sunday I began to see a little change, and slept from ten o'clock till twelve o'clock that night, something I had been unable to do for a number of years, viz., to sleep two hours in succession. In two months of absent treatment my general health became good, something unknown for years, though the healing of the eruptions was very slow; but after six months of absent treatment they also had gone to the nothingness whence they came. After I ceased to employ a practitioner there was still work to be done, as parts of the body were far from normal and had to assume their natural shape and color; but I now look like a different person, and people who knew me only with the affliction marvel at the difference in my appearance. How I wish they could all understand that always after Christian Science has been accepted one indeed looks better, is better, is less material and more spiritual.

During the first few days of my

treatment in Christian Science I came across this passage in Job: "Acquaint now thyself with him [God], and be at peace: thereby good shall come unto thee." The first five words meant much to me, and were very helpful, as I experienced several hindrances in the course of my treatment.

Words are inadequate to express my gratitude to God, who "so loved the world that he gave his only begotten Son;" and who still so loves us that He gave to the world one who has wondrously interpreted the healing Truth to us.—*Mrs. E. A. Land, Carmi, Ill.*

I SEND my testimony in deep gratitude to God for enabling me to see, through the teachings of Christian Science, all my seeming difficulties and troubles vanish as sad dreams. As the blessed light of Truth flooded my consciousness, it dispelled the darkness of disease,—neuralgia, a stomach difficulty, and many other ailments which had made a slave of me for over twenty years. I had visited many physicians, but got only temporary relief, and just before taking up Christian Science I had spent a month in a sanitarium, but gained little benefit. I had studied a little from Science and Health some time before, but did not see the healing power of Truth. I had however some helpful talks with a friend who had been studying Christian Science for some years, and as I pondered and read, the light of understanding flowed in, and with it the healing came naturally. I absorbed all the Christian Science literature I could get, and the joy of knowing it was God's will for me to have perfect health and all good was indeed a realization of abiding in the Father. I now understand that "in him we live, and move, and have our being." Words cannot express my gratitude to Mrs. Eddy for the message of Christian Science, which has helped me out of darkness into God's perfect light.—*Eliza Foreman, Chelmsford, Essex, England.*

SHORTLY after I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was stricken with rheumatism. My feet were so badly swollen that I could not walk, and the pain was most severe. I also had large sores on my body that were very painful and would not heal. During this time I used a physician's remedies according to directions, but failed to obtain relief. After suffering for twelve days intensely, it occurred to me that I had been reading a very interesting and —if true—remarkable book, which claimed that the religion taught and practised by Jesus was as available today as it was while he was upon earth. Then the thought came, Why not make the test? This I decided to do, and threw all my medicines away, telling my wife I was going to see what God would do for me.

When I went to bed that night it seemed as if all the so-called powers of evil had been turned loose on me, so great was the pain. I tried to pray in the old way, but the words meant nothing. Was it possible that I did not know how to pray? The thought almost paralyzed me. Then, after what seemed to be a very long time, the answer came that God's

child does not have to beg Him for anything. The pain went out, and I learned my first lesson in Christian Science. I had touched the hem of Christ's garment and was healed. That night I slept as peacefully as a little child, for the first time during my affliction, and awoke next morning free from pain, and was able to walk without inconvenience. In three days one foot was healed perfectly, the other healed except one toe, which did not get entirely well for several months. The sores on my body healed with a blue appearance, and I read the next morning, in Proverbs: "The blueness of a wound cleanseth away evil." I was not only healed, but had it confirmed by Holy Writ. Another remarkable thing, to sense, is that the sores did not leave scars. I also lost the desire for tobacco, which I had used for twenty years. Since then I have received many other blessings from Christian Science, but the spiritual uplift far surpasses the physical benefits. My wife has also been greatly helped, and we are both very grateful to God, also to Mrs. Eddy for this wonderful revelation of Truth. Christian Science has been a great blessing to me.—*J. E. Whitaker, Vicksburg, Miss.*

It is with gladness (because of the good it will bring to humanity) that I testify to the broad-mindedness, kindness, and honesty manifested toward Christian Science by some members of the medical profession. A recent experience brought this to my attention, and I will try to state briefly this case as it occurred. During a severe attack of coughing and retching an internal rupture was caused, and there was such extreme pain that my husband took me at once to a hospital, where the surgeon stated that the conditions were very serious. The surgeon said to me before the operation, "You will probably not live through this operation. I have told your husband to say good-by to you." And this was done. An operation was performed at once, and because of complications (one of which was that I expected to become a mother three months later), the doctors told my husband that I had very small chances of recovery.

At this point he remembered that I had been healed of hay-fever by Christian Science, and had a copy of Science and Health at home which I had studied more or less for two years, and that my general health had improved since. He therefore telephoned a Christian Science practitioner and asked for treatment.

This was at seven p.m. of the day of the operation, and treatment began at once. The next morning the practitioner called up the hospital by telephone and asked to speak with my attending physician, thinking he knew that I was having Christian Science treatment, and said she understood that I had been operated upon the day before and that they thought my chances of recovery very small. He answered, "Yes, she was in a very bad condition last evening, but she is considerably better this morning." He was then told that Christian Science treatment had been given me since the day before, and he expressed a desire that it be continued. He said he was not the surgeon in charge, but was on the case with him, and he added that he knew

there would be no objection anywhere. Later, in speaking of the persecution of Christian Scientists he said, "There isn't anything of that kind here."

In the afternoon of that day the practitioner and my husband visited me, and they were both grateful for Christian Science and happy to find me showing no signs of any unusual circumstance. My husband looked at the nurses' records of temperature and pulse and found the former normal and the latter nearly so. I told them that the doctors stood and looked at me a long time in the morning; then they said, "Well, you are the most wonderful woman; we never expected to see you look like this!" This same morning the nurse had said to me, "Have you no pain?" I replied that the pain had all left me some time in the night. The nurse said, "Why, there is always hard pain for three days or even longer." I had however no more pain and tried to be entirely forgetful of self by thinking along the lines taught in Christian Science. I also tried to help a woman across the hall, who had moaned for nights and days with pain from an operation.

On the fifth day of my stay in the hospital the surgeon said, "You are the most wonderful case; you have broken the record." The next day, however, he told my practitioner by telephone that I had entirely recovered from the operation, but that they found I had acute throat trouble and had moved me to the building for contagious diseases. He added that they considered this attack very serious, but on the fourth day after the doctor said that he was more than satisfied with the way I was doing. It seems I had been exposed to this disease by a nurse, but this was not discovered until five days after I had entered the hospital, when a piece of membrane was discharged. This was the first indication of the malady, as all sickness, fever, and other symptoms which usually attend it had been destroyed by the Christian Science treatment, which overcomes all phases of error as light dispels darkness.

When the doctors began to give me medicine, the practitioner counseled me to do as our Leader recommends in cases of contagion, "Obey the law; and then appeal to the gospel to save [you] from any bad results" (*Sentinel*, Feb. 4, 1911).

This occurred in October, 1910, and in January a very healthy and beautiful child was born to us. One day when I was at the hospital the doctors thought (so we learned afterward) that they would be obliged to take the child to save my life, but the protection of Truth was realized and declared constantly, and when the doctor made an examination he said that my heart was strong and that the danger was averted. At another time the doctor answered the practitioner's inquiry by saying that I had a kidney and bladder trouble, but a day and a half later she was told that this condition was better, and on the third day after it was pronounced normal. This has proved a permanent healing.

This is a grateful tribute from all of us for what Truth has done in my case. I thank God for the love of our Leader, who has reestablished the healing truth for now and ever. Jesus said, "I will not leave you com-

fortless." It is true that of ourselves we can do nothing, but the truth revealed in Christian Science is mighty through God "to the pulling down of strong holds."—*Mrs. C. W. Schanno, St. Paul, Minn.*

In the winter of 1879-80 I was employed in a locality far removed from medical aid of any kind, when I experienced the full force of the words, "Lo, I am with you alway," and the fifteenth verse of the ninety-first Psalm, though at that time I was not sufficiently enlightened to realize properly "from whence cometh my help." I awoke one night with pain, which grew worse and worse, and at last it became unbearable. I instinctively felt that it would be a relief to die, and in agony cried to God to relieve me. Immediately a change passed over me, and in a few minutes the intense pain grew easier, and continued to do so until sleep came again, and when I awoke I was in my usual condition.

In December, 1907, my daughter, through the influence of a dear friend, commenced to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was healed in a very short time by this reading. She has thereby risen from a life of languor and pain to one of cheerful activity.

In 1908 I was led to read Christian Science literature, and became more and more interested in it. At that time I had no thought of receiving any personal benefit by so doing, but from the uplifting influence and understanding gained by this reading, in connection with the Bible, many old ills have disappeared. The use of liquor and tobacco now appears as a dream of the past. This deliverance was followed by the overcoming of a bowel disorder in its worst form, also of corns, an eruption on the hands, and many other ailments. I have also been delivered from "the snare of the fowler."

I thank God for all these and other blessings which have been given me and mine, and I am thankful to be living in the age when one was found whose purity enabled her to give this method of healing to the world.—*S. A. Brain, Brainerd, Minn.*

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Adam H. Dickey, Treasurer, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass. Please do not send currency.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

AS Christian Scientists at the close of the church year note the progress of the movement set forth in the report of the clerk read at the annual meeting of The Mother Church on Monday, June 3, they have every reason to "thank God, and take courage;" to "put on the whole armor of God" and go forth, "strong in the Lord, and in the power of his might," valiantly to battle with the forces of evil until even "the last enemy" shall be destroyed.

Christian Science is essentially a doctrine of works, since it bases its hope of deliverance from all evil, unto its final overcoming, upon the fulfilment of the Master's promise that they who believe on him shall have the power to do the works he did, those marvelous works of healing for which the multitude thronged him that they might find release from their infirmities. So, too, from the very inception of this movement, even before Science and Health was given to the world, Mrs. Eddy repeatedly demonstrated the healing truth she had discovered, proved its identity with the divine Principle, the Father which "doeth the works," and founded her church on the rock Christ Jesus, and his commandments to his disciples when he sent them forth "to preach the kingdom of God, and to heal the sick." Nor did she cease to impress upon her followers that in the continuance of these same healing and regenerating works, as long as the need for them existed, lay the secret of the prosperity and progress of the cause.

Those years of tireless labor on the part of its Discoverer and Founder, her faithfulness in sowing the seed of Truth, has brought forth an abundant harvest, and the recognition so hardly won in earlier days can no longer be denied Chris-

tian Science in the face of unnumbered thousands of cases of healing accomplished through its beneficent ministrations. No cause can hope to prosper unless it rests upon a sure foundation and can show results, and it is because Christian Science meets these conditions, because it offers humanity surcease from its sufferings, that its churches are so often thronged to overflowing and that the number of those seeking membership within its fold is greater than ever before in its history.

There is added reason for joy in the sixty-five new organizations that go to prove the leavening power of the truth, how gratitude for release from bondage has spread abroad the "good news" in constantly widening circles; and the more than five thousand practitioners who today are devoting themselves to this great work, are finding the fields, even as the Master said, "white already to harvest."

Though we rejoice over these fruits, this abundant harvest, we cannot afford to let the rust of self-satisfaction gather upon the keen blades that have wrought so well. The call still comes to our ears, "Son, go work today in my vineyard;" again we hear the appealing cry of the suffering and afflicted, "Come over into Macedonia, and help us," and we can do no less than gird ourselves anew, give heed to that loving invitation, "Drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207).

Paul, valiant soldier of the cross that he came to be, declared that "the kingdom of God is not in word, but in power;" and just as the signs and wonders wrought at his hands through the power of God enabled him to bring Jew and Gentile alike into the kingdom, so we must be faithful to our commission, remembering, as Mrs. Eddy tells us, that "we are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ" (Science and Health, p. 192), until we have consecrated ourselves anew to his service and are ready to take up the cross daily and follow him in his work for the redemption of mankind.

ARCHIBALD MCLELLAN.

JOB'S mournful and rather uncertain query, "If a man die, shall he live again?" has been insistently echoed all through the ages, and will be until the riddle of mortal experience is solved in Truth's way. That it was much discussed in Paul's day is evident, and that wonderful fifteenth chapter of his first epistle to the Corinthians greatly illumines the subject of immortality. Here the question, "How are the dead raised up? and with what body do they come?" is answered by an illustration from nature, the sowing of seed, and is followed by a simple yet decisive statement of identity which reads: "God giveth it a body as it hath pleased him, and to every seed his own body;" or, as it might be expressed in Christian Science, To every individual his own identity, which is of God and like God, and which can no more be lost than can God Himself. In the great English classic, "In Memoriam," Tennyson says:—

> Thou wilt not leave us in the dust:
> Thou madest man, he knows not why;
> He thinks he was not made to die;
> And Thou hast made him: Thou art just.

This agrees with what Paul says in the chapter already quoted, "For since by man came death, by man came also the resurrection of the dead," a statement which expresses the firm conviction that God is in no wise responsible for death, and that we must rise above it by knowing that it is no part of the divine plan.

There are many sincere Christians who complain that the Scriptures are very indefinite with respect to what is called the future life, and that even Christ Jesus had little to say about it; but the reason for this is obvious to the student of Christian Science. All through the Master's recorded teachings we find only the thought of life, its reality and continuity. It is true that he gave some simple and direct statements in what is known as the parable of Dives and Lazarus, showing that the rich man, after the change called death, had even a more intense love for his brethren than before, which was proved by his desire for their salvation; but Jesus' most insistent word was, "If a man keep my saying, he shall never see death." Who has kept this saying of the Master since the day that he uttered it? Have not the majority of his professed followers submitted to death

as inevitable, indeed as the one certainty, and regarded man's eternal existence as problematical and uncertain? Such being the case, sorrow worse than death itself has overwhelmed many whose loved ones have passed beyond the narrow range of their mortal vision. To such these words of our revered Leader are peculiarly applicable: "Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter" (Science and Health, p. 430).

Spiritual being is of necessity immortal, and contrariwise materiality is mortal and perishable; but Christian Science maintains that the spiritual alone is real and that it is absolutely indestructible, hence man's immortality. The fact that mankind in general give so large a place in all their thinking to the material explains the obscured sense of reality which is so prevalent among mortals, and the awful sense of uncertainty as to the future; but in spite of all this, man's spiritual nature keeps on asserting itself and bases the demand for a knowledge of immortality, not a mere belief in it. Of what advantage would it be to perpetuate that which is the source of sin and pain, namely, a false sense of man's being? Yet mortals do this very thing, not knowing that the consuming fires of divine Love must strip men of every last vestige of the unreal, that which God did not make and which is no part of their real being. When this is accomplished, as it must be, however long the process, the result will be well worth all it costs. Meanwhile it should never be forgotten that to God all is complete and perfect in the eternal now. All His children "live unto him," so said Jesus, and they are like Him in nature and capabilities. Here, we make our own environment, and in the so-called future it cannot be otherwise. The marvels of the present day are but hints of things which mortal eye hath not seen nor mortal ear heard,—"the things which God hath prepared."

As we think upon these things in the light of Science, our spiritually enlightened sense will offer no invitation for death to enfold us in any deeper dream of life in matter, which would separate us from the Father-mind and those dear to us, but our illumination will mean the piercing of the veil of sense, and the vision of the man to whom "belongs eternal Life," the man who is "never born and never dying" (Science

and Health, p. 258). In "Unity of Good" (pp. 2, 3), Mrs. Eddy outlines clearly what she understood to be the differing states of those who are "ready for a spiritual transfiguration," and those who still cling to the belief in "matter's reality, pleasure, and pain," after the experience called death; but, whatever the mental condition, God's law continues to make its demands and cannot be forever unheeded. Each step in the way of obedience brings out more clearly "spiritual identity in the likeness of the divine" (Science and Health, p. 51), the consciousness which knows God and man and its own immortality, which beyond all question can find its way to the "many mansions" of the Father's abode.

One of the most thrilling stories to be found in the gospels is that which tells of Jesus' midnight communion with the Father on a mountain. The record says, "He was there alone," and it tells how he came down from this height to the lake where, walking upon the stormy waters, he approached his disciples, who were dreading shipwreck. He bade Peter come to him, and when they entered the boat together there was a great calm. Well might they ask, "What manner of man is this?" This was he who healed the sick, gave sight to the blind, awakened the dead, and rose from the tomb, bringing "life and immortality to light." It was he who said, "Because I live, ye shall live also"! Here or hereafter matters little to the one who has awakened to life as Jesus knew it, and as it is again revealed in Christian Science. It is enough to know that because God is Life only good can come to us in man's eternal unfoldment, therefore we need neither fear nor doubt, but rather accept the assurances of Truth, and as Paul said, "comfort one another with these words."

ANNIE M. KNOTT.

THE great prominence given in most educational institutions to the study of the sciences, and the willingness of cultivated thought as a whole to accept their decrees as final, may be said to distinguish the age in which we live. No less marked, however, than this great authority conceded to science, is the very general habit of relating it to

earthly problems alone, the deeper questions of faith and fate being regarded as quite removed from the realm of scientific investigation. This accounts in part for the fact that when Christian Science was first presented to thought, the association of the two ideas thus wedded seemed so unusual as to lead people to speak of its name as a misnomer. Nevertheless the moment one thinks of the meaning of the term science, viz., that accurate, classified knowledge which expresses and is supported by unvarying law, and recalls the declaration of the Master that we shall "know the truth," by which he surely referred to the spiritual facts he so effectively apprehended, then the naturalness and necessity of a Science that is Christian and that has to do with the deeper and diviner things, the things of Spirit, becomes impressively apparent.

Just here it is well for us to note the fact that material science reaches its conclusions for the most part from the basis of sense testimony. It is inductive, and hence the solution of its problems must, in the very nature of the case, be delayed until all the facts have become known. The investigation must be both comprehensive and complete before a safe judgment can be reached. Humanity's imperative need, however, is of a guide along the way of life, and not that all wisdom become a reserve fund, enriching our final possessions but not shaping our experience. If the right idea is to lead men into all truth, it must reach them at the beginning of their course. The place and purpose of revelation is thus made clear, and we also see why Christ Jesus appeared in the midst of the years, rather than at the time assigned by the doctrine of evolution for the coming of the ideal man.

With the knowledge of God as the only source of being, and of the essential truths regarding His nature and manifestation, which is given in the Old Testament scriptures and which has been confirmed and demonstrated by Christ Jesus, the spiritually aspiring have been supplied the adequate ground for a deductive Science of reality which is both Christian and demonstrable, and which compasses the highest plane of human interest and inquiry. While not answering all possible questions, the teaching of the Master

does say enough to base a philosophy which has proved and is proving sufficient for the solution of life's problems. That Jesus demonstrated this, and that we also may demonstrate it, is the fundamental proposition which Mrs. Eddy has submitted for the Christian world's consideration in the system of thought she has named Christian Science.

Failing to recognize the limitations of inductive science and seeking to find warrant for their hope of immortality, many devout physical scientists have engaged in an enterprise which one of them has rather pathetically described as "a patient attempt to unravel from confused phenomena some trace of the supernal world—to find thus at last 'the substance of things hoped for, the evidence of things not seen.'" These men apparently do not realize that the religious task assigned us is a philosophical problem, as well as the practice of clean, unselfish living—a problem which can never be worked out apart from a right apprehension of the nature of being. It would seem also that they fail to perceive that the Principle and rule which relate to this problem were scientifically expressed in the Master's teaching that to know God "is life eternal."

Some Christianly-minded scientists have argued that the indestructibility of the atom, which until recently has been fully accepted, its transition from one state or molecular association to another without impairment or loss, gives ground for assurance that the admittedly highest factor of the human make-up, namely, the mental or spiritual ego, will also maintain its integrity and thus survive the wreck of its material organization. This reasoning, however, is not in harmony with the belief that mental phenomena are always associated with if not the product of nerve-excitation, and it is unmindful of the fact that the preservation of the atomic constituents of the body and the preservation of an asserted functional product of molecular organization are entirely different things. Furthermore, the very ground of this assumption has been demolished by the more recent discovery of atomic disintegration!

To Christian physical scientists, as to all others who, as St. Paul says, "by patient continuance in well doing seek for glory and honor and immortality," Christian Science points

the way first in its "scientific statement of being" (Science and Health, p. 468),—its declaration that man as God's image and likeness is wholly spiritual and hath eternal life; that Principle and its idea are "one and inseparable." It further makes clear what so many are content to learn only in the school of defeat and suffering, that spiritual illumination and achievement are not attained by delving into matter, and that whatever the study of so-called material phenomena may yield us by way of suggestion of spiritual truths, the physical laboratory is not the door of approach to that knowledge of Truth, that acquaintance with God which the Master declared to be our inheritance in Christ, and which enabled him and his disciples to heal the sick. He who is experiencing the sovereignty of the Christ-idea, scientifically attained, can have no question as to his future, since he has reached full assurance of man's immortality. Eternal life is witnessed to in every proof of Truth's power over the things that die or that lead to death. He has come to know that man is the manifestation of Him who is from everlasting to everlasting.

This is the teaching of the Master as again revealed in our day, that the true Science of being is the Science of Life, and that it brings the evidence of immortality within the embrace of every-day experience. We are to live our way into Life. The study of the physical sciences in the light of their higher interpretation may contribute to our spiritual advance, and the values of inductive reasoning are many and unquestioned, but the all-inclusive divine Science is the sunshine of eternal Truth, from which it cannot be separated. As humanly apprehended, Christian Science is the intuitive appearing in consciousness of the Christ-idea. It is "God with us," whose perfect knowing is without limitation and without human sense process; and thus, as Mrs. Eddy has said, "shall man be found, in His likeness, perfect as the Father, indestructible in Life, . . . where human sense hath not seen man" (Science and Health, p. 325). Inspired by his perception of the meaning of divine Science, St. Paul exclaimed, "O the depth of the riches both of the wisdom and knowledge of God!"

JOHN B. WILLIS.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for these cards, payable in advance, are as follows: Churches and Societies holding regular services, $2.00 for each line or each fraction thereof; Practitioners and Nurses, in the *Journal*, $3.00 for each line or each fraction thereof; Practitioners in *Der Herold*, $2.00 for the first line and $1.00 for each additional line or each fraction thereof. As there are about thirty letters in a line, the number of lines in a card may be estimated on this basis, and the money calculated accordingly; the amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the address published in the card. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXX AUGUST, 1912 NUMBER 5

[Written for the *Journal*]

AWAKENING

MARIE VAN VORST

For all the error dark and deep,
Father, forgive: I did not know
That this existence was a sleep
In which the shadows come and go.

I did not know that grief and pain,
Those old-time chasteners named "the rod,"
Can no dominion hold again
Over the happy child of God.

I did not know the tears and lies
I took for truth were only dreams;
I took for real the subtleties
With which the shifting vision teems.

Forgive! If now to Thee I lift
My face, like to a fleckless glass,
Through the illumined heavenly rift
Let Thy reflection fall and pass.

As Thou created them to be,
From henceforth then all things shall seem,
And my enraptured eyes shall see
Beyond the dream—beyond the dream!

STANDARD OF RIGHT THINKING

SAMUEL GREENWOOD

IT is understood that all reputable mercantile establishments accept a common, recognized standard of accuracy upon which to base their transactions, and this necessitates the formation of correct thought habits on the part of those connected therewith, for to insure accurate work it is evident that one must become accustomed to think accurately. This rule applies equally to all phases of human conduct. That which decides one's thinking must be absolutely true if one would live a true life, whether the immediate need be moral or mathematical. A banker does not consider his assistants' work correct enough if it is not wholly correct, neither does he believe they are honest enough if they are less than upright. One would not say of a statement that it is true enough to be true if he does not believe it to be the exact truth, and we should require the same exactness, the same conformity to the correct standard, in all that pertains to human well-being.

The chief difficulty with mankind has not been in accepting what is known to be false, but in ignorantly or carelessly believing or formulating theories without first testing them by the divine ideal. We would not think that sinning and suffering mortals are good enough to be the work of God, or that evil is true enough to be true of man, God's image and likeness, if we judged according to God's standard. Divine intelligence, being infinite, must always know all that is true, and could never have known anything else; therefore any statement of truth to be absolute must be what God knows. Admitting the infinity of God, human thought must of necessity seek the standard of right thinking in divine Mind, and must come to know as true and real only what God, or good, manifests, if it would lift the burden which now rests so heavily upon the human race.

It is apparent that wrong thinking underlies and produces all human discord, all economic failure, all disagreement among nations, all disease and poverty, all that makes for unhappiness, all that supposes life to be separate from God. All that should not be, all that need not be if men loved each other, all that would not be if good ruled the hearts of men, springs from wrong thoughts and ideals; and how can this state of things be remedied save as we find the true standard of thought, the divine Science of being, and therewith correct these wrong thoughts and ideals? It is certain that things would go right instead of wrong if all men knew the truth and were true to what they knew; therefore the purpose of Christian Science to lead mankind into a knowledge of the truth, and thus to promote right thinking, should enlist their sympathy and support, for the fulfilment of this purpose means the overthrow of hu-

manity's only enemy and oppressor, namely, their ignorance of God. Through this teaching men are beginning to realize the direct relation between thought and experience as that between cause and effect, and consequently they see the need of a better way of thinking in order to bring about improved conditions.

To keep his consciousness pure, one must know which to admit of the guests that knock at his mental door; he must know what to think as well as what not to think, and this calls for a definite rule as unvarying and scientific as mathematics, by which one can discriminate accurately between truth and error, and verify his position by demonstration. This rule of right thinking was taught by Christ Jesus in precept and proof, but he was not understood by the thinkers of his day nor of the succeeding centuries, their thought being too material to discern the spirituality of his message.

Through Mrs. Eddy's discovery of Christian Science, the divine Principle of the Master's works of healing has been revealed to mankind and been brought within the possibility of human understanding and demonstration. The Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, defines "the basis of thought and demonstration" as "a perfect Principle and idea,—perfect God and perfect man" (p. 259), and this briefly summarizes the standard of thought in Christian Science. It is the rule of perfection, of boundless unadulterated good, of eternal rightness. "Be ye therefore perfect," said Jesus; and to work toward the fulfilment of this command one must hold thought constantly to the idea of perfection. This is the rule by which to think and by which to measure all things.

Mortals may scoff at the idea of demonstrating perfection, because of the apparently immeasurable distance between it and present thought and experience, but this very distance emphasizes the imperative need of reaching a higher plane of consciousness. The greater wisdom, therefore, is not to reject this rule, but to set about the test of its ability to improve human conditions. To be better than we are should be our constant desire and effort, and to accomplish this we must have better thoughts. The highest and best are not too good to direct thought aright, and less than the highest and best are not good enough to lead mankind into the knowledge of God. A standard that should embrace less than perfection would be no standard, since in the course of progress it would eventually have to be outgrown. The popular belief that man is fallen, sick, and dying is untrue to man's divine origin, and is therefore an unsafe guide for human thought. It is an untruth, it is all that mortal man must overcome in working out his salvation, but it cannot be overcome on the basis of any half-truth. Nothing less than the whole truth, the absolute perfection of being, makes human salvation possible; and no less absolute way is afforded in Jesus' teachings, or in Christian Science.

The concept of man as imperfect, as God did not make him, and as participating in a sense of evil, proceeds from an imperfect, and therefore untrue, concept of God. One cannot

learn to think rightly about himself so long as he believes himself part of a defective creation, or of a creation which has become defective, because that belief declares life and power to exist apart from God, and therefore identifies itself with the supposed argument of evil. Christianity rests solely upon the infinity of God, or good, and evil cannot in a Christian sense be regarded as true either of man or of his creator; therefore, according to Christian Science, thought to be wholly right and true must be wholly good. Evil thinking, or thinking evil, is not real or intelligent thinking, inasmuch as it has not its source in the divine Mind, but springs from what Paul defined as the carnal mind, that which "is enmity against God," a mind which Jesus declared to be devoid of all truth.

Sickly thinking, or thinking sickness, is no more right or godlike than the thinking of evil; hence its repudiation in Christian Science. The belief that God creates man with disease tendencies, with the capacity to sin, suffer, and die, is a sick-making belief, and these conditions will be present to mortals so long as they think thus, for to them it represents the natural and inevitable order of things. Disease will disappear from human experience only as human thought is corrected and men begin to think in a saner fashion, worshiping a God to whom evil is impossible. A deity who would create his children sinners and invalids, blind, crippled, poor, and unfortunate, could have no existence outside of human belief and superstition. Such a being, possessed of creative and governing power, would have a heart of cruelty such as most mortals are innocent of, and would be logically and humanly inconceivable. The God acknowledged by Christ Jesus was the loving Father who cares even for the sparrow, and whose will the Master obeyed in destroying disease and death, not in causing them. He never attributed sickness to God, but healed it as of evil procurement. To know that sickness is not and cannot be of God, is to know that it is not true; and this is the only right way to think of evil of any kind.

The remedy for thinking evil is to think good, and one can be sure of thinking good only as he acknowledges that there is no other reality. Likewise the remedy for thinking sickness is to think good, to think the truth about God,—that He is the only presence, cause, power, intelligence, and that in His presence and under His government there can be no disharmony. Disease has no foundation in the consciousness of one who thus thinks, and to think thus is the duty of every Christian; hence the naturalness and reasonableness of Christian healing as exemplified in Christian Science. This teaching, however, does not condone either sin or sickness by calling them unreal, but it leads human thought to see that the true man, made in the divine image, is too godlike to be a medium for evil.

According to the Scriptures, the eternal facts of being, the creation of man and the universe, the laws of God, are based upon Spirit, the infinite, creative, governing, and sustaining Principle; hence in Christian Science right thinking is spiritual thinking. Matter is that which a

false sense asserts to exist in the place of Spirit, God, and it therefore has no divine origin or authority. Material sense phenomena are not what they appear to be, else mankind were without hope or God in this world or the next. Material thinking is wrong thinking because it is based upon the assumption of another creative power and presence than God, Spirit. All that is unlike God, all that is mortal and perishable, all that both human and divine law condemns, is comprised in a material sense of things, and it can never touch the spiritual man or universe. Hence the logic of the conclusion that to think rightly about either God or man one must eschew material theories and view existence and the laws which govern it purely from the spiritual standpoint.

It may be argued in opposition to this, that one cannot think as he chooses, but must think according to the evidence before him. If one's desire is to defend the claims of evil, this may seem a plausible position, but on the other hand it should be remembered that the physical senses have frequently been proved deceptive, and their testimony is not regarded as always conclusive even by materialists. For instance, to use the most familiar example, no well-informed person thinks that the earth is flat, or that the sun revolves around it, as sense evidence would indicate. Why? Because he knows otherwise. But does he know this as a result of his own work, or through the discovery and demonstration of another? He daily denies the evidence of his so-called material senses in this case, because some one before him discovered the truth regarding the solar system and proved for all time the correctness of his discovery. Neither does he believe that nine and eight are sixteen, simply because through some mistake these figures appear in place of seventeen. The physical evidence in these and many similar cases does not concern him in the least, because intelligence has enlightened ignorant belief until appearances no longer deceive.

Why should not one take a similar position with respect to the truth of his own being? Even though physical evidence would persuade him to think of man as the lawful prey of disease, as sinful and dying, that life is separate from God and under the control of evil forces, why should he not reject that evidence in favor of God's standard of perfection? Christ Jesus taught that the truth of man's being is superior to mortal error and discord, and demonstrated this for all mankind and for all time in his healing of the sick and sinning and in raising the dead in opposition to the evidence before him. Why did not Jesus believe this evidence the same as others did, since if it was true for them it was true for him also? Why did he not believe Lazarus to be dead, the same as those about him, if Lazarus were really dead? Or why did not the Master believe as did his disciples that there was not sufficient bread to feed the five thousand? Because he knew better. He knew that God, Spirit, is the only Life, and that man, therefore, does not live in or because of matter any more than God does. He knew that man does not revolve in material orbits at the impulsion of material forces, any more

than the sun moves round the earth. He did not know this by reason of what the schools could teach, or because of any so-called human knowledge or wisdom based upon sense testimony, but through his spiritual understanding of God's infinite fatherhood. He healed the sick, not in conformity with human theories, but in demonstration of spiritual truth, which physical sense cannot discern or understand. His thoughts were based upon Spirit and the spiritual, eternal facts of being, and he proved the correctness of his position with mathematical certainty. Why, then, should we, his professed followers, not be guided by Jesus' teachings and accept his standard of thought for the same reason that we accept the conclusions of Copernicus and others in the realm of physics?

A man is not consciously greater than he thinks he is, but he can by improving his standard of thinking increase the measure of his manhood until he approximates the character of his ideal. Mortals are what they think they are largely through wrong education, and not because what they think they are is the actual truth concerning man. The fact that the sick become well and sinners are reformed shows that they were not thinking the truth about themselves. Instead of consenting to remain longer in a wrong state, suffering under the dominion of admitted evils, it were wiser that mankind compare their rule of thinking with that of the Master, in order to determine whether it be right or wrong. It is generally taken for granted that the truth of man's being rests upon matter, and includes both good and evil as factors of being; but Christian Science, in accord with the teachings of the Master and his apostles, looks away from the material to the spiritual, from the earthy to the heavenly, for the scientific facts of being. It concludes most consistently that nothing evil can come from God, nor exist in the presence of Him who is infinite good; hence the unavoidable conclusion that the only real truth about any man is his goodness. To think otherwise is the serpent's logic which led mortals' first parents into error, according to the allegory of material creation, and which has ever since held the human race in bondage to false belief, to a supposition of life and being apart from God.

Accuracy always verifies and sustains itself in the production of right results. A thought method that has its result in a sinful or sickly sense of being is, in that very result, proved incorrect. Jesus' mode of thinking brought health, purity, and abundance of life, which proved his to be the right rule. Necessarily there can be but one right standard of thought, since there is but one intelligence, but one Truth or Principle. Beginning with God as the only creator or cause, as we must, we should know that every man in the essential truth of his being is a good man, and there can be no other correct way to think of him. If we are to think accurate thoughts of all men, we must think of them as expressing good instead of evil, love instead of hate, and as being under the control of Spirit and spiritual law instead of matter and material law. This does not mean, however, that the wickedness of mortals is to be overlooked, but it is to be

corrected with the truth about man, and so destroyed. It should be apparent that evil, disease, or sin has no more right to be known as man than has the supposition that two and two are five to be called mathematics.

The truth about God, man, and the universe, and the laws which govern them, is all that can be true about them; and no matter what mortals may believe, there is no other right way to think about them. The question is, What is this truth? What is the truth or science of the law or power by which man and the universe are created and governed? Can this question be answered on the basis of matter, and according to the theories of so-called material science, when these theories represent the law of God as producing in man a process of disorder and decay? Materialism gives us chaos rather than a cosmos, and asks to be accepted as truth or science notwithstanding its own acknowledged ultimate is destruction. By his own admission mortal material man is fallen and depraved and not the perfect man whom God made. Now a depraved sense of man naturally draws its conclusions from its own depraved standpoint, and not from the standpoint of the perfection from which it is supposed to have fallen. How, then, can being which is depraved, unlike God, unlike Truth, evolve or formulate a science of law or creation by which man may know the truth, and therefore by which he may think correctly? If the man of flesh is the divine man, he would be immortal and incorruptible; and if he is not the divine or true man, as his mortality indicates, he cannot be the basis of any true conclusion regarding Life and its laws.

That can have no right to be known as truth which represents God as remanding His own likeness to a state of depravity and decay. That cannot be science or truth which represents divine Principle and idea, cause and effect, as at variance with each other. Such a rule of thought has nothing to offer mankind by which they may rise to a higher consciousness and escape the evils that now oppress them. If the description of man as outlined in prevalent human theories is true, he can never hope to rise above that state or to get out of it or away from it.

Do those who so tenaciously cling to and defend the material and sinful sense of man as true realize the significance of the fact that Truth can never change or be changed? Do they realize that mortals can never be delivered from evil, disease, or death, if these conditions are true? Do they ever pause to consider what a tremendous but needless burden is laid upon mankind in the doctrine of inherent depravity? Do they appreciate the extent of the misery inflicted upon countless men, women, and children by the so-called law of heredity, and that this heavy toll of suffering is demanded, not by divine decree, but in consequence of wrong thinking? Can any one be conscious of even a fraction of the sufferings which mankind for countless generations have endured, the unspeakable sorrow, violence, and want that have continuously oppressed them, and then seriously think that these things are the truth of man's being or have the remotest relation to it?

Christian Science may be called iconoclastic because it attacks the validity of mortal beliefs, but it does this only because these beliefs dishonor the omnipotence of God and would rob mankind of their only hope of redemption. Christian Science upsets nothing that is true, for in the first place this is impossible; and in the second place its whole nature and purpose is to build up, to unfold to human perception and understanding the eternal truth and harmony of being as taught throughout the Scriptures. If what appears to mortals were true, Jesus would not have foretold the coming of the Comforter—the Science of the Christ-teaching—which leads "into all truth." We do not need to be saved from truth but from error, from that which appears to be true but which is not; in other words, from wrong thinking and its effects. That which has hitherto passed current for truth has not produced right results, and it is time humanity began to think according to the standard by which Christ Jesus demonstrated that health, sinlessness, and immortality are the truth of man's being. It is surely time that the concept of man as fallen and depraved, as sinful, sickly, and dying, be relegated to oblivion, along with the theory of a flat earth, and that mankind began to think about all that God made in the way which is in harmony with God's own nature.

Mrs. Eddy writes of Christian Science, "Wherever one ray of its effulgence looks in upon the heart, behold a better man, woman, or child" (Miscellaneous Writings, p. 336); and this statement has been verified in the experience of every sincere student of her teachings. Christian Science thus demonstrates that the reality of man is good and not evil, and confirms the Scriptural declaration that man is the image and likeness of God. This teaching, when it is understood, leads to the discernment of the kingdom of God in man, not as a remote potentiality, but as a present activity, an operative power before which the human yields to the divine and erroneous mortal concepts of life and intelligence give place to the spiritual and immortal.

"When man demonstrates Christian Science absolutely," writes Mrs. Eddy again, "he will be perfect" (Science and Health, p. 372); a conclusion which is evident upon the face of this teaching. But such a statement cannot truthfully be made of any merely human theory, philosophy, science, or religion, since all human systems of thought acknowledge evil as a factor of being and do not recognize the absolute allness of God and the absolute perfection of His creation. Mrs. Eddy would not have made this statement concerning Christian Science had she not known it to be the whole truth concerning God and man, the truth of God as All, and all perfect in Him. Those who have experienced the mental, moral, and physical betterment which Christian Science brings, know that it will eventually lead all mankind into the full realization of godlike being; and this progressive regeneration is being accomplished through the spiritual right thinking which Christian Science has inaugurated, and by means of which alone mankind can rise into that divine sense of being wherein good is the sole reality.

"IS IT I?"

LUCY HAYS EASTMAN

SCIENTIFIC self-knowledge consists of an understanding of the divine Ego, Spirit, and its reflection, man. The acquirement of this knowledge unfolds to human comprehension the permanency of spiritual identity, as it separates from mortal consciousness the tangled theories relative to man's soul and body, and replaces them with the metaphysical facts by which we may demonstrate the substance of Mind. This understanding of the spiritual selfhood drives an entering wedge into the belief that good and evil coalesce, even as in the beginning God divided the light from the darkness. Indeed, so strong a line of demarcation does it draw between the reality of good and the delusion of evil, that the perfect man, the likeness of God, and his antipode, the dust-man of mortality, are clearly distinguished as true and untrue concepts which never unite in body or in mind. This knowledge places in bas-relief before the eyes of humanity "the quickening spirit" of the last Adam and erases the disfigured outlines of "the living soul" creature which is but a blurred imitation of God's masterpiece.

The effect of this knowledge is to lay bare latent as well as visible errors, and clearly define their suppositional nature and essence, even as the anatomist defines his subject by dissection. Leaving Truth to destroy the untrue in its own inevitable way, this spiritual self-knowing turns back the individual from his analytical study of error to behold again the majesty and power of that divine Life which illumines thought, begets humility, endows with wisdom, and reveals man's immortality. Surely, joy and peace could not find a firmer foundation or a more unlimited support than in the good which accrues from this understanding of the true selfhood. In Job we read, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." This self-knowledge is a present desirability, nay necessity, and it is possible to all who appreciate it enough to put forth effort for its attainment.

As we awaken to Truth, our innate spiritual capabilities spring into action, traditional belief is overthrown, and the reign of Spirit is established, wherein human thought becomes responsive to the touch of Spirit, even as the sensitive paper records the messages of light. Freed from the entanglements of belief in a combined spiritual and material selfhood, human reason arrives at clear deductions; starting from a wholly good cause, it reaches a wholly good effect. Thus it banishes the belief in more than one creator and rebukes the fallacy of "original sin."

As one advances in this divine knowledge, he is like a person who believes that he has two silver dollars until, upon discovering that one is a counterfeit, he realizes that in fact he has but one, and, casting away the spurious, retains the genuine. Man-

ifestly it is a knowledge of the real which enables us to detect the deceptive unreal, even as an understanding of the correct solution of a problem enables us to detect a mistaken order or process. The belief in an evil selfhood is more clearly seen for just what it claims to be, through a knowledge of real selfhood. If we would reach a knowledge of the true self, we must not close our eyes to the claims of evil, nor cease to recognize as counterfeit the general and specific channels for error.

Strong in the recognition of universal perfection, scientific self-knowledge declares "the only begotten Son" to be present even where mortals have erected their self-made dustman. By rejecting the latter the former is revealed, and thus the omnipotent power of good to overcome evil is proved. This same knowledge dissects the mortal sense of man mentally, not materially, and heals humanity of its believed sins not by declaring how bad mortal man is, but how good spiritual man is. To hold aloft, in warning to mankind, the deflected concept of man has never healed mortals of their belief in evil. It has but multiplied disobedience to the moral laws of "thou shalt not," rather than pointed to the blessings which spring from the fulfilment of the beatitudes.

The contrast between immortal and mortal self-knowledge is as great as that between light and darkness. The one is constructive, the other destructive; the one inspires and purifies with revelation and reason; the other depresses with morbid introspection and self-condemnation, or ensnares with self-righteousness and conceit until the eyes of humanity are sadly blurred to the healing image of perfect man. As the young student in Christian Science becomes acquainted with "the new man, which is renewed in knowledge after the image of him that created him," he finds a new goal. But, as he speeds on his way to the realization of true selfhood, he may suddenly be confronted by "the old man" coming from an unnoticed by-path. Surprised and dismayed, the student stops to investigate the reason for error's sudden reappearance, and at that very moment loses sight of "the new man."

There is no need for alarm, however, because the old can be easily laid off, not so much by warfare and tears as by putting on the new. It is thus that Christian Science eradicates error, through affirmative and constructive methods. When self-torturing temperaments or idiosyncrasies assert themselves, the striver after righteousness should fasten his gaze steadfastly upon spiritual selfhood rather than pry open each nook and cranny of "the old man's" nature. As a result, the false dream-self dies daily at the approach of Truth, and the new birth of real selfhood takes place in the dawn of spiritual vision. At its feet humility blossoms, while in the distance self-surrender burns up the tattered rags of self-righteousness, together with the tarnished finery of human will and egotism with which "the old man" had attempted the impossible task of perfecting himself. What if material sense does testify to a man's having a selfish, unmerciful nature; a stubborn, jealous disposition, or angry,

disagreeable traits! Neither condemnation, aversion, nor fear-inflicting prophecies can ever help that man to overcome such mental deformities. Do scorn and hatred of evil ever heal evil, or do not they the rather magnify it? Does the traditional "righteous indignation," so called, ever produce righteousness and lead to love and peace? "Overcome evil with good" is the simple but powerful admonition of the Bible. A knowledge of evil does not, however, lead to a knowledge of good. Only a knowledge of the perfection of being can rule out the belief in imperfection, correct material sense, and establish man's God-given dominion.

There was once a beloved teacher who had twelve students, all of whom earnestly testified to deep love for him and steadfast loyalty. Yet, when this teacher foretold a base plot in which one had taken part to betray him, they anxiously questioned, "Is it I?" Even the one who had declared his readiness to go to prison, or to lay down his life for the Master, asked, "Is it I?" Plainly such lack of self-knowledge could never withstand the demand made by the hatred of spirituality and the current of events upon the loyalty and fidelity of those who had pledged themselves to serve Truth. Their ignorance of real selfhood not only led them to wonder who might be the betrayer, but also who should be greatest, thereby making both good and evil personal, and thus losing the true faculty of mental analysis. Had they turned from and depersonalized the vacillating qualities of the human mind, in order to base their loyalty and love upon an understanding of the unchanging nature of the spiritual I, they would not have fallen so far short of their well-meant intentions and earnest pledges. Rather would they have realized the impossibility of evil's pretensions, and from the standpoint of scientific self-knowledge have recognized the beliefs of greed, disloyalty, and rivalry as neither personal, powerful, nor substantial. All the beliefs of mortal nature would then have been cast out of consciousness before they had the opportunity to inflict upon the disciples the penalties of wrong thinking.

Christ Jesus, who had the clearest insight into the divine egoism, exemplified its power and blessing when, as Judas went out to sell the Master's life, he cried, "Now is the Son of man glorified, and God is glorified in him;" as much as to say, This is but an opportunity to prove the reality of divine selfhood and the powerless unreality of its deflected concept. Within this consciousness of the divine I, the Master found refuge from the beliefs of the carnal mind. To material sense he said, "Ye shall seek me, and shall not find me: and where I [the divine selfhood] am, thither ye [hate, malice, greed, etc.] cannot come."

Let those of us who may be passing through perplexing human experiences wherein one, a group, or an organization of individuals may be involved, find our way quickly to the high tower of self-knowledge, as set forth in the definition of "I" in "Science and Health with Key to the Scriptures." (See p. 588.) From this view-point we can calmly survey the enemy, whether in the garb of you, I, or they, and profitably ask ourselves,

"Is it I?" Is it I that am believing in more than one power, in more than one God? Quickly, without the need of groping in mortal self-examination, the error will be detected and denounced as powerless, and there will be but one answer, because the divine "I" is found to be perfect, admitting of nothing save ever-present Love and good. Then Truth will no longer be unknown, but with Mary Magdalene human reason will humbly sit at the feet of Christ, waiting and working for that consciousness which forever beholds the "I" that came from the Father and glorifies Him in thought and in deed with the glory that he (the Christ or true selfhood) had with the Father before the world began, and which is now so clearly revealed in Christian Science.

The scientific understanding of the spiritual Ego leads ever onward and upward into that recognition and love of the divine "I" which enables humanity to arise and go to the Father, the "I" that "leadeth us not into temptation, but delivereth us from sin, disease, and death" (Science and Health, p. 17).

NO EVIL POWER

IRVING C. TOMLINSON, M.A.

CHRISTIAN SCIENCE brings incalculable blessings to mankind in its teaching that God is the only power. Joined to this truth is the correlative fact that there is no such thing as an evil power, and that any belief in one is wholly without support. We gain a fuller appreciation of Mrs. Eddy's teaching as to the nothingness of evil by remembering that in this respect it contradicts the beliefs of many philosophers, poets, theologians, and metaphysicians who have preceded her. Nearly every philosopher of the past has recognzed evil as a power and made it a part of his philosophy. In Emerson we find a glowing exception, for he writes, "Omit the negative proposition and chant only the beauty of the good." Many of the poets have given the same reality to evil that they have to good, and not a few of the so-called masterpieces of the ages revolve around the excesses attending the acceptance of evil as a power. This is true of the works of Homer, Dante, and preeminently so of Milton's "Paradise Lost" and "Paradise Regained."

Even more disastrous to the welfare of the race than doctrinal discussions as to the finite capacity of God in the so-called presence of evil, has been the actual application of this false teaching in theology and medicine. The purpose of theology has always been to better mankind, but prior to Mrs. Eddy's perception that Mind alone is power, because God is Mind, it has undertaken reformatory work while holding to the reality of evil and limiting the might of Mind. In all the scholastic teaching as to Satan, everlasting punishment, and the fall of man, evil is recognized as a power; yet in Psalms we read, "The Lord shall preserve thee from all evil;" "There shall no evil befall thee." St. Paul earnestly besought his followers to "be not overcome of evil, but overcome

evil with good." *Materia medica*, giving very little thought to Spirit as power, and very much consideration to the dominating influence of sin and sickness, has taught men to rely upon matter as a healing agent.

In taking its stand for the all-power of God, Christian Science is in strict accord with the spiritual teaching of Scripture, for we read in Romans: "There is no power but of God: the powers that be are ordained of God." In the forty-fourth verse of the eighth chapter of St. John's gospel, Jesus described the so-called evil power as "a liar" in which "there is no truth;" that is, a fabrication. Science and Health unfolds this truth of the omnipotence of God in such an orderly, masterful way that there is no occasion whatsoever for any careful student to give credence to the existence of an evil power. It shows, too, that the antidote for evil thoughts is good thoughts; and for doubts, certainties. On page 327 we read, "Evil has in reality neither place nor power in the human or the divine economy."

This teaching that evil is without power is illustrated in the science of mathematics. There is no such thing as an evil mathematical power. All that we can call mathematical power is resident in mathematical law, and in this fact lies the ability of the mathematician to demonstrate his problem. If he imagined that there was some power to hinder him in his demonstration, he would be thwarted at every step. So also is the Science of being, or the Science of Christ. All spiritual might is included therein, and outside of this Science there is no such thing as power, since it embraces the teaching that God is infinite, the All-in-all, the one power. By applying this basic law we prove Scripture to be absolutely true when it declares: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

From this metaphysical view of the all-power of good we may step with confidence to its practical employment in our every-day affairs. Because God, Spirit, is the only power, there can be no intelligence in matter, no efficacy in a drug to effect healing. Spirit is the one and only power and divine Mind the only physician. Do not heavy hearts indicate that we are giving power to evil? that sonship with God is but vaguely realized? If His will (the power of good) is really being done in us, could we know anything but peace and joy? Because God is all power and ever present, evil is no power and is never present. There is only so much power in evil as we give to it or believe it to have. Mrs. Eddy made this plain when she said in a letter to a friend: "Did you but know the sublimity of your hope; the infinite capacity of your being; the grandeur of your outlook, you would let error kill itself. Error comes to you for life, and you give it all the life it has."

Of course the time is past when the true Christian Scientist will fear or give any power whatsoever to that false belief called animal magnetism. In reality it has no more power in the presence of Truth than darkness has in the presence of light. Truth, Love, eternal good, constitute the only power, and so-called animal magnetism, their counterfeit, cannot

in any way affect the wide-awake Christian Scientist. When one instructed in Christian Science fears or believes in any other might than good, he is governed by superstition, and not Truth. He has failed to practise what he preaches as to God's omnipotence, he has not laid hold of the supreme revelation as to the allness of good which was given us by Christ Jesus and which is so emphasized in Christian Science. Surely the call to him, as to all, is expressed by the prophet: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." The teaching of Christian Science as to the allness of God is grandly expressed in one of our hymns, which has Luther's stirring tune, "Ein' Feste Burg." Hear its clarion note:

All power is given unto our Lord,
  On Him we place reliance;
With Truth from out His sacred Word
  We bid our foes defiance.
With Him we shall prevail,
Whatever may assail;
He is our shield and tower,
Almighty is His power;
  His kingdom is forever.

GREATER LOVE

JOHN STEEN

A VITAL and practical lesson on love and friendship, full of profound meaning and of absorbing interest, is given by our Lord in four short verses of the fifteenth chapter of St. John's gospel: "This is my commandment, That ye love one another, as I have loved you." Jesus then gives his marvelous definition of love, foretells its forthcoming exemplification by himself in what was to be the last earthly act of his life of compassionate love toward mankind, and instances this specific demonstration as an example for all to follow: "Greater love hath no man than this, that a man lay down his life for his friends." The universal import of this sublime utterance and its application to all mankind are unmistakable: "that a man lay down his life for his friends."

Our Lord then discloses his concept of friendship, and states precisely the condition indispensable to participation in the salvation which was to follow from his wondrous act of self-sacrificing devotion: "Ye are my friends, if ye do whatsoever I command you," individual redemption from all error being necessarily dependent upon a living and practical obedience to each and all of the behests of our Saviour, Christ, Truth. Evidently recognizing that the deep significance of his words was being comprehended by his hearers, and foreseeing the ultimate fulfilment of his command in their lives, he had just told them, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward;" and he proceeds with his message of truth: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends."

The meaning of the Master's words is plain: we are to love one another in the same way that he loved us, that is to say, by laying down our life for our friends. We may be

almost startled by this personal application of the Saviour's words, and the responsibility which rests upon us individually as Christians to comply with his command, and yet we are well assured that Christ Jesus would not only never demand anything impossible of achievement, but that, coming from him, this declaration must necessarily be vital to our salvation and present well-being.

Just here some perplexed one may ask, How can I lay down my life for my friends? and of what use would it be? Is such an act practicable? The answer of Christian Science, through the light which it throws upon all the Master's sayings, unfolding their true meaning, is, Yes. Jesus himself declared, "The words that I speak unto you, they are spirit, and they are life." Since God is Spirit, the spiritual interpretation of Scripture is the true one, and this necessarily applies to all Jesus' words; moreover, in view of his definition of life to which we are about to refer, the spiritual significance of the passage just quoted is still further brought out. The spiritual meaning, then, always harmonizes with the truth of being, viz., that God is All-in-all, and there is none beside Him. Even as the Christ, He is "the same yesterday, and today, and forever," and man in His image and likeness. The full understanding of this is gained from the study of Science and Health in connection with the Bible.

Referring to our Lord's definition of life, namely, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," it is seen that life which is eternal can be the only real life; it is for all time, therefore it must be for us now. Indeed it will be recognized that Jesus' definition of life, "that they might know thee," applies essentially to men. The word "knowledge" in its final analysis means demonstrable apprehension, a provable understanding. To know God, then, means to demonstrate good. Clearly, then, it must be some other sense of life than this which our Saviour calls upon us to lay down, or get rid of. It is error only, never truth, which we should discard.

Since, therefore, knowledge of God, of Truth, of divine Love, constitutes life eternal, the only real life, it would clearly follow that the only sense of life which we can possibly lay down, or get rid of, is belief in evil, in error, the supposition of the absence of God, who is All-in-all. This is a mental process, a transformation by the renewing of the mind; it is a case of "bringing into captivity every thought to the obedience of Christ," as St. Paul has it, the correlative from Science and Health being, "The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal" (p. 296).

It will indeed be recognized as self-evident that the attainment of good necessarily means the abandonment of evil; and since God is the only Life, it is only to the extent that we are good that we can be said to be really alive. St. Paul tells us that "to be carnally minded is death." Every one, therefore, who is striving to overcome evil with good, is to that extent obeying our Lord's behest to

"lay down his life." Far from being visionary, therefore, we see how wise and sane and practical is the command.

Now let us endeavor to see why our Master should say that we ought to lay down this false sense of life for our friends; and to this end it will be necessary to recognize the impersonal nature of evil.

Christian Science shows that the sense of evil, which is inseparable from a false sense of existence, is entirely apart from the real man, from the real you or the real me. All admit that darkness is not an entity, but merely the absence of light; so sin is a belief in the absence of God, a condition of ignorance of the fact of His ever-presence and supremacy. Suppose we are sitting with some friends in a dark room. Although the darkness seems all around us, and we are apparently helpless until it is dispelled by the light, still we know that it is unreal, we know that it is not doing anything of itself, *i.e.*, it is not a positive quality *per se;* we recognize that it is not even occupying any space, and that it has no substance, no claim to life or activity; moreover, we do not imagine that the darkness is part of ourselves. So, in the same way it is error which is sinful, and not man.

Further, the darkness is one in its seeming manifestation. Although there are degrees of darkness, and one part of our room may be darker than another, it is all simply absence of light. So is the sense of error, or sin, a supposition of the absence of God or Truth. If twenty people say the sun is not shining, their erroneous statement does not make twenty separate mistakes, nor does it alter the fact that the sun is shining just the same as ever, although it is obscured from their view by a cloud; or if twenty people manifest different degrees of sin, that does not interfere with the truth that God is ever present and that man has no existence apart from good; so, in the same way, if twenty people in a dark room say, How dark it is! that does not make as many separate beliefs of darkness. If we comply with the request of a friend to dispel the darkness in the room by switching on the light (and he asks us because he is ignorant of the method of procedure, while we are familiar with it), we cannot help sharing in the illumination which follows.

Recognizing, therefore, the impersonal nature of evil, we see that in overcoming error for another, we have practically done it for ourselves. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." So the sunshine of every uplifting thought and unselfish impulse and kindly act is helping to dispel the darkness of error. The terrible illusion of sin is a claim of so-called mortal mind, feeling and expressing its own imaginary thoughts and suggestions and evil desires; it is not man. Wrong thinking is no part of the real man, although the effort of this false sense is always to induce us to accept it as ourselves, and to call it I and you, or he and she. When the whole world ceases to believe in evil, its seeming reality will cease; and although to human sense that time is still in the future, it must in reality be now, since Truth,

which is All-in-all and "the same yesterday, and today, and forever," is not limited in its manifestations by ignorance or the belief of time.

We have thus tried to show why we are commanded to lay down our life for our friends, and it will be of interest to see now what constitutes friendship and who are our friends. Since God is in reality the only consciousness, the only Mind, and creation is the manifestation of the ideas of God, all influence and attraction which is good must emanate from Him who is infinite good. The understanding and demonstration of good, of Love and Truth, which constitutes man's true identity, is not evolved by himself; it is not his own private possession, but comes from and is one with the divine Mind, much as the light which brightens our room comes from and is one with the sun. "In Science," Mrs. Eddy tells us, "Mind is *one*, including noumenon and phenomena, God and His thoughts" (Science and Health, p. 114). God, divine Love, being one and omnipresent, we cannot really separate ourselves from the good which constitutes our friends' real selfhood, all good being one and inseparable, just as light is. There is no separation in Mind between any of God's ideas.

In the second great commandment, "Thou shalt love thy neighbor as thyself," we are bidden to love all the manifestations of good (and since God is ever present, good is really our only "neighbor"). Still it will be observed that the discernment of our own real identity is to be the standard of love for our neighbor, and upon the purity and spirituality of our concept of "self" depends the correctness of our love for and right attitude generally toward our neighbor. In this connection it is well to note the use of the possessive adjective "his," in the Scripture which forms the subject of this article, *i.e.*, "that a man lay down his life." We must first of all overcome the sense of evil that is tempting us before we can either get or give good, and the mortal belief in evil which, as we have seen, forms this so-called "life," is owing to lack of recognition of our true nature as children of God. We overcome the seemingly personal sense of sickness and sin, and help our friends, by dwelling in thought upon man's true nature; viz., by realizing Truth, Life, and Love, the perception and demonstration of which constitutes the kingdom of God within us.

In Matthew's gospel this kingdom and they who shall inherit it are clearly defined: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: . . . Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This, then, is the "greater love;"

but it can actually be "greater" to us only to the extent that we become more compassionate and unselfish, and it will be recognized that our practical ability to demonstrate effectively our desire to become more loving and to be a better friend than ever, depends upon our scientific perception and realization of divine Love, which is the source and inspiration alike of the greatest and least sense of love which is true.

TRUE WORSHIP

FLORA R. TSCHOPIK

IF we would step out from the shadows of materialistic belief into the sunlight of spiritual reality, there is much falsity which we must lay aside. God is one, regardless of the many concepts of Him which at present separate His worshipers into various sects and creeds. To worship God aright, we must first have a clearly defined thought of Him, such as is found in Science and Health, where Mrs. Eddy writes, "God is what the Scriptures declare Him to be,—Life, Truth, Love. Spirit is divine Principle, and divine Principle is Love, and Love is Mind, and Mind is not both good and bad, for God is Mind; therefore there is in reality one Mind only, because there is one God" (p. 330). The infinitude of God, good, precludes evil as a positive quantity; it sweeps all discord into the realm of nonentity. All that seems to exist apart from God is a negation, therefore sickness can only assert itself in that false belief, and must give place in divine Science to health. The true worship of God, the realization of His allness, opens the way for divine Mind to enter consciousness, and thus only is discord banished to the region of non-existence, its only sphere.

He who perceives this truth can perceive also that God is a mere name in the thought of many persons because He is given no active part in their lives. When sickness or sin asserts its claim, it is bowed down to and recognized as having power, while help is sought in material means. Where has divine power been relegated? True worship enthrones God, sees disease or sin for what it is, and knows that the divine Mind uncovers and enforces the destruction of all that is unlike itself; and true worship heals. In the triumphs of oratory or in the achievement of literary or scholastic success, does thought uplift itself in gratitude to God, or does self claim the honor? The true worshiper knows that God is omniscient and that man reflects the divine intelligence. Man possesses no creative faculty, no originating ability in himself, and whether this is admitted or whether men arrogate to themselves the wealth of intelligence, the immutable fact stands—God is Mind, and man is gifted with intelligence through his relationship to God. That which says otherwise is the suggesting voice of evil, which seeks to claim power through seeming to give man a selfhood independent of God.

In Christian Science God and Mind are interchangeable terms. God is one, hence Mind is one, though triple in its manifestation as Life, Truth, and Love. God is good, hence Mind is good, and all which apparently exists that is unlike good is powerless. God, perfect Mind, is forever present and forever active. If mankind did not listen to the so-called mind of material sense, it could not even appear to be. "Resist the devil," says the Scripture, "and he will flee from you."

A primary point in true worship and one of the essential features of Christian Science teaching is found in the dissection and analysis of thoughts to discover their source. (See Science and Health, p. 462.) God being all good, to hold any thought that has its origin apart from good is to give temporary power to evil in belief, and is a divergence from the true standard. Happily, we are lifted above any fear of the immensity of the work which this pure thinking entails when we realize that we can remain "undisturbed by the frightened sense of any need of attempting to solve every life-problem in a day" (Unity of Good, p. 5). It is by constant and prayerful watchfulness that we begin to replace wrong thoughts with thoughts from God, thus laying aside mortality and putting on immortality. Mortality is only the mortal way of seeing, feeling, hearing, and thinking, which includes dying; while immortality is the immortal, or God's way, of seeing, feeling, hearing, and thinking, and is life eternal. When the material false sense of life is swallowed up in the spiritual sense, the truth of being, then will this corruptible have put on incorruption, and there will come the fulfilment, "Death is swallowed up in victory."

As Christ, Truth, uncovers to us the barrenness of our material mode of worship (whatever the name it may bear), we perceive that we indeed have had gods and lords many, and immediately there begins the work of demolishing the idols of self-love, self-justification, self-righteousness; in brief, self-worship in its covert forms. Simultaneously, too, there commences the constructive work of the true worship of God, which from its very nature confers harmony and happiness. When we earnestly desire to reform our actions and our thoughts, and endeavor to solve our life-problem from a spiritual, health-giving basis, we have the stimulus of knowing that God forgives all transgressions by destroying the belief in evil, and that we have the ever-available help of His omnipotent law of good.

When the true worshipers of God gather together, even in groups of two or three, the substance of conversation is the recognition and exaltation of Truth, and peace comes through the understanding that divine Love is the one power, the joy of the assurance that sooner or later every one will have the happiness of knowing God aright, of understanding Him as perfect Mind, from which emanates no sin, disease, or death. Christ Jesus understood perfectly this true worship. He was ever turning men to divine Mind for guidance, and what was far more important, he was himself always obedient to that Mind. He worshiped Spirit, and

his constant injunction to others was that they should worship God alone. When the light of Truth clarifies our consciousness, we perceive that the true Israelite and the true Christian are one and the same. The true Israelites, such as Moses and Elijah, sought to worship with all their mind and strength the one God whom they in varying degrees had proved to be omnipotent Spirit. The psalms of David portray his battles with his enemies. Likewise the epistles of Paul show clearly that valiant apostle's conflict with the carnal mind, the enemy of Spirit, the same foe which in various guises pursued the children of Israel as well as David, but which is to be neither feared nor honored.

As the Egyptians pursued the Israelites, even when the latter had begun their journey to the promised land, so also when through Christian Science one has begun his journey out of the Egypt of material beliefs to the promised land of spiritual understanding, these beliefs in evil and matter as realities are found to be in pursuit. They seemingly try to interpose obstacles to our spiritual advancement, and as reliance upon God delivered His worshipers of old, so will reliance upon God deliver today and in all time to come those whose faith has been advanced to spiritual understanding.

Throughout the ages human experiences have been similar. As the children of Israel made their passage through the Red sea, so today every true Christian Scientist who is alert to the allness of good and to the nothingness of evil has his Red sea to cross. But the Christ-idea is forever present to part the waters and give a clear passage to the promised land of Spirit, into which the material beliefs cannot come. When God's perfect universe is revealed through spiritual understanding, the falsity of materiality and its horde of beliefs is recognized, and one by one they recede into their native nothingness. Christ Jesus taught us that we may walk upon the waters of mortal mind; that it is unnecessary to be whirled along with their tumultuous flow, and our text-book, Science and Health, gives us instructions for this necessary utilization of the might of Mind.

In this generation the true worship of God has been illustrated in the life of our beloved Leader, Mrs. Eddy, who walked alone through the wilderness and the Red sea, relying solely upon the guiding and sustaining power of Truth, and she thus gave to mankind an example which is calling them from the mesmerism of materiality and awakening them to perceive that evil is not of God, but is an arrogation of power which is opposed to God. Christian Science teaches us how to worship God "in spirit and in truth," how each may become a channel for the uplifting truth and for the establishment on earth of the reign of God, good. Christian Science gives each individual scope for righteous endeavor. To support the church and the activities of Christian Science mentally and financially is an important proof that one is truly worshiping God. Christian Science enables us to begin here and now to live in the unity of faith the life of God's child. As St. John writes: "Beloved, now are we the sons of God."

To differentiate between the Israelites who clung to the material worship of God and those who were willing to prove the genuineness of their devotion by demonstrating the allness of Spirit, the new name of "Christian" appeared. But Christianity like Judaism became immersed in materiality, and today, to distinguish between Christians who cling to materiality and personal worship, and those of all nations who are willing to leave time-honored creeds and doctrines and to follow Christ, Truth, and worship God in the power of demonstration, the name of Christian Scientist is given, a name which pertains to all true Israelites and all true Christians, a name which forever denies to materiality any entrance into the realm where "his servants shall serve him": in pure spirituality.

THE VEILED STRANGER

JESSIE B. RICHMOND

AN old Spanish play by Calderon tells this story: The hero throughout his life was thwarted in all his plans for the acquisition of wealth, honor, or happiness by a veiled stranger, who constantly thrust in some difficulty, disagreement, or delay, and brought his hopes and plans to naught. He could not get at his enemy, could not find out who he was or why he so persistently and maliciously pursued him. The veil concealed his identity. The hero became more and more wretched, and inclined to quarrel with his fate and pity his own woes. The stranger even contrived to come between the hero and those whom he most loved and trusted, and he at length felt himself betrayed to loneliness, friendlessness, and despair. At last, when he had determined to meet his antagonist face to face, suddenly the stranger appeared of his own accord, unveiled his face, and revealed—the hero's own features. His supposed enemy had been himself!

Those coming to Christian Science may have had an experience similar to the one given. Well for them, however, if it is the gentle touch of Christ, Truth, not the cold hand of condemnation, which draws aside the veil and reveals the cause of the trouble! For while suffering, as a stern but effective teacher, may point to self as the reason for failure, it still leaves the sufferer chained to his foe, knowing it for a foe but seemingly unable to escape from it. Science finds very many brooding over an unfortunate manner, an irritable disposition, etc., thus offering up a vain sacrifice on the altar of their own temperament. Hence the depth and intensity of the gratitude which one feels for Christian Science, which definitely and precisely shows the way out, teaching how every valley of wrong thinking, sin, and depression can be exalted, and every mountain of selfishness be made low; how the crooked can be made straight and the rough places plain.

The beginner in Christian Science should not mistake this unveiling of the stranger in consciousness for the afflicting rod, and fail to recognize

that it is a primal and necessary function of Truth to uncover error in motives, methods, and results. Let him be most grateful for it! Without this lesson he would probably continue to ascribe failure to causes outside of himself, and thus go on believing in the same old evil under a new name. So long as he believes the causes of ill success to lie without, he is powerless against them and so continues at their mercy. But the tender Father-Mother does not leave him in this darkness. So great is the redemptive and purifying force of even a grain of Truth, that whenever the new, right concept of man as a spiritual idea, reflecting the substance of Mind, dawns on the understanding and affections, one's whole mental outlook is changed. What was formerly just "his way of doing things," is now seen to be a chaos of conflicting opinions, instincts, impulses, prejudices, and habits, far removed from the government of Principle.

Recognizing this, the great Teacher began his hillside sermon with a commendation of his students to humility, bestowing his benediction on the poor in spirit, the mourners, and the meek,—those dissatisfied with material beliefs and their results. Without humility, the student of Science could not stand the uncovering of the futility and puerility of what he had formerly considered his best thoughts and deeds. Yet he is losing nothing in repudiating them, for in losing a limited, personal sense of good and evil he is really on the way to a higher, truer sense of that universal love and goodness which are his by reflection. Humility is indispensable to self-knowledge and to individual growth.

The analytical process of Christian Science not only shows through the veil of the stranger the ugly outlines of self-love, self-will, and fear, but points out to him also a practical method of destroying these errors. Our dear Leader has made plain the way to do this when she says in Science and Health: "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness" (p. 15). The process may seem a drastic one, for it means the scrutiny of every thought which comes to one, that a distinction may be made between the wheat and the tares. The wheat symbolizes the right ideas emanating from Truth and Love, and the tares the false beliefs of evil, which mortal mind, the enemy of mankind, has sown, namely, sin, sickness, and death. They are known by their fruits, for real ideas are productive and go on multiplying, blessing all and adding to man's real spiritual substance through the habitual choice of the better belief as the best means of approaching and appropriating absolute good. Thus gradually the assurance comes that identity has nothing to do with these wrong beliefs typified by the veiled stranger. "Identity," Mrs. Eddy writes, "is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love" (Science and Health, p. 477).

The seeker for Truth is enabled to look away from self altogether, into the divine Mind as the only reality, the only consciousness. This recognition of the divine Mind as the only real thinker is his deliverance. His

sincere and humble desire to know in himself the child of God, alone is rewarded,—the son is revealed in him, and he rejoices in a new and happy sense of freedom. As a child of God, he has nothing of his own, all he has comes from his divine source. So he now looks resolutely away from the error he detects in consciousness, casting it out by denial, and begins to get better acquainted with God. Self no longer interests, but every thought turns to God, and he sees that only what he knows of God can reveal to him man in His image. The wondrous fulness of our Leader's teaching as to the nature and allness of God is discerned, and a new life begins for him, consisting in the patient, persistent application of this divine law to every detail of his daily living. What a transformation this work in Christian Science brings about!

The one who accepts the truth is no longer friendless, for he knows and proves that Love is ever present as man's divine Principle. The human reflection of Love in kindness, forbearance, sympathy, faith, and hope, bears fruit after its kind, and he takes his rightful place in Love's shining circle. He is no longer poor, for substance is seen to be spiritual; he loses his limited sense of good and knows there is enough for all. Thus fearlessness and confidence in Truth replace his former belief in lack and loss, and he finds his fortunes improving. Increased intelligence and energy bring higher and more congenial tasks, and a sense of failure gives place to legitimate and well-earned success. He tries to deal justly and mercifully with his business associates, and is daily conscious of more justice and mercy being dealt to him.

Patience is now showing its perfect work, and his usefulness and happiness increase in proportion to his fidelity to Truth and Love. He has ceased to identify himself with evil, for he tries to follow the apostle's advice to cast aside every weight. In Science he is a son of God, and this knowledge releases him from the company of the veiled stranger, who gradually loses substantiality and power to frighten, till he finally disappears. He sees that after all the stranger never had been a part of his real spiritual identity, but only a suggestion that evil is part of man, and that evil is as real as good. He learns that a suggestion cannot act of itself, and now he sees how ignorance misled him into accepting as real that which had nothing in it. The recognition of man's real selfhood dispels forever the illusion of the unreal opposite.

Man's intelligence has its source in good only, and he now learns to exercise the proper functions of intelligence, by using his ability to think only on the side of right. Now he sees sin and sickness in their unreal character, as always the same old lie, the illusion of a selfhood apart from God. With deep gratitude to God he finds himself no longer so easily deceived by this belief in a material selfhood. The uncovering of the veiled stranger has done its purifying work, and taught him that the real man has no enemies, and that he can express only the nature and qualities of infinite good, since he "is created in righteousness and true holiness."

LOYALTY TO THE CAUSE

CHARLES A. HENRY

THERE can be no doubt that every student of Christian Science who has caught even a faint glimpse of what this message means to the world at large, instinctively desires to be loyal to the cause which he recognizes is destined to bring about the salvation of all humanity from sin, disease, and death; but it frequently occurs that, when first the joy of this glorious truth dawns upon his consciousness, the beginner is apt to try to push forward the work with what Paul describes in his epistle to the Romans as "a zeal of God, but not according to knowledge." On page 57 of Science and Health Mrs. Eddy says: "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it." It is doubtless the spiritual happiness here defined which causes the earnest longing on the part of Christian Scientists to share the "good news" with those around them as quickly as possible; but the steps taken to bring about this desired result, though they may appear harmless and even praiseworthy when viewed from the limited standpoint of a personal or local need, are sometimes found to be a hindrance rather than a help, when examined in the light of what is best in the interests of the cause, and therefore of humanity in general.

Too much stress cannot be laid upon the importance of watching that we do nothing which could possibly lead to the adulteration of Christian Science, and it is certain that such a thing cannot happen if every Christian Scientist studies the Manual of The Mother Church thoroughly, imbibes the spirit of its rules, and obeys them; and it should be remembered that it is not necessary to wait until one becomes a member of The Mother Church to do this.

Perhaps one of the most striking instances of the wisdom by which Mrs. Eddy has been guided in establishing Christian Science, is to be found in the simple yet effective means she has employed to preserve in all its purity the message as it was revealed to her, and to protect it from the encroachments of mere human opinions or wilful misrepresentations. Everything necessary for this purpose is included in the rules and by-laws of the Manual, and when referring to them on one occasion, Mrs. Eddy wrote as follows: "They are not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science" (Miscellaneous Writings, p. 148).

Thus we find, in Article XIV, that

the Bible and Science and Health are to be the only preachers in Christian Science churches, thereby eliminating any possibility of erroneous teaching or of personal opinion creeping in through that avenue. Again, in Articles XXI and XXV, we find it provided that the only authentic literature on Christian Science consists of Mrs. Eddy's works and those published or sold by The Christian Science Publishing Society, and that no other literature is to be sold or exhibited in the reading-rooms of Christian Science churches, thereby providing a sure test as to the genuineness or otherwise of literature purporting to be Christian Science. We also find the board of lectureship, publication committees, and duly qualified teachers appointed to do the requisite work in these respective directions, and in this way the cause and the public are protected from any spurious teachings which might be put forth in the name of Christian Science. It is therefore the privilege and duty of every Christian Scientist to be watchful that he neither takes part in nor encourages anything which might result in the breaking down of these protecting barriers and thereby open a way by which error could gain admittance.

One instance where alertness is necessary is when a body of Christian Science students commence to meet periodically to read the Lesson-Sermon, or to have the complete service as conducted in organized Christian Science churches and societies. These little bands are sometimes described as "unorganized Christian Science societies," but this is not a correct term, because a Christian Science society is either organized,—having the qualifications required by the rules of The Mother Church, and being listed in the *Journal* as such,—or else it is not a Christian Science society at all and should not be designated in any way as such. There may be no objection to several individuals meeting together in this way, provided there is not a Christian Science church or society already established in their town, but in any case there should be no public mention of it, describing it as a Christian Science service, because it is not so in the correct sense of these words, as it is not officially connected with the Christian Science cause, and therefore is not reached by the rules and by-laws which apply to authorized Christian Science churches and organizations.

This latter reason is a very important one to recognize, because it is then seen that the Board of Directors of The Mother Church, not being officially connected with these little communities, are unable to insure that they adhere to the correct teachings of Christian Science. It will be seen also, and for the same reasons, that testimonies should not be given at these little meetings. Even though in many instances no harm might be apparent on the surface, owing to the sincerity and earnestness of those who are present, still the fact remains that others who may be less wise or have less understanding of Christian Science might thereby be encouraged to follow their example, and thus a way would be opened up whereby incorrect statements about Christian Science might be spread abroad, and to the general

public they would appear to have come from an authorized source.

Another thing that should be guarded against, before becoming properly organized, is the temptation to start a reading-room, and to call it a Christian Science reading-room, and perhaps put up or issue notices to that effect. Here error may be found in the guise of a friend, with the argument that a reading-room is a natural thing to have, and that it will be so nice for the local people to come there to read and to ask questions about Christian Science; but those who are awake will discern what is best in the interests of the cause generally, and will wait, before starting a reading-room, until they are able to comply with the requirements for a Christian Science church or society.

There is yet another avenue through which error might insinuate itself into the teachings of Christian Science, and thus the pure message of Truth be adulterated, and that is by books which purport to explain Christian Science. No book is required to interpret or explain Science and Health, and no person could write such a book. Truth must be spiritually discerned, and every student of the Christian Science textbook will obtain from that volume just as much of the truth as he or she is ready to assimilate. The only way to gain a clearer understanding of the teachings of Christian Science is by putting into practice what has already been learned. It will readily be seen that if Christian Scientists did not obey the provisions of the Manual in this respect, as well as in others, it would ultimately become a matter of mere human opinion as to what books or articles are entitled to be included in the term "Christian Science literature." Thus one of the safeguards provided for the protection of the cause and of the public would be removed, and the thin end of the wedge would be inserted. It should be recognized that the spread of Christian Science throughout the world does not primarily depend upon how soon we can start services, or meetings, or reading-rooms, or upon the number of people we can get to attend them, nor can it be assisted by trying to pave the way with other literature than that which bears the hall-mark.

Mrs. Eddy has clearly indicated in Article XXX, Sect. 7, of the Manual the best way to establish the cause we love, and to bring it to the notice of those whom we wish to help. In that section we find the following inspiring message: "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this church shall strive to demonstrate by his or her practise, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."

If we let our light shine in the manner Mrs. Eddy thus indicates, the world will quickly recognize our good works, and will soon be found glorifying the Father which is in heaven; then the Christian Science services and testimony meetings and reading-rooms will be established in the right way, and will prosper, fulfilling aright their divine mission.

"BY THEIR FRUITS"

CHARLES HENRY PHILIPS

OUR beloved Leader tells us that "the divine Principle of all expresses Science and art throughout His creation" (Science and Health, p. 507). True art is therefore the expression of natural good, is inherent in good, and is the embodiment in human consciousness of the divine idea. It can never be limited, is always the result of inspiration, and is unfailingly elevating, ennobling, and health-bestowing; it symbolizes a divine process by which heaven (harmony) is manifested, and humanity is given of the things of Spirit. The thought depicted upon the canvas by the touch of the artist's brush, whether it be in the gorgeous colorings of an autumnal sunset, the restless waves of the storm-tossed sea, or the quieter, homelier beauty of rural simplicity; the thought which chips and chisels at a piece of unhewn marble until the form and contour of the human seem to take on immortal semblance; the thought which, imprinted on papyrus, cylinders, stone, and paper, has withstood the ravages of time and has enabled man to converse with man down through all the centuries, is at best but the human concept of the beauty and divine equipoise of this consummate art.

The highest, sweetest, and purest expression of art is healing, and as Christian Science stands for health and holiness and is built upon the Rock, the healing Christ, the Christian Scientist is not only the outgrowth and the embodiment of scientific Christianity, but he is in thought, word, and deed the exemplification of Christian Science practise and demonstration. The psalmist said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." To be acceptable in the sight of God, good, thought must be like good; it must be in accord with the one Mind; there must be perfect reflection. The Christian Scientist knows, obeys, and loves the one God, good; he knows that God is in reality his Father, from whom he inherits only righteousness and the understanding to reflect it in health, holiness, and good works. His thoughts are God's thoughts, radiating joy, plenty, and unceasing activity in right endeavor.

The true Christian Scientist is governed, controlled, animated, and sustained by divine Principle; he manifests and expresses the one Mind, the Mind which was in Christ Jesus; hence he reflects the one intelligence, and the discernment to know the reality of all that God creates. The true Christian Scientist exists because Soul exists. The essence of his being is in the reflection of Soul's infinite resources, wherewith mankind are blessed; hence he is conscious of the all-sufficiency, potency, and bounty of Soul to meet and supply every need.

The true Christian Scientist reflects infinite Spirit; his vision is therefore clarified to behold the King in His glory; to know infinite Mind in its infinite unfolding; his ear

catches and retains the rhythmic harmony of the universe, his touch is attuned to the divine wisdom and understanding, and he tastes and sees that God is indeed good. He lives because God lives and is reflected in man's conscious activity; hence his life expresses the activity of good, and this activity is continuous. The Christian Scientist is truthful, because the reality of all created things is in Truth; hence he is exact, honest, and sincere. He loves because God is Love,—tenderer and still sweeter than the mother's love for her babe. The love which the Christian Scientist expresses is an unselfed love, universal in its gentle yet sublime compassion.

The true Christian Scientist is so imbued with the everlastingness of Life that he is not conscious of a belief in death; he is so engrossed with the beauty and holiness of health that there is no place in his thought for disease; he is so captivated and occupied with the purposes of righteousness that the unreality and powerlessness of a belief in evil is an ever-present realization. The Christian Scientist's business is his Father's business, and in humility, consecration, and fidelity he is bringing forth "the fruit of the Spirit." Knowing that of himself he can do nothing, his unselfed understanding of the allness and completeness of divine Love heals the sick and the sinning. His abiding, uplifting service of joy frees the oppressed and heavy laden; his priceless measure and possession of the peace which passeth knowledge, imparts to the weary and disconsolate that which earth has not power to give, nor can it take away. His long-suffering, compassion, and forbearance lighten the darkened experiences of mortal seeming, and give courage and strength to the sorrowing and afflicted. His sublime gentleness, childlike in its tenderness and beauty, soothes, comforts, and restores; his sense of the omnipresence of eternal good is an immanent fact, a conscious acquaintance with and expression of the one activity of good. His faith, instructed unto the kingdom of heaven, is a wellspring of understanding, operating to the removing of mountains of seeming error, stilling the tempests of unrest, and lifting thought to the heights and into the song of David. His meekness is the manifestation of that inner grace which blesses, restores, and edifies. His temperance is the fulfilling of "the law of the Spirit of life."

Such are the fruits of the "tree of life" growing on either side of the river. They are the Christian Scientist's heritage, his birthright as the child of the eternal good, and he can no more cease to bring forth this fruit than the tree of life can cease to grow and bring forth its fruit. "Growth," Mrs. Eddy tells us, "is the eternal mandate of Mind" (Science and Health, p. 520); and as Mind is all, and all is good, this growth is manifested in mental activity and alertness, nor can it ever be unlike or separate from the one good; hence a Christian Scientist has only good thoughts, thoughts of health, of holiness (wholeness), and this is the truest expression of art; it is the art of arts, to be a healer of thought. A Christian Scientist is consecratedly aware of man's unity with Truth and

Love, and this benediction of communion with infinite good pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The true Christian Scientist sees man as God sees him, he speaks of man as God "spake, and it was done;" he thinks of man as God thinks of him. He unsays the belief in a power opposed to good; he unthinks the unbelievable and ungodlike; he unfeels the seeming impetus of any intelligence less than the divine. The Christian Scientist takes unto himself the whole armor of God. His loins are girt with the beauty and reality of Truth; the "breastplate of righteousness" is his preserver; his feet are "shod with the preparation of the gospel of peace;" the "shield of faith" quenches for him all seeming temptations; the "helmet of salvation" witnesseth in him that Truth and Love are understood and demonstrated as supreme over all; the "sword of the Spirit" (the word of God) is his one weapon, "which is mighty through God to the pulling down of strong holds."

The Christian Scientist abides in light, for Life is light; hence as God's idea, conceived in light, he reflects the one light of being, and this light dispels the seeming shadows which come in the gloaming of uncertainty, doubt, and fear. He has no underived powers, and cannot know or reflect any quality which is not God-created; and as God is not conscious of any counterfeit creation, outside the realm of His own spiritual universe, so the Christian Scientist is not conscious of any might, power, or dominion which is not of this creation; and he knows that whatever is possible with God is possible to the real man who is God's reflection. He also knows that in all he thinks, does, and works, to God and His Christ belong the glory and the praise.

The true Christian Scientist is a positive and purposeful demonstrator,—he proves by practise that Christ's art heals the sick, frees the sinning, and raises the dead; his medicine is divine Mind; his hygiene the atmosphere of love; his manipulation the turning and overturning of Truth; his climate is the altitude of spiritual vision and the valley of decision.

The true Christian Scientist is Christ's ambassador, witnessing continually to the power of Mind as the mental Messiah; he is the faithful sentinel, reflecting health and cheer and joy to the wilderness journey of earth's heavy laden as thought presses on toward the promised land of Christian Science, where, as our beloved Leader says, "fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 227). The Christian Scientist engaged in the art of healing may be called a delineator of Mind's infinite unfoldment; and as human thought is awakened by the touch of Truth, the crude outlines of the mortal concept of man are touched and softened and spiritualized as the worker rises to the inspiration of his work. As he advances to the spiritual heights of demonstration, he bids every unrighteous manifestation depart and points to the Lamb of God, "which taketh away the sin of the world."

OUR TEXT-BOOK

CHARLOTTE PAULSEN

TO one who has heard the outpouring of grateful hearts at the Wednesday evening services held in the Christian Science churches and noted the oft-repeated quotation of Mrs. Eddy's opening sentence in the preface to Science and Health, as also the many references to her chapter on Prayer, it seems that in some specific way these two are significant to the first experiences and the need of the seeker for Truth. That it was divine leading and not mere coincidence which placed the chapter on Prayer first in the book, and that even the preface (which the present-day desultory reader more frequently omits than reads) also contains a rich blessing, is plainly indicated by the constant references to them from those who bear witness to the healing. The Christian Science text-book makes its way to the couch of pain, and its first message, "To those leaning on the sustaining infinite, today is big with blessings" (p. vii), inspires a hope whose radiance pierces the gloom of the sufferer. It leads on and illumines the way through the succeeding pages, dispelling sickness and destroying sin until fruitage in experience and "Fruitage" in the text-book are coincident.

"Desire is prayer" (p. 1), says our Leader, and desire is the starting-point of every experience. Perhaps to human sense some desire has been left unfulfilled or has been thwarted, perhaps the desire when fulfilled has failed to bring the joy and satisfaction which was its very aim. For these reasons men and women have sought the message and found it in Mrs. Eddy's revelation about prayer. No one can listen to the testimonies given, noting the spiritual discernment which accompanies the recital of personal experience, and fail to acknowledge that Christian Scientists have an interpretation of Scriptural truths which is practical and scientific and that the study of their text-book has a direct bearing on the understanding of such Scripture. Many of the incidents in Jesus' life seem mere narratives to the Bible student before he learns of Christian Science, but its text-book, as a key, reveals something more profoundly significant in those narratives. They contain a metaphysical truth applicable to every individual experience of which Jesus' experience is a type; a truth that indicates the way pointed out by one who laid his life down that we might pattern ours accordingly.

In Luke's gospel we read that Jesus "went out into a mountain to pray, and continued all night in prayer to God." Let us look into this narrative and see if it does not yield possibilities of study and inspiration beyond any previous understanding we had when we regarded it in the old way. Metaphysically understood, mountain represents exalted thought. Mrs. Eddy has taught us, as did Jesus, that to pray does not mean to beseech an indifferent Father,

whose ear needs to be turned to us in our need, but rather to affirm what is true—to still the voice of fear with the ever-present consciousness of God with us. Yielding ourselves instruments of right thinking, letting that Mind be in us "which was also in Christ Jesus," and cherishing daily thankfulness for even the little good we perceive—these conditions indicate the state of mind fit for prayer and receptive to its answer. Our work is not to make God hear, but to open our own ears; to stop the shouting of self-will, the whining of self-pity, or the groaning of selfish martyrdom, so that it is possible to hear the "still small voice" which tells us where and how to look for what we ask. Our desires cannot be fulfilled while we keep them in the valley of depression and clothe them with morbid longing. Fulfilment comes when we lift up the desire to be purified and spiritualized. So, then, when Jesus went into the mountain to pray he lifted his desire into the realm of exalted thought. We read further that he "continued all night in prayer." He continued in the prayer which extracts self from the desire and submits all to the Father. "Continued all night" says the narrative. How many of us continue our desires during that period which seems night to us? Are we not, rather, too often tempted to give up when the first hour brings no response; or, what is even worse, how often do we continue to the eleventh hour and then impatiently fling wide the doors of consciousness to the myriad phases of discouragement, finally dragging in the specter of despair and resigning ourselves to the gloom of an endless night? Let us remember at such a time that Jesus prayed all night. We are told that not until it was day did he call the disciples to give the message—the divine beatitudes.

Can the student fail to be impressed with the wonderful patience with which Jesus worked out every problem? That same degree of patience we must learn if we would do the works which he did. Not at the break of day, around which shadows of night still cling, not while confusion or uncertainty or darkness occupies thought, are we ready to call those we love and give our message. We must patiently work until the clear vision has ushered in the day. Then we can speak with the understanding and confident assurance that never yet failed to get a hearing. At different times, when Jesus brought healing he charged them to tell no man what was done. May it not have been a caution to protect those who would impulsively have given out their experience to mortal mind before the spiritual significance and the lesson were sufficiently grasped to establish the permanence of that experience? Is not that often the case with those who gain a measure of release through the spiritual illumination of another and in their hasty desire to communicate it give out ideas which should first feed and strengthen the consciousness to which they came? Their giving cannot impoverish, and the one to whom the release came suffers no reaction or reversal or relapse for having given to mortal mind that which instructs and blesses. Though it turn and rend the pearls prematurely cast, it cannot injure the grateful thought that

is fortified to withstand the attacks of error.

When any spiritual idea is born to us, we must keep and ponder the things that concern it in our hearts as did Mary, and so doing, like her we shall be able to see it grow. If we wait until the day, as did Jesus, then we are sure that night is past. No hasty impulse can push us out so far that we feel we have no ground to stand upon. Spiritual activity is always poised. It follows preparation and is based on understanding. Matthew also says, "When he was set, his disciples came unto him." When the truth is fixed in our consciousness, then we are set in our conviction. Our illumination neither wavers nor changes and our message is a healing one. When Jesus came down from the mountain great multitudes followed him. It has been well said that holding on to God with the one hand and reaching out the other to one's brother is all that constitutes religion. Jesus came down from the mountain to touch human need on a human plane. The Master's greatness did not yield, but bent itself to meet the desire and the effort of the multitude which sought to reach his spiritual consciousness and to touch it.

Christian Science teaches us how to find lessons in these Bible stories and then teaches us further what to do with them. It does not offer Sunday literature and then leave us to the pressure of materiality the remaining days. On the contrary, it presents vital truths which embody an uncompromising ideal for every human being, and shows us how to fashion daily life according to Scriptural teaching, which purposes that we shall be "perfect, even as your Father which is in heaven is perfect." The Christian Science text-book is hourly feeding the multitude. Those who open its pages and find nothing of the promise and the revelation of Life, Truth, and Love which heals and sustains unnumbered thousands, may well be likened to children who approach an abundant table, craving food but not hungry, and who go away unsatisfied.

When Jesus fed the multitude in the wilderness, he first commanded them to be seated, grouping them in companies of fifty. Jesus' thought was ever on the metaphysical and the commands he gave had a spiritual significance. He was not only arranging a multitude for the convenient distribution of food, but he was at the same time preparing consciousness for the spiritual demonstration about to be made manifest in the multiplication of loaves and fishes. First they were to sit down and in an orderly arrangement. By their bodily attitude we may judge the mental. The record does not even hint of hurry or scramble or confusion. Obedience came first. They seated themselves, and in that position watched and patiently waited for the good to come. Such an attitude implies open-mindedness and receptivity. The picture does not admit self-assertion or egotism or pride. Self was put down—yes, to the very ground. Humility without abasement, hunger without greed, came to that feast, and they did eat and were all filled.

"LOOSE HIM, AND LET HIM GO"

ANNIE C. MAY

THE teaching of the eleventh chapter of John has brought to Christian Scientists many lessons of love and sympathy, and a recent experience has given the writer much food for thought in helping to eliminate the false sense of environment which would hold in bondage a brother man. When Jesus heard of Lazarus' sickness, he did not rush off in haste to see what he could do for him. Instead, we read that he "abode two days still in the same place where he was." Only a short time before this, the Pharisees had brought before Jesus a woman taken in a serious moral offense, but in lieu of condemning her, he uncovered the evil belief held by those who had brought the accusation, by a search through their own thought. Then he continued with his work of teaching and healing.

In the case of Lazarus, the account says that after two days the Master said to those who were with him, "Let us go into Judæa again." His disciples were afraid to have him go there, for of late much had been done in Judæa to destroy their Master and his work of healing; but note the answer: "If a man walk in the night, he stumbleth, because there is no light in him." Christ Jesus was not afraid of stumbling; he knew that he could "reflect the one divine individuality" (Science and Health, p. 303) in every place. He also said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples, who had not yet rid themselves of their belief in the reality of death, said, "Lord, if he sleep, he shall do well." Then Jesus explained to them the error in which their friend was held; but he did not condemn Lazarus for being in this state of belief, he did not help to bind his chains by one unkind word. It may have puzzled the disciples somewhat when, after telling them plainly, "Lazarus is dead," Jesus said, "Nevertheless let us go unto him;" but the great Teacher took this event as another opportunity to waken a brother and to show the life-giving power of Love.

The disciples were evidently apprehensive of further hostility from the Jews, one of them saying to his fellows, "Let us also go, that we may die with him." They seemed to have forgotten for the time being the many proofs of the healing of sin and sickness they had seen with their own eyes; they seemed to forget everything but the error which had overtaken this friend of their Master. It seemed to have blinded them to the Principle of his teachings; their thought was full of fear, instead of confidence, hope, and trust.

We read, too, that even Mary and Martha were for the time overcome with grief, forgetting all else in thinking upon the false material evidence as to their brother's environment; but when Mary heard that the Master had come she was prompt in her response to his call. The first ques-

tion Jesus asked her was, "Where have ye laid him?" We may well ask ourselves where we place a brother who is seemingly under the dominion of mortal belief. Do we not bury him? Do we not sometimes mourn and weep with our friends? There were many people with those sisters, all groaning and lamenting. They had placed a stone over the opening of the cave in which Lazarus had been laid, and before putting him therein they had wound his body in grave-clothes, even to his face, which was bound with a napkin.

When Jesus saw where they had laid his friend, we read that he wept. He was full of true human sympathy, but it was unlike that of the people who had buried Lazarus. His first step to help the one in need was shown in the command to remove the stone which closed the cave. Even here Martha intervened with her plea, "Lord, by this time he stinketh: for he hath been dead four days." But, "Take ye away the stone," was the Master's requirement. How surely are we called to take away from our thought all that is unlike God,—every false concept,—and see only the image and likeness of infinite Mind, the expression of Life and Truth. After the stone had been removed from the mouth of the cave, then the fervent prayer, "Father, I thank thee," was spoken, and in obedience to the Master's command he that was "asleep" came forth. He had been awakened from sleep, but he was still bound with the cerements of material belief.

Then said Jesus, "Loose him, and let him go." The errors of wrong thinking may still show their seeming influence; the spirit may be willing, "but the flesh is weak." One effort on our part may call for a second, and this for a third. There is much need of patience, also of care lest we help to bind a brother with our fears and doubts. We do not always know how much there is to be cleared away from the channel of our thought before love can flow freely, nor do we always know how many days another may have lain in the tomb of false belief, but the command is still in force to "loose him, and let him go." Our duty is to help free our brothers from the effects of false beliefs, not to bind them more firmly; and we can do this only by knowing that there is but one infinite, perfect Mind, and one perfect reflection.

As Christian Scientists it is our duty to be awake, and it is also our privilege and pleasure to help waken those who sleep. The harvest is great, the fields already white, but are we showing proper gratitude for having been lifted out of the mire of false beliefs about God, man, and Christian Science? There are many ways in which, as we gain a better understanding of the truth, as taught in the Bible and in our textbook, "Science and Health with Key to the Scriptures," we are under greater obligations not only to God, but to our brother as well. Each of us has a place to fill in God's great plan, and we need to guard well our thought of our fellow man, to manifest more love, more patience, more gratitude for our own deliverance, ever remembering the words and works of the great Teacher, which bring freedom to all who are ready to accept the blessing.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Edinburgh, Scotland

IT was early in 1895 that Christian Science services were first held in a private house in Edinburgh; three years later, when others interested in Christian Science joined these meetings, the work assumed a more public character. Its beginning was small indeed, but gradually there gathered a little group of people on whose consciousness had dawned the light of a new inspiration, whose hearts had heard the call to awake from slumber and its dreams of sense, and to press forward toward the light of Life. Some of these had felt the touch of the Christ, healing them from bodily infirmities, and all were eager to make use of their new-found energies in bringing the glad tidings to others. In accord with this purpose, Nov. 26, 1899, eight, who had become members of The Mother Church in Boston, Mass., all resident in Scotland, met together, organizing themselves as First Church of Christ, Scientist, Edinburgh, and two weeks later seven others joined the little church.

From its very inception Mrs. Eddy watched with deep interest the growth which culminated in the building of a Christian Science church in Edinburgh, and from time to time sent messages of loving encouragement to these earnest workers. Her letter of April 7, 1901, was both an inspiration and an incentive to progress:—

I herewith send to you a little gift of one thousand dollars, to be applied toward the building of a Christian Science church edifice in Edinburgh, Scotland. Please accept this token of my love on this hallowed Easter morn, crowned with the radiant glory of our risen Christ.

Again, in June, 1902, came another letter from the beloved Leader:—

Your united excerpt, with its wealth of love and valuable comments on my revise of your text-book, gave me great gratitude and joy. Accept my humble thanks and affection. A church in Scotland is dear to my heart,—it brings to memory the golden days of childhood, when Scotch tales were told at the fireside of my home.

May the bounty and beauty of holiness gladden this church, hallow its meetings, rest in the hearts of each member, and birds of the upper air sing their sweetest songs and build their nests in this dear branch of His planting. Though you wait long for the ripe harvest, you wait in hope, for the arm that upholds you is strong; and you are bringing your ripening sheaves into the storehouse of Love, that has opened the window of heaven and is pouring you out blessings infinite.

Be joyful in His reign of righteousness; though its coming may seem slow to sense, swift are His chariots of Love. Look up, and you will see they that are for us are more than they that are against us.

In those early days the Sunday and Wednesday evening services were held at 18 Duke street, where reading-rooms were also opened, but as the cause developed and the need for larger accommodation was felt, a suitable hall was found at 14 Queen street, where services were held for two and a half years. Another forward step was then found necessary and a lease of the premises at 88 Pitt street was taken in 1906. At the expiration of the lease the numbers attending the services had so greatly increased that it was not thought advisable to renew it, and just then the present site came into view. On April 2, 1909, the members decided to take it and there erect a church edifice for their own use.

In the autumn of 1909, when Mrs. Eddy was informed of the progress

of the work in Scotland, and that the erection of a church building in Edinburgh was being contemplated, she replied in the following terms:—

> Like the gentle dew of heaven and the refreshing breeze of morn, comes your dear letter to my waiting heart,—waiting in due expectation of just such blessedness, crowning the hope and hour of divine Science, than which nothing can exceed its ministrations of God to man.
>
> I congratulate you on the prospect of erecting a church building wherein to gather in praise and prayer for the whole human family.

Building operations began on May 2, 1910, when the first sod of earth was cut, and on July 1 the corner-stone of New Hampshire granite was laid. On receipt of a telegram sent to her after the laying of the corner-stone, Mrs. Eddy cabled "God speeds the right," and later sent her love and best wishes for the continued prosperity of the church.

Just a year after, on Sunday, July 2, 1911, the opening services were held. Within six months the work was completed, and on Jan. 7, 1912, the Christian Scientists of Edinburgh dedicated the simple, solid stone structure which to them and to the world as well is the outward expression of hearts overflowing with love and gratitude to God for the manifold blessings received through the understanding of Christian Science.

First Church of Christ, Scientist, San Francisco, Cal.

The standard of Christian Science was planted in San Francisco during the winter of 1886-87. The healing work was being accomplished and a small class was taught by a normal class student of Mrs. Eddy. "Truth, spiritually discerned, is scientifically understood. It casts out error and heals the sick" (Science and Health, p. 275). The vitality of this spiritual truth, as accepted in the human consciousness and practically demonstrated, was well tested during the next few years and was proven substantial. Sunday services, mostly in the form of Bible study, were maintained practically from the first.

It was soon after Mrs. Eddy had ordained the Bible and "Science and Health with Key to the Scriptures" as the impersonal pastor of all Christian Science churches, that First Church of Christ, Scientist, in San Francisco, Cal., was organized, Oct. 15, 1895. After two years in Beethoven hall, a move was made to Steinway hall, which accommodated the steadily growing congregation until a building lot at Sacramento and Scott streets had been purchased and, in 1905, plans were completed for a church edifice. By this time Steinway hall was outgrown and overflow meetings were being held Wednesday evenings in an adjoining hall. To meet the pressing need for more room, a recently vacated church building at Post and Taylor streets, with a seating capacity of eleven hundred, was leased, which it was thought would answer the purpose until the new building was finished. This was occupied in December, 1905, and in less than two months overflow meetings were again being held in the vestry.

The Easter Sunday service, April 15, 1906, was the last held in this building, for three days later began the fire which swept this portion of the city. Through this experience

nearly half of the congregation were dispersed to other cities and states, but carrying with them an unshaken faith in the divine source of protection and supply, while to those who remained came from all the Christian Science churches that wonderful response of brotherly love and relief for the needs of those without homes or work. Gathering new energy and purpose with which to prepare for the future work and to shelter the now outdoor congregation, services were continued on the open lot at Sacramento and Scott streets while a temporary structure was quickly built with the building fund already in the treasury. The next three years showed not only a recovery of the former prosperity numerically, but a widespread interest in the subject of Christian Science as evidenced by a lecture attended by an audience of nearly five thousand people. More suitably to provide for a permanent church home, a building lot at California and Franklin streets was purchased in August, 1909. Although the business and financial situation of the city has not as yet been fully restored to its normal condition, there has already been raised for the new lot and structure one hundred and forty thousand dollars. The corner-stone of the church was laid May 6, 1911, and the building is at the present time nearing completion.

Grateful indeed should that people be unto whom "the Sun of righteousness" has arisen "with healing in his wings," and well may they rejoice that its course is "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony" (Science and Health, p. 575).

First Church of Christ, Scientist, Minneapolis, Minn.

It was about the year 1889 when Christian Science was first brought to the attention of the people of Minneapolis through public organization, although for several years previous to this the healing work had been successfully carried on by several students of Mrs. Eddy. At this time an association was formed, pleasant rooms were secured in a central location, and the dispensary and reading-room work was instituted, much good being accomplished both in the way of healing and in the distribution of Christian Science literature. On Nov. 18, 1890, a simple unincorporated society, known as "The Church of Christ, Scientist, of Minneapolis," was formed, and the direction of the affairs of the reading-room was taken over by this temporary organization until in December, 1892, it decided to dissolve, in compliance with the counsel of Mrs. Eddy, who deemed it desirable that an incorporated church be established, which, while perpetuating all that was worthy in the former one, should "be a more complete and fitting type of the body of Christ, firmly founded on Truth and Love."

A permanent organization was effected on Christmas eve, 1892, when twelve faithful workers organized and incorporated First Church of Christ, Scientist, of Minneapolis, regular meetings being held in one of the rooms of what was then known as the Langham hotel. From the date of

incorporation the church began to grow, and soon larger quarters were found in the Masonic temple, and from there still larger ones in the Kindergarten building. The church at the time of its organization also took over the management of the reading-room as a part of its regular work, the dispensary feature having about this time been discontinued. Commodious rooms were found in the Medical block, then larger and better ones in the New York Life building were secured, and finally the present spacious quarters in the Andrus building were leased.

Although the membership of this church was small, a building fund was started in October, 1896, a lot purchased ten months later, and arrangements for building completed. From the time of the decision to build until the work was completed the growth was wonderful. It is worthy of note that although the church edifice cost more than double what was originally planned, at the time of dedication, Feb. 6, 1898, all bills had been provided for and it was entirely free from debt. This was the first Christian Science church edifice in Minnesota. The Sunday school was likewise marked by a steady growth. In August, 1899, eighteen months after the completion of the church building, it was necessary to build an addition to the Sunday school room, and though when finished it was found that again the cost had nearly doubled the first estimate of two thousand dollars, this, too, was dedicated free from debt.

On June 11, 1911, it was the decision of the church-membership that a new site should be secured in a better location, and that a church edifice more modern and suitable for its use be built. Steps were taken at once toward the selection of a desirable lot, and this was found at the corner of Nicollet and 24th street. Plans for a new and modern church edifice have been accepted, and work will be begun on the new building in the near future. The plans provide for an auditorium seating one thousand, also for a Sunday school room, reading-room, and readers' room, and when completed it will have cost something over a hundred thousand dollars.

The membership of First Church is composed largely of students of normal class graduates of the Massachusetts Metaphysical College, and eighty-five per cent of the entire membership of this branch are also members of The Mother Church. All realize that true advancement is not manifest in mere numbers or material structure, but that it is in the daily and hourly demonstration of the truth, made manifest in the healing of "all manner of disease;" and these works have been wrought, including so-called incurable diseases, through the loving efforts of the members individually, and also impersonally at the public services.

First Church of Christ, Scientist, Baltimore, Md.

The spring of 1893 was the occasion of the first Christian Science meeting in Baltimore, it having been held at the residence of one of Mrs. Eddy's students, who served as pastor until the ordination of the impersonal pastor of The Mother Church and its branches,—the Bible and the Chris-

tian Science text-book, "Science and Health with Key to the Scriptures." Within a year a small number of those interested in Christian Science, met, elected trustees, and planned to incorporate as First Church of Christ, Scientist, of Baltimore city, which incorporation was duly made under the laws of the state of Maryland on March 13, 1894. A sure foundation having been laid in the faithful carrying on of the healing work without which no Christian Science church can hope for progress, membership in the church and interest in Science increased sufficiently to warrant the removal to larger quarters; so on Oct. 6, 1895, the Lyceum parlors became the place of worship. The next progressive step was taken when a larger and more desirable place of meeting, I. O. H. hall, was secured, the first service here being marked by a greater attendance than on any previous date. In 1898 a room was rented in the same building for the Sunday school.

At their own request, several members were dismissed on Oct. 11, 1897, and later formed Second Church of Christ, Scientist. One year later the first lecture in this field was held under the auspices of both churches, and on this occasion an interested audience filled the Lyric, the most spacious hall in the city. So steadily did the interest increase that fresh impetus was given to the work, and the harmony demonstrated by the joint committees which arranged for this and subsequent lectures, was a step toward the union of First and Second churches on April 3, 1902. A few days later the following letter, by Mrs. Eddy's instruction, was sent to the Baltimore church:—

> Our mother in Israel asks me to reply to your glad letters with the joyful news of the spirit of unity manifest in her Baltimore children. When your Easter anthems reached her she called us to her to hear the good news. And as she read to us your holy messages which so rejoiced her mother heart, there were tears of gladness in her eyes. . . . Our revered mother wishes her beloved ones to know that their obedience has brought her great joy and comfort.

Following this union the Sunday school was held in the Christian Science chapel, the former place of worship of Second Church. On Jan. 20, 1909, the ground adjacent to the chapel was purchased with a view to having a church home, but another building site was subsequently decided upon and a lot 125 x 150 feet secured on University parkway in November, 1910, this location being in what is considered the most desirable section of the city. Early in the following year it was planned to undertake the building of a church edifice. A building committee was elected and by resolution of the members it was authorized to procure plans and proceed with the building of the church as rapidly as the trustees were able to provide the funds. Ground was broken for the new structure on July 22, and the corner-stone was laid Oct. 23. On Sunday, Dec. 24, 1911, First Church of Christ, Scientist, held the initial service in its own church home, the Sunday school room having been completed as a place of worship. The work on the main auditorium is now going on and the members are eagerly looking forward to its early completion. The structure of white marble with terra cotta trimmings, is to be of a classical form of architecture, with a seating capacity of about a thousand, the estimated cost being one hundred and twenty-five thousand dollars.

TESTIMONIES FROM THE FIELD

TO express my profound gratitude for healing received, and in the hope that my words may bring relief to others who are suffering, this testimonial is given. With joy and humility I desire to make my first public words on this subject the acknowledgment of my error and injustice expressed in days past by thought and word against Christian Science and its Discoverer and Founder. Without any acquaintance with Mrs. Eddy or understanding of her teaching, I repeatedly in public, as well as in private, assailed both. Now, knowing more of that Mind which was in Christ Jesus, I am writing with ardent desire that perhaps some one who without knowledge harshly judges Christian Science, may be guided into the way of that charity which "thinketh no evil." In respect to religious affiliation I have not been an ecclesiastical wanderer. Forty years have been passed in one orthodox Christian body, thirty-four of those years being spent in its ministry. I loved my church and served it with a zeal born of conscientious conviction, for through God this church was to me a restraining and sustaining power, and meant

> The world's great altar-stairs,
> Which led through darkness up to God.

Looking back over that period, I now understand that, although I was conscious of the divine presence and help, I yet saw God as "through a glass, darkly," for by my training and vows I was compelled to acknowledge Him as the author of evil,—of sin, sickness, and death,—and the creator of a competitor to His throne,—an evil intelligence called the devil. Having accepted and taught these declarations as true, I now know that they obscured my concept of God so that I could not "see him as he is;" and that their pall lay heavy on my heart in spite of the solace and strength which came to me day by day.

During my ministry I was blessed with loving and loyal parishioners; and up to the time of which I speak not a semblance of a dream of ever separating from my church had touched me. The barest outline of the causes leading to that change and the circumstances attending it may be given. Early in 1906 I found myself unable adequately to perform the duties of the large church of which I was pastor. Extreme nervousness, irritability, fear, sleeplessness, stomach and bowel trouble, with pain in the head and spine, made life seem almost unbearable. Problems of work once undertaken with courage now frightened me beyond description. By the goodness and generosity of my parish I was granted leave of absence for fourteen months. With my wife I went abroad, so far as I was concerned without courage and without purpose. Improvement came with rest, and at the end of a year I returned and resumed my duties, only

to find that even slight exertions brought back all the old symptoms. For two years longer I struggled on with my work, while medical friends rendered all the help which their sympathy and earnest efforts could bestow. Late in the autumn of 1910 I resigned my pastorate, such resignation to take effect a year later, having determined to seek rest for five years in some secular employment and then return to the work of the ministry.

Though far from being well, the summer of 1911 found me in Europe with a small party of friends. While in Switzerland I met with an accident which, causing almost constant pain, was an additional weight to the burden I already bore. During August my wife and I remained quietly in Oxford, England, where we were absolute strangers. Up to the morning of Aug. 14, 1911, I had never entertained a thought of seeking or resorting to Christian Science; had never been recommended so to do; nor had I read a line of the text-book or other Christian Science literature. Up to that day I had been a prejudiced but conscientious and consistent enemy of it, and yet on that morning, in the town of Oxford, as I dragged myself along the street called Corn Market, wretched in body and distressed in mind, my attention was attracted to the sign at the entrance of a Christian Science reading-room; and then and there, although the clear consciousness of it did not appear until two days later, I was changed from a scoffer to a loving follower.

I tarried at the door of that reading-room, desiring and yet resisting entrance. Angry and ashamed, I reasoned with myself, calling to memory the positions of responsibility and honor I had held for many years in my church and the multitude of friends who had trusted me, thus endeavoring to prevail against the growing desire to enter. There on the stone pavement I wrestled with error until the angel of Truth brought deliverance and with it the breaking of a new day. Thrice I climbed the stairs to the reading-room, remaining each time for a few minutes and then retreating, ashamed of and humiliated by my actions. On entering the room the fourth time, with increased pain of body, distress of mind, and anguish at what seemed to me downright treason against my church and friends, I made known to the attendant something of my suffering condition, and she directed me to a practitioner, with whom I soon made arrangements for treatment. The next morning she came to our lodgings, and having given me a treatment departed, leaving a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Two hours later I took up this book, and opening it at the chapter on Prayer began reading its wonderful spiritual message. Before completing the first page I realized that a remarkable change, involving physical, mental, moral, and spiritual conditions, was taking place in my consciousness. I read almost continuously for four hours. I experienced no excitement, but was possessed with a spirit of calmness and peace. I ate a hearty dinner, slept through the night,—the first perfect sleep for months,—and

awoke in the morning to find all sense of physical discomfort and mental distress vanished, and instead thereof a joy of life and a consciousness of God which had swept away discord of mind and body as effectually as light drives out darkness. Seven months have passed, and the knowledge and blessing are deepening with time.

Physical healing alone could not have caused me to sever my long-standing ecclesiastical ties and, unashamed and unafraid, enter a religious body which I had insistently treated with intolerant abuse. I may truly say that the first healing I was conscious of was not physical but theological. My concept of God and the universe, including man, seemed to have changed almost in a moment. God appeared to me as perfect Love, no longer the creator of an evil intelligence named the devil; nor was He the author of sin, sickness, disease, and death; and in that moment the unsubstantiality of the material creation appeared and I began to understand that God as Spirit could not create anything unlike Himself. All that was purely spiritual in my religious experience remained, but my hold upon materialism and forms and ceremonies to which I had been wedded for more than a third of a century seemed to loosen and vanish in a moment, and I knew I could never again worship God as I was wont to do. I became aware that some measure of understanding had taken the place of belief; universal salvation had become to me an inevitable tenet; the miracles of Jesus stood out simply as those "signs following" which every man who saw the perfect God and His perfect spiritual creation might do; and more profoundly than ever before Jesus Christ became to me the only way and Truth and Life.

As one "born out of due time," I have been kindly and divinely led into the borderland of a fuller sense of Life, Truth, and Love. To me Mrs. Eddy's message is the renaissance of Christianity, a return to the simplicity of Jesus' teaching and work, and through this rebirth I have gained an understanding of God which has illumined the teaching of Scripture and interpreted the vital truth of primitive Christianity. This blessing could not have come to me had not Mrs. Eddy, through years of travail and mortal opposition, struggled on until she saw God as He is, and so was enabled to translate afresh into spiritual language the metaphysical terms by which we might overcome the illusions of discord, sin, sickness, and death, and rise to the knowledge of an ever-present, omnipotent God, who alone forgiveth our sins and healeth our infirmities.—*Andrew J. Graham, Boston, Mass.*

[Translated from the German]

It is with a grateful heart that I wish to tell of the blessings which I have experienced through Christian Science. I had been suffering for several years with an affection of the stomach and displacement of some internal organs. About three years ago the trouble became so aggravated that I could hardly take any nourishment. To this was added enlargement of the liver, besides which I had to wear a truss and suffered great pain. My condition was grow-

ing worse with every day, and after having sought the help of several physicians with no success, I heard of Christian Science and attended the services and meetings. I also devoted myself to the reading of *Der Herold der Christian Science* and other Christian Science literature, and after some time felt very much better. I then applied for treatment to a practitioner, as I had not ventured to lay the truss aside; but she told me to do so without fear, it being the only thing holding me; and thus I was healed with one treatment of the trouble which had been pronounced incurable by the physicians. Whereas formerly I could eat only very light food, I now partake of everything, neither do I wear any truss, and am able to make long walking tours without discomfort.

A few weeks ago my husband was troubled with what was pronounced a malignant mouth affection. The practitioner to whom we applied for help took up absent treatment, and after four days my husband was freed from the disease. We thank God, and are grateful to our beloved Leader, Mrs. Eddy, from the depths of our hearts for having shown us the way of Truth.—*Frau Martha Heidemann, Berlin-Rixdorf, Germany.*

I owe a deep debt of gratitude to Christian Science for what it has done for me in my uplifting and for the many benefits I have received through the power of Truth. I gladly embrace the privilege of telling others of what it has done for me. It is now over four years since the door of Christian Science was first unexpectedly and providentially opened to me, and it found me in a very complicated and serious condition of health. I feel that my restoration has been a miracle of divine grace and a monument of God's long-suffering and mercy, for I seemed then to be on the verge of the grave. It was said that I looked terribly ill, and I had the drug habit, and was taking medicine every two or three hours of the day for some trouble or other. Some of my ailments dated from the civil war, where I had contracted a chronic bowel trouble which greatly reduced my vitality. Later another illness found in me its victim and settled in my nervous system, and its after-effects resulted in complete exhaustion. In addition to what the doctors called diabetes I had bowel and heart trouble, and there was scarcely a natural function of the body. I seemed to have tried every material remedy, and doctors far and near, also electric appliances, but my condition seemed to grow more serious and complicated instead of better. I had become completely disabled, and was isolated from society.

The outlook upon life at this point was dark and hopeless, but a neighbor came along one day who was conversant with all my conditions for years and whom I had known from his youth; but I did not know that he was interested in Christian Science nor had I heard of it myself. He first told me of what it had done for himself and family, and said if I would just turn toward it I would get well. He spoke with such confidence and assurance that I was struck with surprise. I saw that he had something which I wanted but had not. He said if I was willing to try it he would do

all in his power for me. He gave me some literature to read, but I told him I could not read at all on account of my eyes; yet he insisted that I should try.

At this time my family physician was about to leave home for a trip abroad to be gone for three months. He desired to leave me in the care of another doctor, who came to see me before he left. I then asked my doctor if he were willing that I should try Christian Science, of which I had heard recently, and he said for me to try it. He was one of the most liberal of men in medicine and religion, and he added that if there was anything in the world which would help me, God speed it. He left the next day and the other doctor never came again to see me.

A few days after this my neighbor asked me if I was ready to go with him to Youngstown, seven miles away. I told him I would try, although it seemed then to be taking my life in my hands to do so. I said to my friend that I feared I could not stand it to get there, but he assured me that I would. I reached the office of the practitioner apparently exhausted, but I was soon revived, and before I left he advised me to read Science and Health. I told him that I feared I could not read it at all; that I had been to five opticians in the city for my eyes and got no relief so I could read. But he said I could read, and so I bought the book. In a few days after this visit I was very much surprised to see him coming into my country home to call on me. Before leaving he asked me to begin to read in the text-book as soon as he left the house and to read ten pages before I stopped. He came in the next morning on his way back to the city and asked me to read forty pages more before I came again to see him.

The practitioner told my son that it would not be long until his father would be back to where he used to be, and soon I was taking care of myself and horse. I was gradually taking up all of my old line of work at the barn and house, which for years had been done by others. People began to see me driving about again, and with surprise they expressed their gladness to see me out once more, as for eight or ten years I had not been out at all.

During my first trips on the street cars I noticed that I was the object of many a curious gaze on account of my bad looks, and it irritated me to see it, but I soon noticed that this was all passing away. The conductor on whose car I made my first trip called me "Christian Science," and one day said, "Well! you're not dead yet!" I then asked him if he could see any improvement, to which he replied, "There has been a wonderful change." So I could see and hear from every one that my improvement was observed by all around me; and although my healing was somewhat slow as compared with others, yet it was gradual and progressive, thus showing the power of Truth over error. I feel deeply grateful to God for this healing truth, and to Mrs. Eddy, its Discoverer in our age, for all the benefits and blessings it has brought to me.—*Edward Lee, Youngstown, Ohio.*

[Translated from the German]

EVEN prior to becoming acquainted with the teachings of Christian Science I had wonderful proofs of God's omnipotence and love. I set my trust neither on physicians nor on material means and was healed of various diseases, and so were my husband and children; but in November, 1910, a terrible pain of the head set in which gradually became so intense that I cried out for hours at a time. The symptoms all seemed to indicate a very serious condition and I suffered terribly from pain in the face, the throat, and upper arm. I tried to realize God's love, but the pain returned at regular intervals, causing the most terrible suffering.

I had seen a girl suffer similarly in a hospital, and therefore was unable to conquer my fear, but after hearing of Christian Science I sent to the young lady who told me of it with a request for help. The Scientist found me in a helpless condition, but in a few minutes I felt the pain growing less, and after a little while it disappeared altogether, and my sleep became normal, something I had not known for a long time. The sense of fear did not yield, however, and the attacks therefore kept returning at certain hours; but with two weeks' faithful treatment I was completely healed.

I am deeply grateful to God not only for this wonderful healing, but above all for the understanding which I have gained through reading *Der Herold der Christian Science* and other Christian Science literature, for thereby I was enabled to discern more clearly the power of divine Love which frees us from the shackles of error.

In the summer of 1911 I was taken with a sudden and violent attack of illness. As far as the human mind can conjecture I was past help, and became greatly frightened. I, however, sent my little daughter to the home of a Christian Scientist, who reached me at the same time with my husband. He did not lose heart but did his part in holding fast to the truth. The result was that with nine days' treatment I felt as strong as before. A short time ago my little eighteen-months-old daughter became ill. A deep sore had formed in the groin, and her thigh, back, and abdomen were very much inflamed; but three weeks later all symptoms had disappeared under Christian Science treatment, and the little girl is well and sound.

For all these proofs of the divine omnipotence I am deeply thankful, and I am also grateful to our dear Leader, Mrs. Eddy, for showing us the right way.—*Frau Hedwig Naseband, Deutsch-Eylau, Germany.*

I HAVE long withheld my testimony of what Christian Science has done for me, as the demonstrations seemed so small that I felt they were not convincing enough to one who had never experienced any benefits from it. An experience which I had last November, however, should convince even the most skeptical.

For a number of weeks I had wakened in the morning with my hand and arm so numb there was scarcely any feeling in them, but thinking it was nothing more than a case of poor

circulation I dismissed it from my thought, until one day while at work my hand and arm began to pain me and I felt a slight numbness in my fingers. As I had considerable fear respecting the outcome I asked for treatment in Christian Science, but the next week it was so much worse that I was unable to use my hand. I then learned that the trouble was diagnosed in *materia medica* as neurosis, and that it was considered very serious. I was at first almost overcome with fear, but I immediately realized that with God all things are possible, and that here was another opportunity to prove the nothingness of the belief of intelligence in matter. From that time I improved, the pain gradually left me, and at the end of the second week of treatment I was able to resume my work, although with some difficulty at first. After a few weeks I was entirely free from pain, and I have not had the slightest return of the trouble.

While I am deeply grateful for the healing, it has meant much more to me than merely gaining freedom from physical suffering, as it has given me a greater trust in the power of divine Mind to destroy error in all its forms. During this experience the reading of Science and Health brought me great peace and comfort, and I realized as never before what a wonderful book it is. In the eight years that I have been studying Christian Science I have found divine Truth an ever-present help, and can see that I am gradually being freed from the sense of fear and limitation in everything that I undertake. It is a constant source of rejoicing, and my one desire is so to reflect this truth in my life that it will be the means of leading others to Christian Science.—*Mabel E. Thorn, Mexico, D. F.*

The case of Mabel Thorn was what is called writers' cramp, a paralysis of the extensor muscles of the forearm, once affecting writers, but now typewriters, telegraphers, and others. Medical treatment prescribes a long rest and a hundred different applications and methods of treatment, most of which are usually unsuccessful.—*R. R. De Witt, M.D., Elgin, Ill.*

I FEEL that I owe it to others to tell what Christian Science has done for me. For years I was enslaved by the liquor habit, although continually fighting it in a way; but it would overcome my good intentions, and then would come such a period of excessive drinking as was shameful. After this I would remorsefully declare that I would stop the drinking, but only to repeat the performance in the course of a few weeks. Various cures were recommended, among which was Christian Science, but I decided to rely on my own will-power, although at times I would read "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I always threw it aside without finding anything in it to my liking.

At last I reached my extremity, and knew that of myself I could do nothing, so like a tired child I crept to the feet of Christ. I asked for help in Christian Science. It was cheerfully given, and I was healed. I had also been addicted to the use of tobacco for more than twenty-five

years, but that too left me naturally and easily. My earnest desire now is to prove to my fellow men that the real man is a perfect child of God, incapable of falling from his high estate.

Since taking up the study of Christian Science it has been our only physician, and we have proved that it is capable of meeting our every need. Not least among the blessings of Christian Science is the spiritual joy and peaceful knowledge that at last the Scriptures are an open book for us all to read and understand, through the teaching of our beloved Leader, for all of which I am truly grateful.—*Philip E. Grimm, West Richfield, Ohio.*

[Translated from the German]

With a heart full of gratitude I wish to tell of the many blessings which I have experienced through Christian Science. Because of much sorrow, care, and disease in my family I myself became ill. I suffered with a diseased kidney, a chronic stomach disorder, headache, and bowel trouble, and was greatly reduced in flesh. The physician in attendance said that he could do nothing more for me. With regard to the kidney, he advised me to submit to an operation, but not until I felt stronger. I could not make up my mind, however, to undergo this operation, and for three weeks tried nature-cure, though unsuccessfully. My sole desire was to die, and I often prayed unto God that He might deliver me from my suffering through death. And God indeed delivered me from all my ills—not through death, but through divine Love. My attention was called to Christian Science. I went with a sorrowful heart to see a practitioner, but I returned home almost transformed, in buoyant spirits, so that my husband who knew nothing of what had happened greatly wondered, as he could not account for the change which had taken place with me. With four treatments I got rid of all my diseases, and light, harmony, and love returned to our home, where dark had often prevailed.

My long-cherished desire that my husband and myself might be able to attend church together was fulfilled. Since then—this was nine years ago—we have experienced innumerable blessings through Christian Science. Three years ago an ailment manifested itself again (a weak heart), but this was overcome by the power of divine Truth. Our children also have had many wonderful proofs of this glorious truth. When thought reverts to the past, and I compare it with the present, I realize the inestimable worth of Christian Science, because it not only heals us from our infirmities, but best of all, it makes us better men and women.

For all these benefits I am infinitely thankful to God, and next to Him to Mrs. Eddy.—*Frau K. Kindermann, Zurich, Switzerland.*

A line just read has recalled me to my sense of obligation to the cause of Christian Science, viz.: "Why should it be thought a thing incredible with you, that God should raise the dead?" To those who have believed because they understood, it could not seem incredible. "What cannot God do?" (Science and Health, p. 135). But much more

than the material evidence, which to the skeptical people of that day seemed so like a miracle, is the ever-present, daily evidence of men being raised from the dead, that living death, that hell upon earth, the Sodom and Gomorrah which so many are now leaving behind, as they enter upon the journey from sense to Soul, as taught them in Christian Science.

It is because I have been raised from the dead that I have every reason for giving my testimony of benefits received through the study and application of Christian Science. From the time I was nineteen years of age, although raised in a loving Christian home, I was wild, and was soon known as a man (?) of the world, one of the so-called "good fellows," and never was the word "good" more abused. I was a cigar salesman by profession, and as my business obliged me to solicit trade in drug-stores, clubs, and saloons, the pace I kept was terrific. If an assertion once made to me by a noted physician is true,—that "it takes a drink of whisky six weeks to entirely eradicate itself from the human system," then I doubt if I could claim to have been entirely sober in over thirty years. I had smoked ever since I can remember, thirty-five years at least, and the quantity of the weed consumed was limited merely by my sleeping hours. I was in sanitariums and liquor "cures" and had taken great quantities of every remedy of which I ever heard or that friends recommended, only to fall back again in the same old pathway of sin after a few days' trial.

I did earnestly try to be cured, but I relied only on self-will, and with the mortal body demoralized from dissipation I could not find the way until Christian Science found me. Then all was changed as if "in the twinkling of an eye." From misery, want, disgrace, desperation, with a broken home, bleeding hearts, and the tears of those who had loved me, I was suddenly, almost miraculously, in possession of happiness and plenty,—even affluence. I had aspirations and my cure seemed to be contagious to those around me. To any man who is groping in the dark, struggling with this alleged curse, and who may read these words, I want to say that divine Love through Christian Science will do for you all that it has done for me if you will only accept it, and it will never cause you one hour's uneasiness while you are testing its efficacy. It will cure you effectively, thoroughly, and forever, and I do not believe anything else will. I do not know when I discontinued smoking, I never knew until weeks afterward; in fact I did not stop, the error, finding the soil unprolific, just left me, as all error does when one earnestly exercises man's divine prerogative as a child of God, made in His image and likeness.

Space does not permit me to express all my gratitude as I desire for this beautiful new sense of life; but it is my one hope to be known by the "works" I do. I am now a member of The Mother Church and an usher in our local branch church, and I feel as if the awful unreality of the so-called life which I once expressed was but a dream. I thank God that I was so lovingly, faithfully, and untiringly helped to find "the way." I also want to say a

word for the help received from the Christian Science literature. Not a day passes but that I find strength and encouragement from the articles in the *Sentinel*, *Journal*, and the *Monitor*, and no home is complete without these splendid periodicals.—*F. R. Follett, Chicago, Ill.*

[Translated from the German]

About twelve years ago I had an attack of rheumatism, which gradually grew so severe that I was unable to attend to my work. To this was added a growing weakness of the eyes, making it impossible for me to read or write without glasses, and when the weather was bad a supposedly dangerous inflammation would set in. I was in hopes that the mild climate in the state of Washington would relieve me of my trouble, but this was not the case, and the physician declared that I should not expect to get rid of the disease at my age. The medicines which he prescribed had no effect upon me, and the condition of my eyes was not more encouraging. For weeks I was obliged to go to the physician daily, had to wear dark glasses, and was unable to read or write; besides this, a few months after one of the eyes was healed the other eye would become diseased.

About four years ago we became acquainted with some one who recommended treatment in Christian Science, of which at that time I knew little more than the name. "Can Christian Science heal diseased eyes?" I asked with surprise. "Certainly!" was the reply; and since the remedies heretofore applied had brought no permanent relief, I decided to follow the advice given, and applied for treatment to the practitioner who had been recommended. With a week's treatment one eye was completely healed, and so was the other eye when it became inflamed a few months later. Now I am able to read even the smallest print without spectacles.

I was not treated for the rheumatism; it vanished completely through the constant reading of Science and Health, the *Journal*, and the *Sentinel*. Since I have taken up the study of Christian Science I have also stopped smoking—a habit which I had contracted in early years—and have no desire to use tobacco now. Mrs. Eddy has shown us how we may become partakers in the fulfilment of the divine promises. Next to God, I thank her from the depths of my heart.—*Adolf E. Krafft, Spokane, Wash.*

We live at a village where there are but five other students of Christian Science, and although I had read Science and Health for nearly three years, I refused until recently to call myself a Scientist, as I had failed to demonstrate the power of Truth to heal disease. My husband was laboring under the sense of asthma, having been a victim for over twenty years, and it often seemed that he was on the verge of passing on. He was at this time endeavoring to overcome the illness without material means, and I sat by his bedside reading aloud from the Bible and Science and Health. Two hours passed, during which time I prayed as I had never prayed before. As I read and prayed he at length fell into a quiet slumber and slept all night, and he has never had a touch of the disease since.

Some time after this, he had a severe attack of cold. At midnight I treated myself for fear, as the condition was to human sense alarming, but the "still small voice" of Truth directed me, lonely as I was, except for him who said, "I will not leave you comfortless," and I arose and read silently while I prayed for two hours. Then help came at once. By half past three he was free from fever, his breathing regular, and next morning he arose at the usual time, did his customary work, and we then walked two miles to tell the good news to the Scientists, our friends, on the far side of the village.

I believe it would be wrong to remain silent when God through Christ, Truth, has thus answered our prayers.—*Mrs. William Dorchester, Port Lavaca, Tex.*

After a careful investigation into Christian Science, which I began with little hope of finding what I was looking for, namely, a proof that God really is, and that in Him "we live, and move, and have our being," I can now write that I am satisfied in a measure which I never dreamed to be possible. I am now no longer in bondage to the fear of asthma as I had been for many years, and a stomach disorder, also mental troubles, have left me; but greater than all have been the spiritual benefits which I have received.—*W. H. Dorchester, Port Lavaca, Tex.*

When I was unable, physically and mentally, to meet the duties of my life, and when I had given up in despair the hope of ever being well, Christian Science was brought to my notice. I had known nothing of Science, and fearing that it was but one of the various cults which had come to my knowledge and none of which I could accept, I determined first to learn something of its teachings and then if possible to try it. To this end I went to a Christian Scientist, told her my desire, and asked for information. With great kindness and helpful words she gave me several copies of the *Sentinel*, which I read and reread, pondered the meaning of the articles and testimonies, meanwhile reading the Bible.

For three weeks this work occupied my time and thought. I then knew I wanted the healing, and with this conclusion came with great joy the realization that I was well. The Sun of righteousness had risen "with healing in his wings;" the light of Truth had displaced the darkness of despair and had dispelled the illusion which had seemed so real. During the three years since then, by the study and application of this blessed truth we have been able, in a family of eight, to meet and overcome many forms of error, including fevers of different types.

Our hearts overflow with love and gratitude to God for the blessings we receive from the better understanding of Him gained in Science, and of man as made in His image and likeness. My prayer is so to live as to be a vessel fit for the Master's use. I would also add my mite to the great offering of thanksgiving from the hearts of many, that we have known Mrs. Eddy,—known her in the way she would have us know her, namely, through her works, "Science and Health with Key to the Scriptures"

and her other writings. She has taught us how to live, so that we may attain "the measure of the stature of the fulness of Christ." Thank God for Christian Science!—*Mrs. Ruth Peebles Crossgrove, Meridian, Miss.*

I am pleased to confirm Mrs. Crossgrove's statements, having known her before and after she was healed of so-called incurable diseases.

It is also my pleasure to tell of my own healing more than twelve years ago by the reading of our inspired text-book, "Science and Health with Key to the Scriptures." I am deeply thankful for the perfect health and peace which this truth has brought me; for the advantage of class instruction by one of Mrs. Eddy's students; for the privilege of being a member of The Mother Church; and for having been able to see and hear our beloved Leader when she spoke from the balcony of her home at Pleasant View to her followers. The spiritual uplift—the solid foundation which this truth has given me—words can never express.—*Mrs. Bettie G. Heidelberg, Meridian, Miss.*

It is now twelve years since I turned to Christian Science for help, and that was after I had tried many material means and had failed to find a cure for a chronic bowel disorder. I knew nothing of Christian Science at that time, but was attracted by the healing of a friend, when I saw the change from confirmed invalidism to a perfect state of health, the friend manifesting great happiness and activity. When she told me that Christian Science had brought about this change, I decided immediately to see what it could do for me. My faith was truly no larger than a "mustard seed." I was filled with discouragement because all material methods had failed and my prayers, too, had failed, so I could not see how the prayers of a practitioner would be answered if my own met no response. I am thankful that I had, however, sufficient faith to continue, for in two weeks' time this truth brought me perfect healing.

While I shall never cease to be grateful for the physical healing, yet how much greater was the mental and spiritual healing! It was through the physical healing that I was led to understand God, divine Truth, more clearly and to have a better conception of man's real being as an idea of God. I no longer thought of my true self as a discordant, suffering, unhappy mortal. Not indeed as mortal at all, but spiritual, because we know that man is made in God's image and likeness, and that discord has no place in the image of God, good.

I am indeed grateful that I have some understanding of this truth to teach my little daughter, so that she can be saved the necessity of unlearning many things. She has been taught the allness of God, the all-power of Truth. She knows no other medicine and understands that "divine Love always has met and always will meet every human need" (Science and Health, p. 494).

For all the blessings that this truth has brought to me and mine I am deeply grateful to God, also grateful to Mrs. Eddy and to other Scientists who have so lovingly helped me to understand this healing truth.—*Carrie B. Clark, Toledo, Ohio.*

For a number of years I suffered from a complication of diseases. After taking treatments from different doctors and receiving no relief, they advised my husband to take me West to see if that would benefit me. After going to Los Angeles, Cal., we engaged one of the leading physicians in that city, and on making an examination he said I must have two serious operations performed. I went to a hospital and was operated on for a very serious affection of the kidney. My husband refused to allow but one operation on account of my weakened condition. I came out of the hospital no better than I went there.

One year later I went to Phœnix, Ariz., and for two years I suffered greatly. I went to the best physician in that city and he informed me that I needed to have another operation and that I could never be well unless I did. I had suffered so much from the first operation, and was no better from it, that I thought I would rather die than go through the ordeal again. When I was trying to decide whether I should go to the hospital or be an invalid the rest of my life, Christian Science came in and saved me from both. I was suffering from kidney, bladder, and stomach trouble of the worst kind. I also had a heart difficulty and was a nervous wreck, besides the serious internal condition for which the doctor said I would have to be operated on. I could scarcely walk and could not take a step without severe pain. I went to a Christian Science practitioner, and after taking treatment for two weeks and reading Science and Health, I was healed. That was in 1908, and I have been in perfect health ever since. My friends who knew me before that time say they hardly recognize me as the same person.

I have so much to be thankful for. Christian Science has not alone lifted me out of sickness to health, but has helped me through a great sorrow. I am indeed thankful to God, and also to Mrs. Eddy for Christian Science. — *Mrs. Georgia B. DuShane, Parker, Ariz.*

In August, 1908, I suffered from a paralytic attack, my left side being rendered useless. For a year and a half I was unable to do any kind of work, but simply waited for what I believed to be the end. A friend called my attention to Christian Science. I borrowed a copy of "Science and Health with Key to the Scriptures" from the reading-room of the local church, and was healed by reading and studying it, together with the Bible. My gratitude to God, also to our revered Leader, Mrs. Eddy, can only be attested by my daily life.—*William W. Waterman, Bridgeport, Conn.*

[Translated from the German]

In September, 1910, I submitted twice to a most serious operation on the head, but after a while the swellings appeared again over the right eye, and an incision had to be made on the skull a third time; but even then the trouble was not removed. I went through great suffering at that time, and I was absolutely unable to do physical work, while my extreme nervousness was very trying for my family. Those surrounding me alone

know how much I had to contend with during that one year. I lost interest in everything and became morose; the beauty of nature, and even music, had lost its charm for me. I felt that something must be done, but did not seem able to find the right thing. My physician had always cheered me up and held out the hope to me that after years I might possibly attain to normal health again, but there seemed to be no improvement in my condition, and when a bladder trouble was added, I lost all hope of recovery.

While in this state of despair I heard of Christian Science, and called upon a practitioner to ask for treatment. The first comfort which I found in this teaching was that I did not need to submit again to the surgeon's knife, and I learned that God alone is our Comforter and the healer of all our diseases. With four weeks' treatment in Christian Science I was perfectly well. I then went to my physician to show myself a well man, and after a rather lengthy examination he stated that all the symptoms of the disease in the head had completely disappeared.

After a very short while we were to have even stronger evidence to convince us of God's ever-present help. My niece had an attack of poisoning, her arm being terribly swollen. I sent her to a Christian Science practitioner, who immediately took up treatment, and after a few days the swelling completely disappeared and she did not experience the slightest pain.

Our joy is great, especially in knowing that the sick may find healing now as in Jesus' time. Since I have known of Christian Science I have been an earnest adherent of its teachings and rejoice daily that divine Love is being reflected in my family. We have become different people altogether and consider it our duty to know more of this great truth.

I give this testimony in deep gratitude to God, also to the revered Discoverer of this wonderful teaching. May it serve to lead my fellow men to Christian Science, which can but bring peace to the world and bless it.—*Wilhelm Bormann, Hannover, Germany.*

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

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THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO the question so often asked, "Why has the Christian Science movement grown so wonderfully?" the first and most natural answer is that it is because the sick are healed and the sinning are reformed through its ministry, as in the early days of Christianity. While this is valid, and satisfactory as far as it goes, it cannot be claimed that it is the only reason. The healing work is largely what appeals to those who are in need of relief from physical and moral distress, but there is likewise a large body of people who are physically well and who are not by any means to be classed in the world's category of sinners, yet these people also are attracted to Christian Science. There must be some reason for this attraction, some reason why good Christian people should leave the churches in which they and their fathers before them have been reared, to embrace this new-old faith, some reason why men and women of brilliant intellectual attainments should find in its simple yet irrefutable logic a satisfactory response to questionings unanswerable by material philosophy, and this reason when ascertained will easily be recognized as the most important factor in the growth of the Christian Science movement.

This reason, we believe, lies in the satisfying and comforting knowledge of God which practically every Christian Scientist will testify has come to him through the study of Science and Health,—a consciousness that God really is the omnipotent, omniscient, and omnipresent good the Scriptures declare Him to be, rather than the anthropomorphic being conceived by perverted human sense. The great unrest

which pervades the Christian churches today, which is the subject of many sermons and is the frequent topic of discussion in the religious press, is directly traceable to the unsatisfied longing to know God—a God who is not the author of sickness and suffering, a God who does not create or permit sin. This longing is satisfied in Christian Science, and those who turn to this faith for the healing of their physical infirmities are as fortunate in finding a better and higher concept of God as are they who come directly for this purpose. This point is pertinently illustrated in the testimony of a former clergyman appearing on page 290 of this issue, and from which we quote as follows:—

> In respect to religious affiliation I have not been an ecclesiastical wanderer. Forty years have been passed in one orthodox Christian body, thirty-four of those years being spent in its ministry. I loved my church and served it with a zeal born of conscientious conviction, for through God this church was to me a restraining and sustaining power, and meant
>
> The world's great altar-stairs,
> Which led through darkness up to God.
>
> Looking back over that period I now understand that although I was conscious of the divine presence and help, I yet saw God as "through a glass, darkly," for by my training and vows I was compelled to acknowledge Him as the author of evil,—of sin, sickness, and death,—and the creator of a competitor to His throne,—an evil intelligence called the devil. Having accepted and taught these declarations as true, I now know that they obscured my concept of God so that I could not "see him as he is;" and that their pall lay heavy on my heart in spite of the solace and strength which came to me day by day. . . . My concept of God and the universe, including man, seemed to have changed almost in a moment. God appeared to me as perfect Love, no longer the creator of an evil intelligence named the devil; nor was He the author of sin, sickness, disease, and death; and in that moment the unsubstantiality of the material creation appeared and I began to understand that God as Spirit could not create anything unlike Himself.

It must have been because Mrs. Eddy foresaw that this would be the result of her teachings, and because of the importance of the subject of her writings, that she gave such great care to the publication of her books, and that caused her for thirty-five years daily to apply some portion of her time to the revision of Science and Health. Of this work of revision she has said: "I have revised Science and Health only to give a clearer and fuller expression of its original meaning" (Science and Health, p. 361); that she might give the students of her teachings the benefit of her

continued study and demonstration. Her motive and her mode of work during the first years of Christian Science made a vivid impression on the Rev. James Henry Wiggin, whose position as proofreader on the earlier editions of Science and Health gave him personal and peculiar knowledge of the circumstances. In his book "Christian Science and the Bible" he thus speaks of Mrs. Eddy and her work:—

> Whatever is to be Mrs. Eddy's future reputation time will show. Little cares she, if only through her work Truth may be glorified. More than once, in her eagerness, she has reached her bottom dollar, but the interest of the world to hear her word has always filled her coffers anew. Within a few months she has made sacrifices, from which most authors would have shrunk, to ensure the moral rightness of her book. Day after day flew by, and weeks lengthened into months; from every quarter came importunate missives of inquiry and mercantile reproach; hundreds of dollars were sunk in a bottomless sea of corrections; yet not till the authoress was satisfied that her duty was wholly done, would she allow printer and binder to send forth her book to the world.

For thirty-seven years Science and Health has been leavening the thought of the world, and it is because this wonderful truth discovered by Mrs. Eddy has been proven efficacious in the healing of mental and physical unrest in unnumbered thousands of instances, and in leading to a better understanding of God, that the Christian Science movement, like the mustard seed of the Master's parable, has grown with leaps and bounds until it has become a mighty tree whose wide-spreading branches have been the means of bringing unspeakable comfort to a great multitude.

ARCHIBALD MCLELLAN.

COMMENTING upon the life of Cromwell and the universal enthusiasm with which Charles II was welcomed back to resume his rule over England, Mr. Balfour is reported to have said recently that "if the Great Commoner failed, and with all his genius it is manifest that he did fail, it is not because he was indifferent to the traditions of his country . . . but because by the force of circumstances . . . he found himself compelled to break with those traditions, formally and absolutely;" and from this he counseled that

those who wish to make the best of the future must never ignore the past, but look to it "with reverence and respect." This putting of the question of the attitude of would-be reformers toward past teachings, convictions, and achievements is worthy of thoughtful consideration. Generally speaking, one of the most serious obstacles to a progressive movement is the fact that, however commendable it may be, the radicalism of some of its exponents is not tempered with reverence or respect for traditions which many deem sacred. As a result of the undiscriminating and unsympathetic speech of its representatives, the idea comes to be looked upon as destructive rather than constructive, as unscientific and hence unwise, a menace and not a means to progress.

The history of reforms has thus disclosed the disposition of men to attach either too much or too little value to the past, to regard its dictum as final and supremely authoritative, or to judge it from a narrow, provincial point of view; and one of the most marked aspects of the life of the Master is found in the steadiness and sanity of his poise in this respect. The impulse awakened by conservative resistance to new ideas has often blinded those who have espoused them to the worth of anything which pertained to the old order, and they have indulged in that irreverent criticism which tends to intensify passion and estrangement. Not so did Christ Jesus. He saw the very great removal of the Judaism of his day from the teaching of Moses and the prophets, and he must have foreseen that the temple service would pass away, that not one stone would be left upon another, in the conquests of that more vital, more spiritual apprehension of divine Truth which he had brought to the world; and yet again and again he showed how much he reverenced "the law and the prophets." Until denied the privilege by the rabidity of the Pharisees, he seems to have gone regularly to the synagogue on the Sabbath day. It was zeal for the maintenance of the purity of the temple service that impelled him to overthrow the tables of the money changers with an abandon which reminded his disciples, as St. John tells us, of David's words, "The zeal of thine house hath eaten me up." To the leper whom he had healed, as Matthew relates, he said, "Go thy way, show thyself to the priest,

and offer the gift that Moses commanded, for a testimony unto them."

In these and other instances Christ Jesus gave evidence of his recognition of the worth of the old when rightly related to the new, and this ability to embrace the entire spectrum of revelation, the unfoldment of truth in human consciousness, and to recognize the unity of all values, past, present, and future, speaks for our Lord's spiritual apperception, and his exaltation above his fellows. He honored and loved the true, the beautiful, and the good, wherever found. Despite their misapprehensions and mistakes, he appreciated all that his forebears had accomplished through their loyalty to their highest understanding, and he sought to conserve and utilize every thread of gold to be found in the rifts of the nation's perfunctory ritualism. At the same time he hesitated not to declare that higher sense of truth whose verity he had demonstrated. He separated the tares from the wheat and treasured the latter as a precious heritage which had not suffered in the least because of its association with its unlikeness in the field of human understanding.

On page 444 of Science and Health Mrs. Eddy counsels Christian Scientists respecting their attitude toward the religious thought of the past, and she closes with these significant words, "The teacher must make clear to students the Science of healing, especially its ethics." In a sense the past with all its conflicting factors is a patient whose redemption, the righting of the concepts which have shaped its belief and practise, is to be effected by Science, and this thought compasses every phase of the question of our attitude toward human beliefs and traditions. Divine Science recognizes and utilizes all demonstrable values. It is the touchstone of every accretion and product of human belief and experience. It sifts every system, explores every field of human thought, and extracts every grain of good. It articulates the past's every glint of righteousness with its higher apprehension, and thus leaves no loss even in the culm-piles of history. It is this discriminating perception, this selective rule of the right idea, which makes possible a true philosophy of life, of education, of literature, and of art, and which gives the true Scientist dominion over all the earth. Every

truth it brings him he prizes and every error he discards, quite regardless of its pedigree or the rank of those who have accepted it. He has that breadth of view, that saving discernment, that sense of universal possession to which St. Paul referred when he said, "All things are yours;" and there is set up in his heart the kingship of kindliness toward all honest conviction. He is to rule in the name and by virtue of Love's clear vision, and he is to prove with patience the all-inclusive sovereignty of Science, of demonstrable truth.

To hear and gladly respond to this "high calling of God" is to find instant uplift and inspiration. It is to acquire that clarity and beneficence of thought which speaks for the Christ-mind. It is to be saved from all narrowness, pettiness, exclusiveness, and crass dogmatism of thought, word, and bearing. It is to begin to live in that noble, winsome, and impressive way which leads men to think of one as capable of casting a healing shadow.

JOHN B. WILLIS.

IN several of the epistles to the early churches we find evidence of a disposition on the part of some to reject that which today is called organization, on the mistaken assumption that complete spiritualization of consciousness had already been attained, and that human governments should not be recognized or obeyed. In the epistle to Titus, however, we find this admonition: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." The apostle also makes it clear that moral requirements and conformity to a social order are never felt to be restrictive to the one who obeys God's law, that it is only the lawless who chafe under the moral demand. At the beginning of the first epistle to the Corinthians, Paul reminds them that they are "called to be saints," something which we shall do well to remember; but, even with this before us, we may recall his other statement, "Not as though I had already attained, either were already perfect."

The aim surely of all human organizations, whether secu-

lar or religious, is to enable mankind to work out of imperfect conditions by orderly methods which should make for the good of all. There are some who think that Christ Jesus ignored church organization in providing for the perpetuation of the cause which he had established, but this is not in accordance with the statements found in the eighteenth chapter of Matthew's gospel (verses 15-19). The Master here refers to the church as an established fact, and although its members were "called to be saints," "offenses" were seemingly inevitable until the mortal sense of existence should be replaced by the spiritual. We therefore find in the Master's own words a provision for discipline, which our wise Leader embodied in the Manual of The Mother Church. Here it may be said, however, that if any one were to follow Jesus' teaching up to the forgiveness which extends to "seventy times seven," the higher law would annul the mortal sense of evil's reality and prove Love's infinite protection.

The real aim of organization is not, however, to deal with "offenses," but to enable men to work together more effectively than they could do apart, or without the best possible methods, and these are at present as much needed in the church as in the affairs of cities and of nations. Let no one, however, regard this as a plea for material means and methods, but rather for a nearer approach to that perfect order which is said to be "heaven's first law." Mrs. Eddy tells us that "material organization has its value and peril" (Retrospection and Introspection, p. 45), but the latter can always be avoided by greater spirituality on the part of the members and their growing recognition of the bonds of brotherhood in Christ.

There are too many at the present time who fail to appreciate the splendid results in the development of character which are gained by wholesome restraint. It is not seen as it should be that restraint of mortal tendencies means greater freedom for the exercise of man's spiritual faculties, and with this exercise there comes new energy, mental and physical, and the joy of working with a purpose for the universal good. If we could always see the spiritual de-

mand which underlies every righteous requirement, we should obey gladly, knowing that "the heart of it is love."

This is especially true respecting the observance of the Sabbath. Too many unthinkingly quote Jesus' words: "The sabbath was made for man, and not man for the sabbath." The Sabbath was not, however, made to be desecrated by indolence, disorder, or sensual pleasure. It is rightly named "the first day of the week," and throughout the day no moment should be wasted. Man's spiritual needs should be kept well in view and ministered to. No one can be truly successful on the human plane who does not rise above the mortal tendency to indolence and disorder, and each Sabbath we should begin anew to lay the foundations of happiness and success for the ensuing week by drawing closer to divine Truth and Love.

Mrs. Eddy tells us that "pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven" (Miscellaneous Writings, p. 100). At our Christian Science church services and in our Sunday schools we learn how to gain and retain this blessedness, and to carry with us into the work-a-day world the understanding of Truth and Love as our surest capital. A false sense of freedom leads to the retracing of many steps, perhaps in sorrow, whereas by keeping the spiritual demand ever before us we shall find in earthly duties opportunities for real progress, and shall understand that "the sabbath was made for man" because man needs what it has to give; and the same is true of our church organization. The latter when rightly understood becomes a wonderful educator in true democracy, one member supplying the knowledge and ability which another lacks, self being made subservient to the welfare of all and the advancement of a great cause. How great that cause is we but faintly appreciate at the present hour. We do know, however, that it meets the needs of humanity as nothing else can do, and for this reason we should individually strive to represent it worthily, remembering the Master's words, "If ye love me, keep my commandments."

Annie M. Knott.

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Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for these cards, payable in advance, are as follows: Churches and Societies holding regular services, $2.00 for each line or each fraction thereof; Practitioners and Nurses, in the *Journal*, $3.00 for each line or each fraction thereof; Practitioners in *Der Herold*, $2.00 for the first line and $1.00 for each additional line or each fraction thereof. As there are about thirty letters in a line, the number of lines in a card may be estimated on this basis, and the money calculated accordingly; the amount required should be sent with the application.

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Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

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THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXX SEPTEMBER, 1912 NUMBER 6

HELPING ONE ANOTHER

W. D. MC CRACKAN, M.A.

TO help others effectively is an art taught by Christian Science. This art involves the expression, activity, and application of Science. To be an efficient helper one must possess a true basis of action and realize an abiding source of supply, and this basis and source can only be defined as Mrs. Eddy has done, by the word Principle. It is not too much to say that in this age there are many people who find it easier to bear their own burdens than to stand helpless before the troubles of others. Kindliness and good will to others is so general a characteristic of our times that a special modern term to describe this mental attitude is in common use, derived from an ancient word. Altruism, or care for the welfare of others, is a quality of thought so wide-spread in our day that it is expressed not only in churches and charitable institutions, but it is also affecting the world's legislatures and courts as never before and is even invading the sphere of international relations of business and finance, commerce and industry.

Almost everybody wants to help others. Latent in the consciousness even of the cynic and the disillusioned scoffer there is the secret wish to help, to be of use to mankind, to improve and beautify present-day conditions, to order, arrange, and harmonize seemingly conflicting interests. But how to help, that is the question. As soon as the wish arises, mankind finds itself faced by the failures of the past, the experiments which promised so much and achieved so little, the doctrines and theories which, though originally put forward with the best of intentions, became in course of time shackles binding mankind to insufferable conditions. The cry goes up, How long? The piteous wail of impotence momentarily drowns out the song of life. Would-be reformers stand aghast at the reversal of their best laid plans and wait in despairing wonder for some still small voice to tell them unmistakably the way of salvation, not necessarily nor altogether for themselves but for others.

Whoever finds himself in this pre-

dicament should, however, know that there is a savior at hand, that the kingdom of God is come and is within us. Christian Science places within the grasp of every one the power to help others. It shows the way, long sought and desired by the good in every age. Its message is the climax and culmination of all charity and almsgiving. The whole altruistic desire of the ages is gathered into the focus of Christian Science. Every instinctive impulse of every mother to save her child, every throb of brotherly love, every wish or hope to lift the fallen, save the sinner, or heal the sick, finds an answering assurance and satisfaction in the teaching and practise of Christian Science. But to learn this lesson and acquire this art we must begin by establishing in our thought the basic fact of being. What does causation mean to us? What of primitive source and origin? What of God, creator and controller of the universe and man?

The writer heard the other day of a man sick unto death who imagined that God was afflicting him. Christian Science was appealed to and speedily wiped away this false notion about the first cause, and the man was healed on the spot. Evidently the teaching of Christian Science about God was the saving right idea unto that man, and his altered view of life will make him a help to others. We hear of desperate sinners, ready to turn criminals, who are reached by the "still small voice" of Truth and promptly become helpful to others instead of constituting a menace to society. The Christian Science periodicals, week by week and month by month, bring together from all parts of the world irrefutable testimony to the transforming power of divine Truth as revealed in Christian Science. Every man, woman, and child thus touched by Truth becomes perforce a helper of others, sometimes even unconsciously.

Now these beneficent effects one and all predicate some knowledge of Truth on the part of some one. There is always a helper for every one helped, always an artist for every work of art, and this helper expresses or puts into application the science or understanding which is Christian. Underlying the practise of Christian Science there is always an understanding of Principle. As is now generally known the world over, Christian Science was discovered by Mrs. Eddy. It was she who first formulated this absolute Science of helping others and who founded the different agencies by which it is being placed before a world eager both to be helped and to help. The seeker must therefore turn to her works, notably to the Christian Science text-book, "Science and Health with Key to the Scriptures," for that understanding of Principle which will make him a helper of others. Mrs. Eddy discovered that Life, Truth, and Love, acting as Principle, destroys evil in all its forms. In her sermon on "Christian Healing" (p. 3), she refers to these synonyms as "three statements of one Principle." The learner must therefore acquire some understanding of Life, Truth, and Love in order to be able to apply Principle to current problems.

Judging by the record of experiences which Mrs. Eddy has left us in her various works, her discovery was in the nature of a culmination, coming after years of search and research. The learner will find that though the Science of Christianity may seem to have dawned full-orbed upon him, the practise of the art of helping others by its means entails the taking of many footsteps. As Isaiah declared, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." There must be willingness, obedience, patience; there must be above all self-surrender, or the dropping off of mortal illusions. Christian Science uncovers error as nothing.

In general it may be stated that the mistakes made in the application of Christian Science to human problems proceed from the belief in the reality, existence, or continuity of evil. Yet it is not sufficient to uncover evil. This has always been done more or less effectively by newsmongers and talebearers in all periods of history, without, however, lessening the amount of evil in the world, but rather increasing it. The saving grace of true Christianity is manifested in the destruction of evil, and Christian Science shows how this grand result can be attained by knowing the essential unreality of evil. It will not do to point out evil and leave the belief in its existence undisturbed, as is commonly done by well-meaning but uninstructed reformers. The very pretense or supposition of entity claimed by evil must be wiped away entirely before the demonstration of Christian Science can be complete. The true helper of mankind, after establishing in his consciousness the absolute and undisputed reign of good controlling every effect through irresistible law, must therefore watch that there does not lurk in hidden recesses of his thought some lingering suspicion that the opposite of God, good, named evil, may possibly have some sort of an entity, though temporarily beaten in the strife. To be successful the practitioner must not admit that evil can eke out any kind of an existence, be it ever so miserable, in the presence of Life, Truth, and Love, acting as Principle.

Thus the mistake is sometimes made by those engaged in helping others, of assuming a rigid and set manner which proceeds from a belief in evil as something, and which is found to be unloving because it does not rise above a merely intellectual conception of Truth. On this point Mrs. Eddy writes, "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter" (Science and Health, p. 366). These words are found in the chapter on "Christian Science Practise." Students will find this chapter invaluable in establishing for them the right sense about helping others. These words point to divine Love as the basis of all healing. The right method of helping others has no likeness to sickly sentimentality on the one hand nor to mere mental gymnastics on the other. An over-

weening sense of the importance of "form" or the "letter" tends to hide and finally to bury the spontaneous expression of love and often ultimates in formulæ and ritualism. The worship of intellectualism is apt to introduce formalism. Intellectual pride would try to destroy spiritual understanding and to build up ecclesiasticism at the expense of demonstration. On the other hand native kindliness, charity, and mercy with the sick and suffering must not be confounded with sympathetic mesmerism. Such a mental attitude often masks a special form of selfishness which should be uncovered and rendered powerless. If the desire to help others is based upon the belief in the reality of evil, this desire would tend to perpetuate evil; just as a determination to engage in almsgiving amounts to a virtual plea for the necessity of poverty. The writer remembers reading about a woman who, having acquired great wealth, set about buying a large country estate. She finally found one that suited her admirably except in one respect. She had made it a condition that there must be some poor in the neighborhood to whom she could act the part of Lady Bountiful, and when the agent told her that he was obliged to admit that the neighborhood was distinctly prosperous and contained no poor who would accept alms, she regretfully decided to look elsewhere.

The tendency to look for trouble, even if the purpose is to destroy it, nourishes an underlying belief in the reality of evil. The quest for sin and sickness is an admission of their existence in God's kingdom. Lying in wait to capture the unwary, to make converts or to proselytize, denotes an active interest in evil. Trying to save others from real evils eventually begets a mental habit which denies God, doubts His perfect work, and puts back the cause of true reform instead of advancing it.

It should be remembered that no two persons are alike and no two problems identical. Human conditions vary enormously under different aspects and at different times. Therefore the giving of specific advice about the conduct of others should be regulated with special care. Sometimes the one who desires to help believes he can see clearly what another person ought to do under given circumstances. Sometimes, indeed, there is a momentary illumination which shows clearly the straight and narrow way hedged about by dangers, and the helper instinctively utters a cry of warning. But experience shows that few are wise enough to determine another's specific line of demonstration. To offer an opinion with the admission that it is only an opinion may be permissible, but to assume control of the person to be helped is to court disaster. The would-be helper cannot live the life of the person to be helped, and the latter must sooner or later learn to walk alone with God. The self-opinionated make poor helpers.

Again, it is sometimes assumed that because people display decided aptitudes or talents in certain directions, therefore their activities must continue to lie in those directions; but this does not necessarily follow. Perhaps the person to be helped has already been tested in a particular line of work and now needs develop-

ment along other lines in order to build up a clearer understanding of God and man. The insistence on the part of any one that the person to be helped should keep on with the old way might therefore result in fastening the latter down to routine in an outworn rut, and might easily lead to stultification, and temporarily darken instead of enlightening the one asking for help. Nor does it follow on the other hand that because some one shows a special love for some form of activity or expression, it is wrong to pursue that particular occupation. Every case must be treated separately and judged according to distinctive factors.

A prolific source of failure in helping others comes from what must be described as the personal element. The would-be helper leaves the impression on the mind of the person to be helped that he himself is the source and origin of the help given, that he is the actual healer instead of divine Principle. No human being is indispensable to any one. The taste and desire for personal control and power frequently manifests itself in unguarded moments when mesmerism usurps the function of scientific understanding. Mrs. Eddy summed up in a sentence the true procedure for helping others when she wrote on page 436 of Science and Health, "Laying down his life for a good deed, Mortal Man should find it again."

No one can do more for others than to lay down his false sense of life in matter, his belief in a life apart from God, who is the only Life, his fear of sensation or pain in matter as part of real existence. This is the true test of service for others, and by this means,—by self-surrender, by the willingness to set aside the claims of a matter-self,—the Christian Scientist learns the art of helping others. He who knows man as the expressed image of God is really performing the greatest possible service for his fellow men. There can be no greater. He is rendering lasting help, laying fundamental support and furnishing inexhaustible supply to the receptive thought.

Therefore the inquiry which bursts from the lips of eager thousands, What shall we do to help others? is answered by the Christianly scientific advice, Look to your own thinking, learn to cast out of your own thought the belief of life in matter,—the beam out of your own eye,—and then you will see clearly to cast the mote out of your brother's eye. Christ Jesus once said to his disciples, "Yet a little while I am with you." Then material sense lost sight of the Master and his way of helping humanity, but today, in the clear light of Christian Science, we better understand the significance of his command, "Love one another; as I have loved you. . . . By this shall all men know that ye are my disciples, if ye have love one to another."

To sum up in a few words the essentials of true helpfulness as taught by Christian Science, we may say that it calls not for self-will but for self-surrender, as Christ Jesus here indicated, by the exercise of the love that heals and uplifts, not by the control of others, but by their liberation from human will-power and the recognition of man as governed solely by God, divine Principle.

TRUE CHRISTIAN SCIENCE PRACTISE

CLARENCE W. CHADWICK

JESUS was a scientific practitioner, one who never made a mistake either in theory or practise. Anointed by Spirit, God, and controlled by the Christ-power, he became the Wayshower who was to lead humanity out of the bondage of matter into the freedom of Mind. The student of Christian Science who grasps the divine Principle taught and practised by the Master, and who strives to apply it in his daily living, becomes a practical disciple of Truth; in other words, a practitioner of Christian Science.

Such a practitioner is no miracle worker in the generally accepted sense. He lays no claim to any supernatural power. He is not the representative of anything mystical or occult. He is not the agent of hypnotism or any of its *aliases*. He is the exponent of a demonstrable all-satisfying faith in Christ Jesus as the Saviour of the world. Through his understanding of God's willingness and ability to save to the uttermost, he heals the sick and reforms the sinner, thereby undermining the foundations of the belief in death. He lays no claim to any power apart from God; he claims to do nothing of himself, but humbly acknowledges the omnipotence of good, acting through the Christ-idea of perfect cause and perfect effect. He is never found looking for either cause or effect in matter. He is not a matter physician, but a Christian metaphysician. He works in and through Mind. He loves good supremely and eschews evil. He is a living exponent of right thinking. He is not an empiric. His work lies entirely above the plane of human experimentation. He has faith in an understood Principle, a Principle which reveals all cause and effect as mental, thereby instituting the divine remedy for every human discord. Whatever problem confronts him, he knows that the one thing needful is to establish in individual consciousness the spiritual fact that man, because of his perfect relationship to God, is and must forever be exempt from all evil. The moment this fact is realized, the sick are healed and the desire or inclination to sin is a thing of the past.

The dominant aim of the practitioner is to administer the divine corrective which reverses every mistaken or perverted sense and silences human thinking with the "Peace, be still," of Love. He does not live for the sole purpose of treating and healing diseases. His work lies wholly within mentality, and when this is properly adjusted the Christ-healing takes place. Thus it is that the healing of disease is only incidental to the keeping of the commandments of God. The medical practitioner in working to produce physical harmony, independent of mental and moral conditions, loses sight of the Christian's goal, and too often leaves his patient in the mistaken belief that matter can both cause disease and cure it. The effect of scientific mental practise is to arouse the patient to a higher order of thinking.

This means both correction and instruction, leading to greater mental activity. Not until such activity is in evidence does any real healing take place.

The mission of the practitioner is first to work out his own salvation, and in doing this he becomes a burden-bearer for others. Unless he has first cast the beam out of his own eye, he is unprepared to heal the mote in his brother's eye. His ability to practise what he preaches makes him a scientific practitioner. If he talks Science, but makes no application of its Principle in his daily life, he is far from being a practitioner of Christian Science. The true practitioner, and there is no other, is a doer "of the word," who always recognizes the fact that "practise is the better half of precept." A working Christian Scientist, whether at home or abroad, in the office or on the street, is a doer of the word, and this word is a lamp unto the feet of many a weary pilgrim who crosses his path in search of the hidden manna. One unselfish thought, one small act of kindness, one word of compassion and encouragement, one friendly smile, often does more to break the troubled earth-dream of life in matter than all the medical prescriptions of a lifetime.

If these little Christly amenities of daily life are so far-reaching in their influence upon human lives, what must be the effect of a healing consciousness dominated and controlled by the one Mind, the infinite source of goodness in all its perfection? The true Christian Scientist is striving constantly to possess this healing consciousness which is too pure to think ill of friend or foe, and just to the extent that he reflects this perfect consciousness he becomes a practitioner of Christian Science. It therefore goes without saying that a practitioner must cross swords with all the demoralizing tendencies of the carnal or mortal mind. Lust and false appetites cannot hold sway in his thinking if he would know and do the work that Christ, Truth, enjoins upon him. He must grapple with sin today, and not put it off for a more convenient season, if he would even touch the hem of the seamless robe of purity and reflect the nature of an all-good God. Every conceivable form of error confronts the practitioner, hence the imperative need of his knowing himself spiritually, of understanding his true relationship to God, if he would preserve himself unspotted from the world. The evil one is ever ready to cause the Scientist to stumble, or to compromise with error, and the result is that many who have not kept close vigil at the gateway to consciousness "have erred from the faith, and pierced themselves through with many sorrows."

Jesus knew what his disciples did not know, when he said to them: "Behold, I send you forth as sheep in the midst of wolves." He knew too well that their healing ministry would be beset by trials and tribulations; that they could not cross swords with the traditions and opinions of the human mind without incurring its enmity and hatred of spiritual truth. Because his practise is in advance of the times, the practitioner of Christian Science does not expect everybody immedi-

ately to lay aside his false gods and seek Christian Science treatment. Many there are who, in ignorance of the divine help so near at hand, declare that they would rather die than be healed through Christian Science. From such as these the practitioner is not liable to receive thoughts of loving approbation and encouragement to press on in obedience to a God-given command. In thought and deed he must and does return good for evil, and only by so doing can he minister to the needs of those who voluntarily place themselves under his care. Resentment, anger, or self-will would rob him of the title of practitioner.

The practitioner is a practitioner of good. The moment he ceases to reflect Love he ceases to be a practitioner, ceases to utilize the power of divine Mind, and instead becomes the servant of some form of erroneous thought, *alias* mesmerism or hypnotism. The term malpractitioner is a misnomer in Christian Science. Malpractise means a mental departure from the path of right, and this departure is in no way upheld, enhanced, or legalized by the power of divine Mind. Hence the statement made by Christian Science, that "the Science of mental practise is susceptible of no misuse" (Science and Health, p. 410). The power of Mind cannot, scientifically speaking, be misused. The so-called malpractitioner, therefore, cannot and does not employ the divine energies of Mind, but simply operates through his own mistaken sense of mortal mind and human will-power, and this false sense or belief is neither Mind nor man.

The power of the one Mind can no more be exercised to accomplish an evil purpose than can the power of divine Love be utilized to hate one's fellow man. The power of Truth cannot be exercised to accomplish any wrong. Purity of thought never begets moral pollution. Mind is always right and cannot do wrong. Wrong thinking is not a manifestation of Mind, but of a counterfeit mentality calling itself mind. Malpractise, therefore, is neither Mind, nor a faculty of Mind, but "a bland denial of Truth, and is the antipode of Christian Science" (Miscellaneous Writings, p. 31). God speed the time when Christendom will no longer attribute to the carnal or mortal mind qualities and functions which belong to and are inseparable from the Mind that was with Christ Jesus. Then and not until then will the real constructive work of the scientific practitioner be recognized by the world at large.

Ignorance, superstition, and sensuality would blind the eyes of suffering humanity to the uplifting influence of right thought constantly being reflected by the practitioner of divine metaphysics, but the ever-present leaven of Love is rapidly penetrating the secret haunts of error and uncovering its falsity, thereby letting in the light which points the way to the kingdom of heaven on earth. People of all climes and races are flocking to this light. They have heard the glad news of "on earth peace, good will toward men," and common sense tells them to choose this day which they will serve, the god of materialism which has signally failed to bring them health,

strength, or happiness, or the living God who is Spirit, who healeth all their diseases and giveth to them "richly all things to enjoy." The advocates of false systems recognize the trend of thought Mindward, and are not only disturbed but alarmed over what the future may have in store for them. Every known human agency is being appealed to for protection, while the mills of God continue their slow but sure grinding.

Much of the work of the Christian Science practitioner lies in checking and thwarting these turbulent elements of the human or mortal mind, which would storm the heavenly citadel of Mind Science and demand unquestioned obedience to codes and systems that are neither Christian nor scientific. Human confidence in drugs is rapidly waning, and the equally futile attempt to find succor and health in the theories and beliefs of the human mind must seemingly have its day before true metaphysics will be recognized and sought as the sole means of healing both mind and body. Hypnotism, under whatever guise it appears, may continue for a time to deceive the very elect, but the ever-operative law of Love is daily unmasking its vain pretensions and lifting thought up to trust in the living and vitalizing potions of the divine Mind as abundantly able to save from both sin and disease.

The practitioner of Christian Science crosses swords with hypnotism from the very start. He hews strictly to the line of scientific demonstration, the reflection of divine power, and agrees to disagree with every phase of hypnotic suggestion, or "new thought," or in whatever other guise it may appear. He guards constantly against suggestions of human will-force, seeking only the guidance of the one Mind. No clenched fist or untempered epithet characterizes the reflection of divine Love. Neither slang nor slurs find any resting-place in Christian Science practise. "The unlabored motion of the divine energy in healing" (Science and Health, p. 445) needs no human or material ebullitions to give it force or efficiency.

"Be still, and know that I am God," makes its supreme appeal to the Christian Science practitioner. He must constantly depart from the clamor and confusion of material sense and keep in touch with the harmonious government of Spirit, he must know that "the Lord God omnipotent reigneth" if he would reflect the spiritual power which heals the sick. He must at all times "walk in the Spirit" in order not to "fulfil the lust of the flesh." He must always take sides with Spirit and disagree with sense testimony. Through silent communion with the one Mind he must reflect the divinity of Life and Love which knows the truth about God and creation, cause and effect. He talks little and loves much. He works quietly and unobtrusively. He never thrusts his views upon those not ready to receive them, nor does he solicit patronage directly or indirectly. He remains quietly at his post of duty and administers to those only who voluntarily seek his aid. He is constantly on guard to know that no evil influences can conspire to send patients to him. His work lies wholly with those who are

led by a power above the human to seek the way to a higher and holier life. His mission is not to doctor diseases, but to heal them by pointing out the right way to think and to live.

The "Come unto me" of Spirit is just as much an invitation to escape from sin as from disease, and the true practitioner always works from this standpoint. He recognizes the one Wayshower, Christ Jesus, and invites a prayerful study of his marvelous earth life and works, as recorded in Scripture and scientifically explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, as affording the only possible means of escape from disease as well as from sin. He knows that of himself he can do nothing, but that through the reflection of divine power what is possible to God is likewise possible to God's man. In order that this reflection may be made manifest in demonstration, the practitioner must rid his consciousness of the thousand and one human theories and beliefs which hold mortals in bondage to the material senses. All of his thinking and reasoning must be from an entirely different standpoint than that of the world in general. He must penetrate the mist that went up from the earth, spoken of in Genesis, and see something of the real man of God's creating, if he would ever work out his own salvation and show others how to do the same. He must at all times be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Other religionists are constantly watching the practitioner to see what he says and does. Hence the importance of his ordering his conversation aright, of strict adherence to the golden rule, of implicit obedience to the ten commandments, yea, of avoiding "all appearance of evil." He must always return good for evil, working from the standpoint that divine Love is the only real power, presence, and influence that he has any legal or moral right to acknowledge. Paul's advice to Timothy appeals to him most keenly: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He knows that the dead letter of Science without purity of thought and understanding profiteth nothing. He knows that the literal arguments of truth themselves do not heal, but the spirit of Truth and Love that animates them. This makes him modest and considerate in his presentation of Christian Science, realizing, as he does, that overmuch of its letter is "as sounding brass, or a tinkling cymbal." He constantly distinguishes between demonstrated thought with its declarations of fact and the "vain babblings" of "faith without works."

The practitioner handles the word of Truth as a most sacred thing, and he can make no misuse of it so long as his mental arguments are accompanied by a growing sense of love for God and man. He recognizes Love as the one essential element of normal growth and development along all lines, and therefore as the only protection against all that is unmerciful, unkind, and unloving, against all that is sensual and degrading. He keeps ever before him the goal of spiritual perfection, the

eternal unity of God and His spiritual creation. He knows and is able to prove daily that the law of God is a law of perfection to everything embraced by human consciousness, and that His law obeyed brings out the highest possible human accomplishments. He knows that perfectly normal and healthful conditions cannot be realized through the observance of any human codes or systems.

He recognizes but one approach to the divine consciousness, and that through Christ Jesus, who said: "No man cometh unto the Father, but by me." This recognition of divine Principle rules out the presence of any dishonesty, mad ambition, envy, jealousy, hatred, or revenge in the consciousness of the practitioner of Christian Science, and so leaves his mentality untrammeled to "be still, and know that I am God." Through the practitioner of divine metaphysics the power of divine Love is being felt the world over, and humanity is rapidly being made acquainted with the fact that "in the way of righteousness is life; and in the pathway thereof there is no death."

PHYSICAL DIAGNOSIS

FRANKLYN J. MORGAN, M.D.

PHYSICAL diagnosis, or the art of classifying symptoms of disease, as defined by *materia medica*, is so wholly at variance with Christian Science practise that a discussion of the subject in its literature would seem to be entirely out of place were it not for the fact that the phenomena of disease force themselves upon the attention of the practitioner in nearly every case that is presented for healing.

The general belief in the reality of these phenomena, the erroneous conviction that disease is an intelligent something operating in or upon the physical structure, and the consequent attendent fear,—these have impelled the unfortunate sufferers thereof to seek the healing ministrations of Christian Science. It is therefore quite evident that if the practitioner views the situation through the same distorted mental sense, even in part, which is entertained by the patient,—looks upon the condition as diseased matter,—in just that degree will he too concede the reality of the suffering; and as Christian Science teaches him to repudiate every phenomenon of the discordant senses, he must know that disease is not a material thing or condition; that the case is not one of a sick man, but of false belief; that in order to be obedient to the rule and practise of Christian Science, he must refuse to entertain an erroneous sense of disease. The whole phenomena of discord must be regarded as untrue and unreal; and in spite of any and all arguments to the contrary, this integrity of thought must be sustained, through the understanding that man is a spiritual being, an idea of divine impartation and hence perfect.

Mrs. Eddy declares, "It is mental quackery to make disease a reality—to hold it as something seen and felt—and then to attempt its cure through Mind." She also says: "A physical diagnosis of disease—since mortal

mind must be the cause of disease—tends to induce disease" (Science and Health, pp. 395, 370). Such a procedure is an evident admission of the reality of disease; that it is a condition of matter, and that a consideration of disease as an entity, and matter as intelligent, enters into the treatment of the case. Such a misconception of Christian Science is a perversion of both the letter and the spirit of its teachings and can result only in chaos, confusion, prolonged suffering to the unfortunate, and a denial of the only healing power.

Even a superficial study of the Christian Science text-book, or any of the other writings by Mrs. Eddy, should promptly dispel any doubts as to her teachings (and these are the only reliable authority) regarding the acceptance or rejection of any or all sense testimony in the practise of Christian Science. Indeed, Mrs. Eddy has made it plain that all such evidence is of that "carnal mind" which is "enmity against God," good, and which Christian Science has come to destroy; so that there need be no misconception in this regard. Hence, any attempt to adulterate the pure Christ-teaching with physiology,—fruit from the "tree of knowledge of good and evil,"—may be characterized as contrary to the rules and practise of divine Science.

Here it may be asked whether *materia medica* is an exact science or merely an aggregation of speculative theories. This question is quite fully answered in the text-books on the various subjects relating to *materia medica*, wherein are discussed the contradictory theories and methods of the matter systems, which methods are admittedly self-condemned as unreliable, unsatisfying, and wholly experimental. While no one regrets this deplorable condition of affairs more than the honorable and conscientious physician, nevertheless many well-meaning members of the medical profession contend that physical diagnosis has attained the dignity of a science. However true this may seem to be theoretically, the experiences of many eminent medical men flatly contradict the contention.

A recent statement by a well-known reputable surgeon is interesting in this regard, especially since it refers to a certain disease to which the medical profession have devoted more study than to any other disease of modern times. He said substantially, "I never operate unless obliged to, and when I do I find . . . present in but one case in every five." In other words, this conscientious surgeon-expert frankly admits a mistaken diagnosis in eighty per cent of his cases after due and careful consideration of each case, although he employed every modern appliance and method in order to determine the exact conditions of the body before operating; and this confirms the pages of history since the first record of the matter methods. If, therefore, those who have made a life study of physical diagnosis, and who have at their command every appliance believed to be necessary to this work, are still floundering around in the depths of confusion and uncertainty, why continue to lean upon or look to that which is an acknowledged phantom of mere speculative theory, especially since in Christian Science we are taught that to admit disease is

to submit to the belief of its reality and consequence. Christ Jesus said, "No man can serve two masters;" nor can we perceive spiritual facts with the material senses.

Any method or system of treatment which has for its object the abolition of sin or the eradication of disease, and which recognizes matter as basic to its theory or practise even in part, is in this degree necessarily dependent upon that which is utterly devoid of intelligence. Even according to the matter theory, matter is mindless, hence sensationless, and it therefore exhibits no intelligent action of its own either as so-called organic or inorganic substance. This is confirmed and acknowledged by the advocates of the matter methods in the mental training required of students in the attainment of educational qualifications believed to be necessary in order to apply this mindless stuff in the treatment of disease. Mrs. Eddy says, "Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual" (Science and Health, p. 148). All such materialistic theories and beliefs are diametrically opposed to Christian Science, whose substance is God, whose basic law is divine Principle, whose rule of healing is, "There is no life, truth, intelligence, nor substance in matter" (p. 468); and whose practise therefore consistently recognizes the only healing, redeeming, and regenerating power, namely, infinite Mind; and whose efficacy is preeminently Christianly scientific. Further statements are unnecessary to indicate that Christian Science has no kinship or relationship, agreement or unity, with any other method or system. Principle is not divisible. "What concord hath Christ with Belial?"

Webster defines the word "symptom" as "any affection which accompanies disease;" or, "that which indicates the existence of something else." These definitions plainly indicate that symptoms are not the disease, but the effects of a supposed "something else;" indeed, no one but the sufferer believes that they are disease, so that the medical man in his effort to diagnose a case is dependent upon intangible and indefinite effects and is therefore handicapped at the outset. He well knows that the information gained from a suffering mortal who is laboring under an abnormal sense of fear is proportionately exaggerated, and that it is humanly impossible to determine the degree of this exaggeration; that even the evidence which he may obtain by way of physical examination of the body is equally unreliable; that the theories upon which his reasoning is predicated are vague and insubstantial, and that though he may exercise great care and weigh all of the evidence judiciously, the results cannot be conclusive, nor can his opinion be definite.

These facts have necessitated a recourse to other means as supplemental to physical diagnosis, and in recent years the microscope and other apparatus have come into general use. Notwithstanding the multiplicity of these devices and methods and the vast amount of time and honest labor expended in their use, the same general uncertainty, much unaccountable phenomena of disease, and conflict of medical opinion in regard

thereto, still prevails. Granting that the physical-microscopic-chemical methods determine the exact conditions of the anatomy, the underlying or predisposing and often the immediate cause of disease is still left for conjectural and speculative theory; and inasmuch as the object of a diagnosis is to determine the supposed cause of disease, and as the disease itself is but the effect of an asserted cause, it is evident that the value of this so-called exact information is questionable, because all reasoning relative to the foregoing methods is founded upon vague theory, the basis of which is matter; and matter again is based upon the hypothetical "ion" or force,—the unintelligent, unknown.

The microscopic method is responsible for the overmuch advertised and heralded "germ" theory of disease as the cause of all human suffering and discord; and many medical men of unquestionable integrity of purpose are hoping that this cure-all portends the dawn of the millennium in medical science, whereby the medical profession is to be rescued from the thraldom of experimental confusion and the insatiable appetite of modern surgery. Now, if these germs or bacteria are the real cause of disease and are such dangerous and omnivorous little specks of matter, why is it that physicians are not molested by their presence? Evidently they are not, since a medical practitioner goes about daily visiting perhaps many cases of so-called contagious and infectious diseases and is immune to any trouble therefrom; in fact, he is rarely inconvenienced or disturbed by these microscopic fungi which are supposed, by fear and false reasoning, to be the cause of disease. In the light of Christian Science, this immunity of the physician is due to the absence of fear.

This "germ" theory declares that bacteria cannot live and multiply on the normal structure of a human body; that in order for them to find lodgment and propagate, certain abnormal conditions are necessary, meaning thereby that the tissues or secretions of the body must be in a deranged condition, otherwise the bacteria cannot grow thereon; thus acknowledging that bacteria are incidental to the phenomena of disease and not the cause of it. The natural protection against and immunity from contagion and disease as exhibited in a healthy body is further emphasized in the theory upon which the serum and antitoxin treatment of disease is based, and which asserts that the normal blood of a mortal man and certain animals contains within itself certain elements which resist the propagation of bacteria, antidote the products which they are supposed to manufacture, and destroy their existence. It may here be asked if it is mere normal matter blood which is the protective power, or is it the law of Mind, God, which forever gives immunity.

Professor Nageli, a well-known authority, maintains that "germs" are vegetable fungi, and therefore may be found in dark or shady places, associated with waste matter, filth, stagnation. *Materia medica* admits this fact when it proposes to exterminate fully and finally nearly all known and unknown diseases through hygienic regulations and sanitary science. Now, it is apparent that filth wher-

ever found is the phenomenon or process of change of so-called organic substances; that the prevention of its accumulation, and its removal, are the application of sane and sanitary methods, or cleanliness, —the activity which Christian Science consistently contends is and must be primarily a mental operation; therefore educational.

The teachings of Christian Science not only endorse the best and highest practical ideals for the preservation of health and the only "sanitary science" there is, but insist that anything below its standard of perfection is inadequate and incompetent to meet the demands of human need, and is therefore defective in its preservation of that wholeness of mind and body which mankind is entitled to here and now. Christian Science maintains that the stagnant or ignorant thought of mortal man is the cesspool of corruption; that "cleanliness is indeed next to godliness," and that "order [orderliness] is heaven's first law." It teaches that the first necessary step Godward is to "cleanse the foul senses within" (Miscellaneous Writings, p. 399), and that the way to remove this débris of mental sloth and habit is to open wide the window of sincere and fervent desire for purity of purpose and wholesomeness of action, in order that the sunshine of divine Love may cleanse within and without. Christian Science demonstrates that, when its science of sanity is correctly applied, there naturally follows perfect orderliness of thought and action, in the home, in business, and in every other vocation of human endeavor, —indeed nothing less than the realization that "the kingdom of heaven is within" and "at hand."

Christian Science also teaches that right thinking is right doing, and inevitably right living; that all rightness is in exact accord with that which is its basis or law; that its operation or application is dependent thereon, and that the results or effects are in strict conformity therewith; that this basis is the one infinite Mind, God, divine Principle, and the oneness of all that pertains or relates thereto. Inasmuch as this Mind is the only divine, immutable God, good, it necessarily follows that there can be no other mind or law, either as cause or effect. Therefore, right living is the result of right thinking, —the activity of right ideas,—the unification of all law.

In the exact degree that mortals recognize, observe, and comprehend this inseparability of intelligence and power, will they manifest the only sane and sanitary living and doing there is or can be. The verity of this truth has been demonstrated, in a measure, in the lives of unnumbered thousands of men and women, who bear witness to its cleansing, health-giving power; and as this new light of divine Truth—the omnipotence and omnipresence of God, as revealed to them in Christian Science —has regenerated their human consciousness, they have in that degree become immune to any and every form of sin and suffering.

While *materia medica* theorizes that all causation is material, Christian Science demonstrates that "the procuring cause and foundation of all sickness is fear, ignorance, or sin" (Science and Health, p. 411); and

neither argument nor any great educational attainment is required to comprehend this simple, direct, and complete statement of fact. The Christian Science practitioner has fully accepted this truth before enlisting in the work of healing. He has been taught that matter is but a phenomenon of mortal mind; that matter under any and all conditions, is still the same inert, mindless stuff; that whatever may seem to occur by way of change or action in or of matter, is due solely and exclusively to that which is mental and according to law, whether conscious or unconscious; that any and all symptoms or discordant conditions of the body are the effects of a mental state, and not a condition of matter, and that this evidence of the corporeal senses is not metaphysically true or real, and therefore must not be believed, accepted, or considered as part of a Christian Science treatment.

If a so-called organic body presents the activity of life or animation at one instant and is lifeless or inanimate at the next, it is evident that life or action is not a condition of matter. Since life or action in the human body is unthinkable without a mentality to perceive it, since mind and consciousness are inseparable and since sensation is impossible in the absence of consciousness, sensation must be a function of the human mind, a quality of conscious thought, and hence all sensation, all action, and all life are manifestations of the activity of Mind.

If health is a condition of harmonious action, the normal body being the basis upon which physical diagnosis is predicated, any deviation therefrom constitutes a discord or symptom of disease; hence, a diagnosis consists of the classification of discords, an unthinkable scientific proposition. And if health, harmony, is true, any deviation or departure therefrom is and must be untrue; hence, any classification of untruths, falsehoods, errors, cannot possibly be reliable, dependable, or true. Of what possible use or value can a compilation or classification of discords or falsehoods be to a student of Christian Science, since it is his effort and duty to abolish and destroy these errors of mortal thought, which constitute all there is to disease or its cause? Especially is an attempt to classify error of no value to the student, since his own salvation, freedom from false beliefs, is dependent, not upon his acquaintance with error, but upon his knowledge of a well man, the man that is whole and perfect, the spiritual man in the image and likeness of God.

For centuries the popular educational systems have been devoted to the composition and construction of matter-idols, until humanity has become involved in and subservient to gross materiality. Mankind, thus mistaught and misdirected, has depended upon that which has utterly failed to supply its practical needs or to satisfy its inherent longings for spiritual comfort and sustenance. Indeed, the pages of modern history proclaim that the priestly garb of intellectuality ordains the vested right to dictate inhuman codes and unrighteous laws for the enslavement and restriction of human beings, in the denial of their human rights to elect or select their own spiritual

comforter or medical adviser (an attempted abridgment of the fundamentals of American religious and civil liberty), until mankind seems to be engulfed in the quagmire of superstition, ignorance, and fear, which are the effects of false belief. In fact, the whole race bears the imprint of this illegitimate scheme of civilization.

It is therefore not at all surprising that occasionally a student of Christian Science should be tempted to turn back to the by-path of his old and not quite forsaken habits of dependence upon the matter systems. It may be that public opinion, fear, doubt, or undue interference may have seemed to cooperate in the false argument which persuades him to imitate the "prodigal son" in wandering away from his "Father's house," thus relinquishing all right and title during this absence to man's divine inheritance.

To refuse to profit by the experience of others is to remain in the bondage, the limitation of self, and subject to the domination of material sense, rather than to partake of the boundless love whose activity brings "the peace of God, which passeth all understanding." To decline to heed the voice of Truth is to be subject to the errors of carnal despotism and be robbed of the freedom and joy of expanded growth. To yield to the tempter's snare of partially accepting the carnal sense testimony and attempting to mix this error with truth, is wholly out of keeping and inadmissible, and it must inevitably result in failure, because, as Mrs. Eddy states, "whatever influence you cast on the side of matter, you take away from Mind." "Only through radical reliance on Truth can scientific healing power be realized" (Science and Health, pp. 168, 167).

[Written for the *Journal*]

THE REFINER

"He shall sit as a refiner and purifier of silver."—Mal. iii: 3.

ELIZABETH R. GEORGE

A BEAUTIFUL meaning these words enfold;
They seem to run like a thread of gold
On some wonderful work of art enscrolled.
The refiner watcheth with greatest care,
All silent, still, as a voiceless prayer;
And whether the work be swift or slow,
He waiteth, he watcheth, the test to show,
Till his likeness shines from the molten glow;
But when his face in the silver glows,
His work is over,—the test may close!
O Master! thou watchest, line by line,—
O wonderful patience of Love divine,—
Till thy likeness shows in this life of mine!

CHURCH

GENEVA MARY CLIPPINGER

ALL students of Science and Health are familiar with Mrs. Eddy's definition of "church," which reads as follows: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). This is the first half of her definition, and it certainly indicates that the real church is a state of spiritual thought. God is awakening in human consciousness today thoughts of Truth and Love with ever increasing recognition and acceptance on the part of humanity. His law, His covenant with the house of Israel, is, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . . . They shall all know me [Truth], from the least of them unto the greatest of them." This law is now finding expression in the revelations of Christian Science, and because this law is divinely ordained, it is irrevocable; therefore nothing can hinder or stop or limit the unfoldment of Truth's idea as the church, in consciousness.

The idea of Truth and of Love is divinely upheld or sustained. Truth and Love, being divine, need nothing, lack nothing, cannot be impoverished, divided, or destroyed, therefore the church as the manifestation of Truth and Love is always perfectly maintained, sustained, equipped, directed, and upheld. The real church becomes too big for human words, and our concept of it must increase as the understanding of God increases, and just as the new understanding of the spiritual reality of man heals us, so the understanding of the spiritual reality of church, as given in the first half of Mrs. Eddy's definition, results in the demonstration in our present experience of the church as defined in the second half, namely, "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." There is no other Christian Science church than this so wonderfully defined by our Leader. There is no other way to establish and maintain a Christian Science church than by the method here indicated, and this has been proved true in so many cases that the subject is beyond question.

This is such a wonderfully illuminating and inspiring definition of the church's activity that all men are drawn to it. God, good, omnipotent and unlimited, is maintaining it and blessing it. The "gates of hell" cannot prevail against it, although hell, or erroneous belief, would constantly suggest the material sense of church, with its dissensions, divisions, lack of funds, of thought, of love; in a word, its lack of Christianity. The real church, however, which is working out its demonstration in the manner

indicated in Science and Health, must in accordance with the law of God grow and bless not only the individual and the community, but the nation and the world. It cannot lack any good thing, either money, equipment, officers, or healing. This church will be supported with rejoicing. It is only where some element of the real church, a vital sense of Truth and Love, seems to be lacking, that there can be any expression of deficiency in all that is necessary to carry on the activities of the church, and the first duty of the members, in such cases, is to be willing to see the truth and meet its just demand.

A significant phrase in the definition of church is this: "Whatever rests upon and proceeds from divine Principle." It is evident that whatever proceeds from divine Principle must be perfect in every detail. In so far, then, as a church expresses divine Principle, that church must express harmony, abundance, also the power to heal. Today perhaps the most persistent claim of an opposite to Principle is personality; and the instant that personality claims to govern a church, that instant there appear the resultant claims of lack, inharmony, and dissension.

There is usually, however, among Christian Scientists sufficient knowledge of Science, as applied to this problem (namely, the supremacy of Principle and the utter nothingness of personality), to annihilate this seeming power or presence; but when we remember that it was largely through the influence of personal sense that Christian healing was lost to earthly experience, from the early Christian years until Mrs. Eddy again discovered it, we realize the necessity of unceasing vigilance in guarding against this error.

The fact remains, however, that God is revealing the wholeness of truth to men, and that He is protecting His truth even as marvelously as He did when in Jesus' time the revelation was put in the hands of unlearned fishermen and uttered in a language which has since become obsolete. God has protected His word in all the years when through ignorance or prejudice its written expression has been burned, forbidden, outlawed. Through all it has lived, and today it is no less vital and efficient than in Jesus' day. The omnipotence that never lacks a channel or means, is today protecting His truth, His word, His church, and all its members.

Even the most persistent sense of personal control, whether expressed by one or more mentalities, though it may seem the most active enemy to the demonstration of the church, divine Mind is annihilating, and using every willing and worthy channel to reveal the supremacy of Principle. All Christian Scientists should take part in the work of protecting and maintaining the church, by perceiving the real nature of this institution and recognizing its governing Principle, also by sharing faithfully its healing activities, thereby blessing and being blessed. There is nothing so joy-bestowing as to share consciously in the service of "the structure of Truth and Love," the real church; and this is not only every man's privilege, but every man's inevitable destiny.

CHOOSING A PROFESSION

M. G. KAINS, M.S.

PROBABLY Jesus' parable of the talents has been used more widely than any other to urge boys and girls as well as men and women to make the most of themselves. Its promise of reward has inspired countless thousands, and its condemnation of indolence has doubtless spurred many others who might not have done so well had they felt that there was no penalty for neglect. The boy who is still at school may not yet have awakened to the importance of determining in which direction his talents lie and what line of work he shall take up. He may still think that his father will decide all this for him, but young people should always be helped to see that humanity needs their best service and that the particular line of work to be chosen is of small importance compared with the preparation of character for this service.

It is quite true that in the case of a great many boys who have perhaps no clear-cut ability or preference for a certain line of work, this reliance upon a more mature thought is wise, at least for the time being; but in countless cases where the boy has special aptitude for a certain line of work, it has resulted disastrously so far as the boy's happiness is concerned. Indeed, so common are cases of this kind that a popular term, misfits, has been applied to them. The application of Christian Science will not only prevent such misfits, but when wisely used it will rectify others that have made more or less progress in a wrong direction.

It is natural that every parent should desire his son to be successful. He counts it no hardship to make personal sacrifices of all sorts in order that the boy may have a better start, a better equipment, and a better chance than he himself had. He will leave no stone unturned to point out to the boy what appears to him to be the best course, what are the pitfalls, what are the drawbacks, and what are the advantages of each and every line of work that comes within his own experience or the range of his observation. In short, he will endeavor to paint a picture of human activity as he sees it, that the boy may get as clear an idea as possible of what must be faced and mastered before success in any special direction can be attained. If, however, the lad has learned the value of "diligence, promptness, and perseverance" (Science and Health, p. 514), as divine impartations to man, he will become conscious of divine guidance at each step of the way, and thus be saved from the needless experiences often due to mistakes in judgment, experiences which are always avoidable.

It sometimes happens, however, that parents fail to reckon with one very important human factor, namely, the boy's mental make-up. No matter how wise, how careful, how thoughtful a parent may be in his

efforts to help his son, he may be wasting his counsel and at the same time perhaps unconsciously be doing the boy an almost irreparable injury. For unless the advice be in harmony with the line of thought which characterizes the boy's temperament, it will be largely discounted. And if, as only too often is the case, the parent knows and opposes his son's bent, the chances are very strong that, though the son may exhibit an outward semblance of acquiescence and even obedience, he may yet be rebelling inwardly and setting at naught much that his father says which would be of genuine service to him.

For such a condition of affairs who is to blame? Is the son responsible for his wild desire to become a sailor, an actor, a lawyer, a carpenter, a poet, or anything else whatsoever? Can he or any one else alter his so-called "natural make-up"? If he yields to his father's wish or compulsion (which the "wish" too often may be), and takes up the line practically forced upon him, will he not impotently yearn to do the thing he feels most capable of doing, and in time blame what he may consider his father's tyranny and his own weakness in yielding? If he is actually fitted for any particular line of work, will it be possible for him to be happy in any other? Will it be possible for him to rise in a line of work which he perhaps dislikes? On the other hand, he may argue, What is to prevent his rising, perhaps to eminence, in a line of work which he could undertake and follow out with his whole heart?

These and similar questions must be answered by both father and son, each for himself. The answers should show the parent that he must be wary in dealing with the son; and the son that he must not be hasty in making his decision. The father may know himself to be right on so many points that he may jump to the conclusion that he must necessarily be right on all the others. On the other hand, the son may feel that he is right on one or two points and therefore erroneously conclude that he is right on all the others. But, since each may be wrong, each should give the most careful attention and consideration to the other's point of view, and unless there is a common ground of agreement, both are likely to make serious mistakes, mistakes which the son will probably feel most keenly, because if he follows his father's wishes he may be deliberately taking a course which will not lead him to his highest usefulness and happiness.

The surest road to happiness, as we are taught in Christian Science, is to express oneself as the divine reflection. Here is the key-note of efficiency, of true success. For who can fail to be happy in doing the thing he feels that it is most natural for him to do? Whoever does the thing he loves to do is happy not only while he is busy, but if his achievements benefit others he may be happy in his work all the time. His prospect must be a constantly broadening one, because with each small success he will be preparing himself for better and better work and consequently better and better success and greater happiness. The highest happiness comes from being of genuine

service to others; not only is it keenest, but it is most permanent. True, both artist and artizan may find it necessary to consider remuneration; it may be necessary for them to do lines of work which are more or less distasteful, merely because they must provide for daily needs while they are perfecting themselves in the lines they love; but if they express enough of their love for their work in the work itself, this necessity will grow less and less, till they may rely upon their God-given talent alone to supply not only their happiness, but all their human needs. All honest work is honorable, and he who works honestly must earn his reward. To the man who works for the love of expressing himself, however, remuneration is a thing which counts only as a by-product. Money is only one measure of success, and a very crude one at that. Many of the world's most truly successful men were all their lifetime what the world might consider poor; in other words, they were not burdened with the world's "goods."

In making a choice of a profession, just as in the solution of every other problem which arises in human experience, Christian Science comes to the rescue. It shows that as a man "thinketh in his heart, so is he;" that expression, not repression, of thought is natural; that the man who freely expresses what is in him both satisfies and reveals himself; that though some people may be taking what to others may appear a wrong course, this conclusion may not be the case, because the love of good, though perhaps apparently latent for a time, really never loses its hold, but at the proper time it gains the ascendency and liberates whoever may have made a mistake,—in proportion as he turns from his erroneous course, whatever that may be, into the right path.

An illustration or two may help to elucidate the Christian Scientist's position in this problem. A boy of fifteen told his father that he wished to discontinue school and go into a line of business which his father felt was not of a high enough class, considering the advantages which the boy had had. The father objected, and gave what appeared to him good reasons for his view. The son recognized that his father's argument was sound within its limits, but was confident that there was a wider field than his father had had opportunity to view. The father, however, kept him two years longer at school, where he chafed and learned practically nothing, mainly because his thought was not in the class-rooms. In obedience to his father's wishes, the boy entered a certain profession and tried to be faithful, but both to himself and also to his companions he was a conspicuous misfit. After he was of age he happened to learn of a college that made a specialty of the work which he felt peculiarly fitted to perform, so the very next day he resigned his position. It was no mistake upon his part. Though late in getting his start, he has done well in his chosen work. His conviction that his father was mistaken in supposing he would lose caste by developing his natural ability has proved correct, for he is one of several men who have within the past twenty-five years helped to raise the business he had chosen as a life-work to a stand-

ing of considerable prominence and dignity.

This man's son, a boy of fifteen, told his father that he wished to discontinue school and enter the business world. While his father has felt that the boy has only what may be called the beginning of an education, yet he agreed that perhaps the wisest course would be to let the boy have his way; but had he not had some slight working knowledge of Christian Science, he would probably have insisted upon the boy's continuing at school for several years and then perhaps going through college. Since, however, the boy, like himself at the same age, had only a half-hearted interest in his studies as opposed to eagerness to be at work, the struggle between his duty to study and his desire to be at work in the business world would be quite likely to result more or less disastrously to his ability to think clearly and thus perhaps affect his whole career of usefulness.

Since each individual must see the truth for himself, and learn mainly through his own experience, this boy is sure to be the gainer, no matter whether he concludes after a reasonable time to go back to school or to continue in business. If he returns to his studies after having had some business experience, it will be because he sees the necessity for a broader education than he at present has; and if he continues at work, it will be because he has found his line of least resistance and already sees happiness in store for him in that direction. In either case he will have learned the important lesson of mental self-development.

Too often the father is opposed to his son's choice of a life-work because the line chosen is, in his estimation, not dignified enough, is perhaps looked down upon. But what right has he to say what is common or unclean? How does he know that it may not be the life-work of his son to dignify and cleanse that profession or business? Suppose such to be the case, what right has any father to prevent his son from doing what he feels is his prescribed work in the world? On the other hand, suppose that the boy is making a mistake, that his desire is only a passing fancy; how will he learn this, unless he comes in actual contact with the work itself and has some hard experience first hand? Strictly speaking, he cannot learn it. Then will it not be the wisest plan to allow the boy to test himself? In either case will not father and son both save much time and possibly disturbed feeling by facing the situation, by letting the boy have his experience, and by knowing for him all the time the truth that God is the boy's real guardian?

Surely the father is in a peculiarly trying position here! From his more or less wide experience and observation he may feel sure that the boy is making a mistake, and it may be hard for him to see his son take up some work which makes him feel as if he as well as the boy had been lowered in the eyes of the world. Until he applies Christian Science to the situation he may feel that his son lightly considers his wishes and his counsel, but Science will show him the operation of a law which will not only calm his fears about losing

caste, but also assure him that every creature of the universe has its own place and its own work; that harmony follows obedience to that law, whether it be expressed in the marvelous movements of the stars or in the little affairs of men.

What then may a Christian Scientist father do to insure his son's normal development and consequent success? First of all, he should establish a bond of genuine confidence between himself and his son. Then, upon this basis he must lead and encourage the son to adopt and practise rational thinking as laid down in the Bible and "Science and Health with Key to the Scriptures." Flowers cannot be made to blossom by force; force cannot develop either confidence or correct thinking, for these must grow naturally out of love. Love for the son will prevent misunderstandings. It will prompt the father to express frankly his opinions as to the son's ways of thinking and acting, but it will answer the supreme test of the genuine metal—suffer long and be kind. It will be willing to renounce, when that is necessary, and not be embittered. It may even allow the son to enter a line of work which may seem to be at variance with Christian Science teaching, confident that

> There's a divinity that shapes our ends,
> Rough-hew them how we will,

and that the son will profit by his experience and perhaps be the means of helping many others through his progress, and especially through his example.

Every man has his own mental journey to travel, and in a sense all roads lead Godward. Every man may profit more or less by the experience and the counsel of others, but he must do his own walking. It may be possible for him by correct thinking to avoid many of the pitfalls and the dangers in the path, but it by no means follows that he may escape all. It may be necessary for him not to avoid but to pass through certain experiences (so long as they are not sinful), in order to prove his armor and the Principle upon which he relies.

This fact will increase his confidence, for Mrs. Eddy tells us that "every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love" (Science and Health, p. 410). Christian Science may therefore be relied upon to guide the boy not only in the choice of a profession, but in his method of conducting himself in the profession of his choice. With Christian Science as his basis of thinking, therefore ready and willing to be divinely led, he may feel confidence in pressing forward, doing with all his might whatsoever his hand finds to do, and from his heart he will say with the poet:

> It may not be on the mountain's height,
> Or over the stormy sea;
> It may not be at the battle's front
> My Lord will have need of me;
> But if by a still small voice He calls
> To paths that I do not know,
> I'll answer, Dear Lord, with my hand in Thine,
> I'll go where you want me to go.
> I'll go where you want me to go, dear Lord,
> Over mountain, or plain, or sea;
> I'll say what you want me to say, dear Lord,
> And be what you want me to be.

"GREATER WORKS"

REV. W. H. DODD

IT has often been asked what Jesus meant when he said of the faithful follower, "Greater works than these shall he do." Is it indeed possible for any one to do greater works than Jesus did,—he who raised the dead, walked on the water, healed all manner of disease, fed the multitude with the few loaves and fishes, gave sight to the blind and hearing to the deaf? These works manifested power over human beliefs and mortal ills which could not be surpassed, yet we can well see that the standard of human thinking in that age would indicate that, as the thought of mankind advanced, greater works of every kind would be possible. At this point it is well to note that the comparison is not between Jesus as a spiritual worker and those who would follow his teachings, but between the works which were possible at that period and those which could be done when his teachings were better understood.

Popular religion at that time was largely a mixture of ceremony and superstition. Education was limited, information was mainly local, and opportunities for the general enlightenment of public opinion were so restricted, compared with those of today, as to be practically negligible. Inadequate ethical standards, bigotry, ignorance, and intolerance prevailed, while confidence in material methods, also public and private corruption, were the manifestations of a mental condition which was an effectual barrier to a general understanding of metaphysical or spiritual law.

We should, however, note that the one by whom the greater work is done in any line of human endeavor is not necessarily greater than his predecessor. Washington has been called "the father of his country," but in some respects subsequent presidents may have done greater service to this country than did he. This should not, however, be construed as a disparagement of Washington, or alter his unique position.

The builder of the Olympic or the Lusitania has done in a sense a greater work than the one who built the Clermont, and there are wonders wrought by steam and electricity today which the early students in this field never dreamed of; yet, however great the subsequent works may be, the primal position of Watt, Stephenson, Franklin, and other early inventors can never be altered. Comparison with later investigators and workers along these same lines is self-evidently "odorous," but each forward step is indeed a prophecy and promise of all subsequent development. True greatness, after all, is in character, and character is in the ultimate sense the measure of one's harmonious and vital relation to divine Truth or Principle. The pioneer in any field of enterprise does a work which no later student can eclipse, and in germ, in potency, he embodies all that is to be done by those who

follow after. Christ Jesus without doubt imparted by word of mouth to a few disciples the understanding of the spiritual forces of the universe, in demonstration of which he lived, and the tremendous impulse of his career extended directly over his followers for several generations. In subsequent times, however, the historic accounts of his life were accepted with superstitious regard, while the practical import of his demonstration, together with the verbal spiritual instruction he gave, was lost sight of in the overwhelming wave of sensualism, formalism, and materialism which for so long seemed to engulf both church and state.

In time, after centuries of gradual change and universal progress in human thinking, came one who had the kind of faith which Christ Jesus demanded. Mrs. Eddy had a very vital and practical faith in the character and works of Jesus of Nazareth. She herself was healed by this faith, but she must know the Principle of that healing and, devoting herself to this task with a wholehearted consecration, she gave to a waiting world the results of her great discovery. The publication of "Science and Health with Key to the Scriptures," the establishment of the Christian Science church with its healing ministry, the founding of the Publishing Society, and the giving through its agency of Christian Science literature to the whole world, and the other agencies of The Mother Church,—all of these are carrying forward the work inaugurated by Christ Jesus, the work of the world's redemption from sin, disease, and death. These activities are enabling the disciple of today not only to follow the Master in his work of healing and saving mankind, but also to impart the understanding of the Science of his spiritual power to others.

In this respect the work which our Leader has done, and which the disciple of today may do in following her teaching, is a greater work than that which Jesus did. This is not in any sense, as has already been stated, a comparison of Mrs. Eddy with Jesus, nor does it seek to advance her to a position above or equal to that held by him, but it does designate her as the Discoverer and Founder of the Science of Christianity in an age when the world was ready to receive it, as witnessed by the steady progress of our faith. We are therefore able to rejoice in the fulfilment of Jesus' promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Wondrous truths and manifold as wondrous
God hath written in those stars above;
But not less in the bright flowerets under us,
Stands the revelation of His love.

Longfellow.

"I HAVE WAITED FOR THY SALVATION"

ERIKA FREDERIKSEN

THE forty-ninth chapter of Genesis closes the record of Jacob's earthly experiences, and it must have been a wonderful realization of the allness of God and His spiritual idea, man, that came to this faithful patriarch before his departure. Through repentance and patient, persistent effort on his part to overcome sin, he had been delivered many times from sinful beliefs of the flesh which the carnal mind had so often inflicted upon him, and the saving power of Christ, Truth, was always revealed to him through an angelic message. In Science and Health angels are defined as "God's thoughts passing to man; . . . the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (p. 581). These messages sent from his heavenly Father helped to destroy the errors which assailed him, and step by step, through the renunciation of belief in a material selfhood, he attained his spiritual freedom.

The healing Christ had at last come to his waiting consciousness to abide with him forever. It is evident that he now understood in some measure the unreality of the material sinful mentality which mortals have named man, and through this illumination of spiritual understanding he was able to expose and denounce the many hidden sins which were embodied in the mentality of some of his children, before he blessed them. He did not accept one of these errors, for we read: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

It was when the last and most severe test came to Jacob, that he was able to prove the glorious fact that into the consciousness where the presence of the Christ-idea abides, sin cannot enter. His human sense of fatherhood had been relinquished, and neither fear nor self-pity had any more power to torment him, nor did the uncovering of so much sin make him angry for one moment and so deprive some of his children of their blessing. It thus becomes clear to us that the divine birthright of the children of God cannot be taken away by a belief in the reality of sin.

To Jacob had been given the divine promise that the Messiah should through his offspring come to redeem all humanity from their beliefs in sin, sickness, and death, and he understood the message he had received. God had declared, "In thee and in thy seed shall all the families of the earth be blessed." Jacob therefore most carefully separated from the true idea every sinful belief which the carnal mind had produced in his children, before he blessed them, knowing too well from his own experience in overcoming sin, that the carnal mind is but the counterfeit of the Christ-mind which had transformed and released him from every bondage of materiality; and when he had completed his work, he blessed them all,—"every one according to his blessing he blessed them."

As the student of Christian Science is awakened to the divine requirements of Truth in working out this most important problem of salvation, a careful study of this entire narrative, so wonderfully illuminated with divine revelations through the inspired pages of our text-book, "Science and Health with Key to the Scriptures," is most instructive and inspiring. The definition of Jacob, together with the definitions of his ten sons, which are to be found in the Glossary of our text-book, furnish a mirror in which both individual as well as universal steps of progress are clearly revealed.

As did Jacob, we all have to pass through the baptism of repentance before we can receive our new name in Christian Science. Mrs. Eddy thus defines the deeper meaning of this mental state of purification: "The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance—which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works" (Message, 1900, p. 15).

All too seldom do professed Christians see that the real selfhood is not that which to mortal sense sins and suffers, as in the case of many of the Bible characters, but that which sees the truth and follows it, even if with many stumblings, until complete victory is gained, and the belief in evil is put under the feet of the one who has conquered through the understanding of spiritual power.

The Messiah came in the fulness of time to establish the new covenant of the Passover, and all humanity is invited to this great feast of redemption of our Master; but we must first be purified before we can grasp even in a small measure the magnitude of our Saviour's mission and do the works he commanded his followers to do. Our affections and motives must first be cleansed from their fleshly gratifications and worldly ambitions before his teaching can become in the fullest sense of practical benefit to us, but through the daily study of the Scriptures, together with Science and Health and other writings of our revered Leader, Christian Scientists are learning to walk in the path of righteousness (right thinking). As Christ, Truth, becomes a welcome guest in their consciousness, this new spiritual understanding brings forth fruits of health and holiness, unfolding man's perfect spiritual relations with the Father, purifying and enriching the affections and motives, and establishing the brotherhood of men.

We also have received the divine promise, and are waiting for a full salvation through this transforming power of the activity of the Christ. When Mrs. Eddy added these symbolic words, "unmasked" and "denounced," to the caption of the chapter on Animal Magnetism in our text-book, and to the Lesson-Sermon on the same subject, she expressed her clear sense of the forever separation of this counterfeit of the real from the pure Christ-healing and teaching. By this truth will all humanity be blessed,—every one according to his fidelity to divine Principle, and thus realize in a fuller measure the salvation promised of old and demonstrated anew in Christian Science.

HEREDITY

W. C. KENYON

THE subject of inherited disease, so called, is one with which all are familiar because of its frequent recognition by modern educational theories, hereditary influence being recognized by medical science as a cause or predisposing influence in disease. Heredity thus forms the topic for many formal discussions in medical societies; it is recognized scientifically in institutions for the treatment of insanity, dipsomania, confirmed inebriety, and degeneracy, and in many books and treatises written by physical scientists, experts, criminologists, and publicists. Likewise in popular belief it is regarded with more or less fear as an entity, the fear amounting in some instances to a superstition, a belief that it is an agency divinely ordained for the punishment of the children of men who have sinned in ages agone,—the sins of the fathers being visited upon the children. Here the question arises, Is there such a thing as hereditary disease? If so, what is its nature, and can its causative law or its nothingness be disclosed to the scientific gaze?

Christian Science is the most scientific healing method that has ever been known to humanity, in that it teaches men to analyze, not matter, but thought, thought being that which formulates one's understanding of any given thing, including what he believes to be his ultimate conclusion regarding it, which conclusion he calls "science," or "knowledge reduced to system." But a so-called knowledge is not necessarily the truth regarding a thing, it may be the mere expression of a man's perception of phenomena, the basic law governing which is unknown, and possibly undiscoverable, because of the limitations of the observer's thought and working formula.

That this has ofttimes been true may be seen in the fact that the recognized scientific dictum of yesterday often becomes the exploded hypothesis of today, necessitating a radical revision of its text-books, if not a revolutionary revision of its foundational philosophy. It was therefore but the product, not necessarily of erroneous observation of material phenomena, but of imperfect thought methods, thought which itself had not been through the crucible of scientific analysis, thought which, though intangible itself, recognizes and admits as scientific evidence only that which is tangible or measurable by the physical senses; therefore unlike its own nature, and infinitely inferior to itself.

Truth, changing not, is the same today and tomorrow; it was ever the same since the recorded or unrecorded beginning of time. It is not material, but is an immaterial entity, true thought being its natural correlative. Webster defines thought as "the act of thinking; reflection; meditation;" thus thought necessarily formulates all science, and is the medium of expression for truth as an entity. But

true science, as differentiated from pseudo-science, cannot be based upon matter, — upon the changeful, the mutable.

Natural science is in large part but the record of the observed phenomena of that which perishes with the using, perchance to be reproduced in ever changing forms involving new phenomena, an endless series of scientific hypotheses. Scientific truth is always and necessarily based upon the immutable, because truth is immutable; it must be based upon that which, being changeless, antedates human experience; upon that which was before the morning stars sang together, and which continues to look down unchanged, unmoved, upon the rise and fall of nations, upon countless succeeding generations of men, the same forever; whose ultimate is hidden beyond the veil of material vision and the arbitrament of finity, —for thought being an act must have an antecedent, and scientific or true thought must necessarily agree or harmonize, not with matter the mutable, but with its immutable antecedent entity, Mind, Spirit, God, the God "with whom is no variableness, neither shadow of turning."

Thus by a chain of convincing thought, simple as truth is always simple, is a first and only cause scientifically established, and witness is borne to the truth of the Scriptural declaration that man is made in the image and likeness of God, Mind, Spirit; witness is also borne to the truth of the declaration of our revered Leader, that "God is All-in-all;" and also its correlative, that "man is not material; he is spiritual" (Science and Health, p. 468). The truth of both the Scriptural and Christian Science declarations is scientifically verified in this, that only spiritual sense or discernment can cognize, commune with, be at-one with, Mind, Spirit, the immutable antecedent entity of all truth, God; and man is thus differentiated from the brute which discerns only that which pertains to the necessities of material existence. Herein lies our heritage, the knowledge that the real selfhood, the spiritual man, is made in the image and likeness of God and can discern more than the three dimensional lines of space (matter), for "now are we the sons of God." Jesus said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Contrary to material science, therefore, our genealogy is not material, but spiritual. "Call no man your father upon the earth," said the Master, "for one is your Father, which is in heaven." Man's descent is from the most High. "Life," Mrs. Eddy tells us, "is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust" (Science and Health, p. 200). Man does not, therefore, inherit disease, because evil cannot proceed from a perfect cause.

How proudly the man who can trace his ancestry to a royal line, proclaims the fact that he is of noble lineage. Though the line of his descent may be noble, yet he, like Esau, may sell his birthright for a mess of pottage. Likewise he who sells his spiritual birthright for the pottage of material sense, with its belief in

a material origin and lineage, with its accompanying penalties of sin, sickness, and death, may like Esau find "no place of repentance,"—literally and spiritually, "no way to change his mind" (see footnote, Heb. xiii, 17 Bagster), though he seek it with tears. But the forsworn one, despite his act of profanation, still claims his sonship in Christ, a way having been provided whereby the bar sinister of his erroneous thought may be removed from the holy field of his escutcheon, a way whereby he may "change his mind," because that so-called mind was not in harmony with the antecedent Mind, Truth. Mortal mind not being scientific, none of its conclusions are or can be final, for the reason that its error, or unscientific thought, has not changed and cannot change anything that is real, anything that Spirit, God, hath ordained, for that only is truth and abides forever. Nothing, therefore, can change, except it be his erroneous belief.

Christian Science teaches the way by which mortal man may change his mind and have that Mind "which was also in Christ Jesus," and thus know the truth. This is the spiritual highway which Christ Jesus the Wayshower pointed out, and which is now so plainly charted by our Leader in "Science and Health with Key to the Scriptures" that a multitude have thereby reached their Father's house, and as His children, seated at His table, have found this habitation, spiritual sense, to be a "shield and buckler" against "the snare of the fowler, and from the noisome pestilence." John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God."

The ancestor of all so-called hereditary disease is the belief in matter, and its subjection to matter. The victim of a belief in inherited disease who is earnestly seeking a way to change his mind,—to think scientifically, spiritually, truthfully,—perchance hears many strange voices and crosses many confusing paths, but having gained a clear mental realization of the spiritual nature of being, and a fixed purpose to stop nothing short of its spiritual realization also, in the hour of his imperative need there falls upon his ear the voice of the Wayshower: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Suddenly, as in a floodtide of spiritual illumination, he awakes from a false sense of being and realizes man's spiritual birthright; he knows that man is not the child of an alien and ignoble race, but that he is the child of the immutable and perfect God, an heir to continuous life and present and eternal peace; and in that moment of spiritual insight he finds that the dark sense dream of inherited disease fades away as darkness is dispelled before the morning sun. Mrs. Eddy says (Science and Health, p. 322), "When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle."

REJOICING IN THE TRUTH

FRANK H. SPRAGUE

IT is narrated in the sixteenth chapter of Acts that Paul and Silas, while tarrying at Philippi, were committed to prison charged with disturbing the peace. We also read that as an extra precaution against their escape the jailer thrust them into the inner prison and made their feet fast in the stocks. The story goes on to relate how at midnight, while in this predicament, they prayed and sang praises to God; when "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." So overawed were the magistrates and people by this demonstration, that Paul and Silas were released and entreated to depart out of the city. In the description of these occurrences many points of practical interest to Christian Scientists today are brought out.

In the first place, instead of being dismayed by the apparent hopelessness of the situation in which they found themselves, or consulting material indications in order to devise some means of escape, these spiritually-minded apostles devoted themselves to prayer and praise; and it was while they were in this attitude that deliverance came in an unusual manner, entirely apart from any personally conducted scheming or contriving on their part. They were manifestly so absorbed in spiritual ends as to be oblivious of the discomforts of their material environment. Their supreme concern was to be right in their relation toward God; and, as subsequent developments proved, this very letting go of material dependencies opened the way for a demonstration of divine power which affected not only themselves but all who were in touch with them. It is as true today as in apostolic times that, in proportion as one rises above personal considerations to the impersonal sense of good, and comes into direct and conscious relation with the spiritual law through which good is unfolded, the way is cleared for the accomplishment of results which human short-sightedness cannot anticipate.

Had Paul and Silas fixed their attention on their material environment, they would undoubtedly have been so convinced of the futility of trying to escape that their thought could not have reached the settled conviction that divine Principle is the source of all good. But they did not wait until material conditions seemed to turn in their favor before giving expression to their thankfulness. They forgot their apparent plight in rejoicing in the consciousness of spiritual blessings. Their recognition of the immediate presence of good, even under such seemingly trying circumstances, awakened a sense of gratitude which found vent in prayer and praise. The matter of escape from the prison became a purely secondary consideration, and as a result of setting themselves

right toward God, the way opened not alone for their own release, but for the emancipation of the jailer and his household from a false sense of existence. This typical experience illustrates the fact that the demonstration of Christian Science is not, in the first instance, a question of doing some specific thing to benefit either one's self or another, but of acquiring an attitude which shall enable one to be the means of bringing the operation of divine Principle into evidence in an impersonal way in our own and others' lives. The electric light shines not because of any illuminating power of its own, but because it is connected with the current which produces light; while the candle, being dependent on its own resources, soon flickers out.

According to commonly accepted standards, gratitude is a sentiment prompted by and expressed in return for favors received. As understood in Christian Science, however, it is a manifestation of divine Principle, and as such it is independent of material considerations. Grounded as it is in Principle, it is an element of the real or spiritual man, who is nothing more or less than the true and complete representation of God. As an emanation of divine Mind it is an avenue through which human consciousness may come in touch with God. The external symbols of harmony which inevitably and automatically follow in the train of this awakened spiritual sense are results of, quite as much as occasions for, true gratitude. When the seventy disciples returned to Jesus exultant over the success of their healing mission, he followed up his words of approval with the admonition, "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven;" implying that, desirable as were the phenomenal results achieved, their chief cause for satisfaction lay in the fact that they had acquired a degree of spiritual conviction which made such results possible.

According to the working of Christian Science, environment does not make the man, nor does man himself make his environment; but divine Principle makes both. Hence, the complete harmony of spiritual or real creation, into which the elements of personal inequality and conflicting purposes do not enter. The objective point, then, in overcoming evil is one's own consciousness. The Christian Scientist's chief task is to displace with the right idea those qualities of thought, disposition, and temperament which make for mental inharmony and after a time come to the surface in discordant external conditions. Christian Science brings the power of Truth to bear on the mental source of discord, and in this way obliterates the outward manifestations.

Matter, "this world," as Christ Jesus expressed it, is to be overcome not by some process of mental legerdemain, by the cultivation of occult powers, but by a radical transformation of human consciousness—by eliminating those qualities and tendencies whose outward equivalent is "matter." The belief in matter expresses a sense of substance, power, life, intelligence, apart from God; and the outwardly apparent forms of this phenomenon, which to ma-

terial sense seem to stand eternally arrayed against Spirit, God, and spiritual man,—this can be subjugated only as human thought becomes spiritualized. The elements, the seemingly hard and fast modes into which mortal belief crystallizes, will lose their seeming reality and power over man only as human consciousness loses the corresponding element of resistance to that which is spiritual, or in other words, godlike. Ingratitude, perhaps, more than any other mental state, corresponds to the rigid, inexorable self-assertive quality which characterizes material so-called law and the formations through which it finds expression.

It is not likely that Paul and Silas had in mind any such outward demonstration as occurred at the time their thought found vent in gratitude and rejoicing. The result was a natural and lawful outcome of their exaltation of the spiritual above material considerations and conditions. The paramount business of living is not to secure personal comfort and happiness, or even to be of service to others, but rather, to "overcome the world." In striving to overcome material sense in all its phases, and so undermine the foundation of all discord, ignorance, imperfection, limitation, we render the greatest possible service not alone to ourselves individually, but to humanity at large.

In this crusade gratitude is a most potent agency in loosing the bands of a self-limiting sense, and thereby unclasping the hold that obtrusive externals seem to have on us. It opens the door of self outward, so that the light can enter our consciousness. It will thus be seen that this simple experience of the apostles sounds the key-note of Christian Science practise. It shows that the spiritual factor is the lever which moves externals, and that this lever is not operated by self-will or personal effort. The methods of the world—medical, industrial, financial, or what not—are directed to righting externals as a means of delivering and redeeming humanity from its ills. Christian Science overcomes the world-thought by reversing the process. It shows that a limited sense of self is really at the bottom of the limitations which appear externalized in environment. The outgoing sense of self, expressed in gratitude, faith, love, tends to release consciousness from the thought of limitation, and so to bring about a corresponding change in externals.

Mrs. Eddy reminds us that "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech" (Science and Health, p. 3). The question naturally arises, Is it possible for one who has experienced in any considerable degree the blessings resulting from the organized activities of Christian Science, who has found surcease from pain or release from the bondage of sin through its ministrations, to be deeply and truly grateful while satisfied merely to profit by the labors of others without awakening to a sense of individual responsibility in supporting and helping to carry on the work of the cause in its organized capacity? The Master said: "Freely ye have received, freely give."

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Tacoma, Wash.

IN April, 1894, just fifteen years after the organization of The Mother Church, six loyal students of Christian Science affixed their names to articles of incorporation under the laws of the state, and First Church of Christ, Scientist, of Tacoma was duly organized. It was about five years previous to this when Christian Science was first brought to the attention of a few in this then young city; a class had been taught, and three or four had entered upon the practise of Christian Science. Meetings had been held, first in the homes, then in a room in a down-town office building, and later, as the interest and attendance increased, larger quarters were secured, and it was here that the church organization was finally effected.

Aiming from the first to maintain to the extent of their ability every branch of Christian Science activity, some literature was soon supplied and the meeting-place opened daily as a public reading-room, the members alternating in attendance for a few hours every afternoon, until the means were realized to employ a regular librarian. The children in the Sunday school also became an important factor in the work of the little church, taking active part in every advance move. Interest and attendance slowly but steadily increased until 1900, when the congregation at the public services averaged in the neighborhood of one hundred. In the early autumn of that year, during one of the testimonial meetings, a gentleman, not a member, but grateful for benefits received, presented the little band with a building site which is today regarded as one of the choicest locations in the city. With a membership at that time of only thirty-seven, but with hearts full of love and devotion, work was immediately begun toward erecting a suitable church home. Soon after, in the early hours of a November day, the corner-stone was laid, and on the second day of the following June the first Christian Science church edifice on Puget sound was opened. The church proper, seating three hundred, which had been erected at a cost of nearly three thousand dollars, was entirely paid for. Later a Sunday school chapel, which cost about fourteen hundred dollars, was added.

From the date of the opening service in the little church the attendance steadily increased until, in the latter part of 1908, in order to accommodate better the growing congregation, the Masonic temple was leased. Here interest seemed to gain a fresh impetus, and in 1910 active steps were taken to begin the building of a substantial structure suitable to the present and future needs of the church. The completion and opening of this handsome building on the last day of 1911 marked the next advance step in the progress of this church, which has become respected in the community as one of the "systematized centers of Christian Science" (Miscellaneous Writings, p. 118). Built on the original site

at a cost of forty-five thousand dollars, the edifice faces the beautiful Wright park. Of Ionic-Greek architecture, surmounted by a large copper dome, and commanding a most beautiful outlook, it is pointed to with pride by citizens of all classes. The auditorium, seating about nine hundred, is equipped with a beautifully toned pipe-organ, the gift of one of the members. The Sunday school room, which is in the basement, will accommodate four hundred.

The demonstration of love and gratitude manifested in the erection of this church edifice seems to have awakened a new interest among those who as yet know little of its teachings. As a result the auditorium has been almost filled at every service and people are already beginning to ask what is going to be done to meet the growing demand. It is confidently believed that by the time the present obligations will have been met, this First Church will furnish a substantial nucleus for a second one in a locality where it will be most needed. Partaking somewhat of the character of this conservative western "home" city, the church has modestly but steadily advanced to its present position in the community. Those who attend its services for the first time remark upon its "homey" atmosphere. The unity of purpose and the love which is reflected in its membership have made it truly a place "in which the heart finds peace and home" (Science and Health, p. 59).

FIRST CHURCH OF CHRIST, SCIENTIST, LOS ANGELES, CAL.

"THIS age," wrote Mrs. Eddy, "is reaching out toward the perfect Principle of things" (Miscellaneous Writings, p. 232). The vigorous growth of Christian Science on the Pacific coast tells its own story of loyalty and steadfastness to this perfect Principle, and fills its place in the universal movement to obtain a more perfect and practical Christianity.

It was in July, 1892, that fourteen earnest workers in Christian Science, several of whom were Mrs. Eddy's students, met and formed the Christian Science Society of Los Angeles. Its first meetings were held in the residence of one of the members, but the increasing attendance soon made it necessary to provide a public hall, and continuing growth caused a removal several times to secure more commodious quarters. In the mean time a Christian Science dispensary, or reading-room as it is now called, was established, and many seekers for a practical religion were enlightened and healed.

During the years in which Christian Science services were conducted by personal pastors, one of Mrs. Eddy's students was chosen to fill this office. The first service conducted by readers was held Sunday, April 14, 1895. Then came the call for testimonial meetings, and these, at first held on Friday evenings, were inaugurated. As these requests for forward and upward steps were promptly and lovingly complied with, each effort was abundantly blessed, for already realization was being obtained of "the inalienable rights and radiant reality of Christianity" (Miscellaneous Writings, p. 251).

Through the growth and progress of the work, the society was legally incorporated as the Los Angeles Church of Christ, Scientist. In 1897 a suitable and well-located lot on West Seventeenth street was purchased and a building fund started. In 1898, permission having been given by Mrs. Eddy that branch churches of each town might be designated by number in the order of their organization, it was deemed advisable to reorganize and obtain a new charter under the name of First Church of Christ, Scientist, of Los Angeles. In 1901, a beautiful structure, accommodating four hundred and fifty people, was completed, and through the earnest endeavors of the members this church home was dedicated the following year. It was on this occasion that Mrs. Eddy sent to the church these beautiful words of love and encouragement:

> You will dedicate your temple in faith unfeigned, not to the unknown God, but unto Him whom to know aright is life everlasting. His presence with you will bring to your hearts so much of heaven, that you will not feel my absence. The privilege remains mine to watch and work for all, from East to West, from the green sward and gorgeous skies of the Orient, to your dazzling glory in the Occident, and to thank God forever for His goodness, and "for his wonderful works to the children of men."

Thus the work of upbuilding the glorious cause of Christian Science went on, the sick being healed, the sinning reformed, the sorrowful comforted, and many of these became identified with the church whose foundation is the rock, the Christ-healing. In 1911 it became necessary to provide a larger edifice to meet the needs of the congregation, and a desirable site, corner of Alvarado street and Alvarado terrace, in a fine residential section of the city, was purchased. The work of construction was begun June 10, 1912. The edifice will be Italian Romanesque in style, expressing utility, simplicity, and cordiality. The seating capacity of the main auditorium, with the balcony, will be thirteen hundred, and the Sunday school room will accommodate nine hundred.

The growth of Christian Science in Los Angeles has been steady and very rapid, and its influence is felt throughout the city. Cooperating in love and harmony for the uplifting of humanity, "bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35),—this church is daily evidencing by its works its adherence to the divine Principle which is the only sure foundation.

First Church of Christ, Scientist, Grand Rapids, Mich.

Christian Science had its first introduction in Grand Rapids, May, 1885, when a Chicago worker who had received class instruction from one of Mrs. Eddy's early students, came to the city and did considerable healing, with the result that this teacher was invited to instruct a class of six the following December. The members of this first class appointed a reader from their number, and one afternoon each week was spent in reading and pondering the text-book, Science and Health. Another early and prominent worker in this field, who was a student of Mrs. Eddy and a member of her household, remained in Grand Rapids for several years as

a practitioner and teacher. Soon other classes were taught, much good healing work was done, and interest in the cause widened.

At this time many of the auxiliaries which the wisdom of Mrs. Eddy has since provided, were lacking, and, as sometimes happened in those early years, numbers of people who otherwise would have accepted the truth, became temporarily interested in a teaching which purported to be broader and more liberal than that of Christian Science. This unexpected movement sorely tried the faith of the little band of pioneers who were taking their first steps in absolute reliance on divine Principle. Patience and perseverance were, however, rewarded, for soon the separation between the true and false Science was discerned. A society of those loyal to the teachings of Science and Health was formed, and regular services established in 1889.

The church was legally incorporated Oct. 20, 1893, with eight charter members, and sermons were delivered each Sunday until 1895, when Mrs. Eddy established the Bible and Science and Health as the impersonal pastor, this being at once adopted. In October, 1895, a Sunday school was organized with six members. A reading-room, first opened in 1891 in an office building, later removed to the church edifice, and now located in the business district, is constantly proving an efficient means for forwarding the cause of Christian Science. The congregation occupied for short periods Good Templars hall, Lockerby hall, the Ladies' Literary club, and the St. Cecilia auditorium, changing location as the need for improved conditions was recognized. In January, 1901, a building site was secured at a cost of eight thousand dollars, the entire amount being paid that year. July 20, 1902, it was decided to build a church edifice, and steps were taken to secure the necessary funds. Ground was broken Oct. 20, 1902, the ninth anniversary of the incorporation of the church, and the corner-stone was laid June 10, 1903. The edifice was completed at a cost, including furnishings and organ, of about seventy-five thousand dollars; it was formally opened for services Feb. 12, 1905, and dedicated Oct. 14, 1906.

During the process of church building wonderful growth was attained through heroic self-sacrifice, bringing dominion over limitation and seemingly insurmountable difficulties. This branch of the parent vine has great cause for rejoicing that divine Love has so guided its activities that satisfactory solutions of its problems have invariably been attained and in the main a loving, united spirit of brotherly kindness has prevailed. While its numerical growth has not been rapid, the rock of Christ-healing was its foundation, and the members are grateful that early in its history it was perceived that the true church could only be delineated through spiritual unfoldment, and this grasp of the divine enabling has ever proved a blessing in rendering its members alert to discern the purpose and obediently to follow the advice of their Leader in every advancing demand of progress. Thus, seeing that demonstration means giving as well as receiving, it has always been ready to respond to

calls for contributions not only for its own needs and for those of The Mother Church and The Christian Science Publishing Society, in which the children of the Sunday school have gladly assisted, but also to relieve such human need as was presented in great public calamities.

The history of this church is to be seen in the metaphysical unfoldings which have prompted its activity, more than by the events of the passing years, and it stands today "in the unity of the faith," ready to march and countermarch with hearty loyalty to The Mother Church, for as in the past the prevailing thought of the church has been one of confidence that the Christian Science movement was being impelled and directed by divine Principle, so now it firmly believes that the confidence that Principle is still at the helm will mold its future history in conformity with the purpose and plan of the one infinite Mind.

First Church of Christ, Scientist, Rutland, Vt.

In the year 1896 two students of Christian Science came to Rutland, and for a time held services in their parlors. Only a very few persons attended, but after these students left the meetings were continued for two years in the homes of some of those who had become interested, public rooms first being rented in December, 1898. After holding public services as a society, First Church of Christ, Scientist, was organized in November, 1901, with twenty charter members, and for eleven years, as its varying needs demanded, the church occupied rooms in several different places.

In April, 1911, arrangements were made by which a very desirable building lot centrally located was secured. Building operations were begun May 1, and on the first Sunday in October, 1911, the initial services were held in the new church home. The building of the church was most harmonious, the entire amount required for the edifice having been paid in full, although there is still an encumbrance on the land. The architecture of the church, which is colonial with four Doric columns in front, is particularly attractive, owing to its simplicity and the absence of ostentatious ornamentation. The main audience-room, twenty-eight by forty-five feet, is capable of seating two hundred people. The location of the church is excellent, being in the residential section but very convenient to the business center of the city and easily accessible to all car lines.

From a handful of worshipers, meeting here and there in rooms and small halls, the growth in the past thirteen years has been slow but steady, though many who were formerly members have moved elsewhere and are now working in other fields. The building of the church has therefore been a remarkable demonstration. The sense of love and unity which has prevailed, and without which Christian Science cannot progress, has made this possible. To see the beautiful church established by the few faithful ones, is to know that it is indeed founded on the rock Christ Jesus, and is striving to fulfil his command to heal the sick, to bind up the broken-hearted, and to loose those bound in trespasses and sins.

TESTIMONIES FROM THE FIELD

TRUSTING that my testimony will be of benefit to others, I feel that I should give it in gratitude for what Christian Science has done for me and my family. I have always done work which from its nature necessitates my standing almost constantly, but I was fairly healthy until about three and a half years ago, when my health began to fail. I thought that it was caused by such close confinement and that a change would be of benefit, so I made arrangements to get out of doors and did so; but I constantly grew worse until I was in a deplorable condition. I tried in all six different physicians, but none of them helped me. I also took many medicines with the same result. I had lost flesh very rapidly, had a stomach trouble, could scarcely eat anything with comfort, and was a nervous wreck. For the past eight years I had worn glasses constantly, having to change from one pair to another, according to the work which I was doing. The world looked very dark to me, as I had long thought there was no help for me; and there were times when I actually wished for the end, thinking that I would be free from my suffering.

This was my condition when Christian Science found me in November of 1910. A friend who had been healed in Science advised that I give it a trial. At first it did not appeal to me, but after reading some of the testimonials I rather reluctantly consented. I had always been interested in church work, but there was a feeling of something lacking. Now I know that God is All-in-all, a Father who cares for all His children.

Jesus said, "Ye shall know the truth, and the truth shall make you free." I immediately saw that Christian Science is the truth which makes us free. I began studying from the very first with the thought, "Ask, and ye shall receive," and I have been bountifully blessed. I began to improve from the first, and one after another of the troubles left me. In the mean time I had a few weeks' treatment for my eyes, and now they are practically normal. All the former difficulties have vanished, a bad case of hernia along with the rest, something which I had always expected to have with me. From the very first my weight began to improve and today I am a perfectly well man.

But Christian Science did not stop with this physical healing,—it has made me a better husband, father, and citizen. Above all, I have been brought close to God. I can never begin to tell all that has been done for me and mine, but this I know, that it is God's everlasting truth, and I can never be grateful enough to our heavenly Father for the great revelation given through "Science and Health with Key to the Scriptures" by Mrs. Eddy. If any one who is afflicted as I was, wishes to know more of my healing, I will gladly answer any inquiry. The words of the psalmist mean much to the Christian Scientist, "He shall call upon

me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."—*A. Mercier, Franklinville, N. Y.*

My attention was first directed to Christian Science when a practitioner was called to see a friend in our village. All my life I had been very nervous, the so-called laws of heredity having been accepted by me, and for the past seventeen years, or since the birth of my youngest child, I had never been well, though I was treated by a number of physicians. I gradually grew worse, until any little thing annoyed me. I had a chronic stomach trouble, which was finally pronounced a case of appendicitis, and for this and an ovarian disease of long standing an operation was finally decided upon. I went through the ordeal, but was in a worse condition than before. The cause was not removed and one thing after another developed. I had no appetite, never had a good night's sleep, nerves in a worse condition than before, could walk but very little, and sat up scarcely any of the time. I had also worn glasses since I was eight years old, and thought I could not do without them.

This was the state of affairs when Christian Science was suggested to my husband, and he wished me to try it. At first I declined, but my family insisted and finally I yielded. I really dreaded to see the practitioner, but words cannot tell the change that came over me when she came to my bedside and told me I could be healed, that God who is Love can heal all our diseases, and that my suffering was not from Him. Christian Science was so different from my thought of it! I took treatment for about four weeks, and such a change! One by one my ills have vanished into their native nothingness. I began to gain immediately in flesh, and from the very first had restful sleep. My eyes were healed instantaneously and I can see perfectly without the use of glasses. Some of the troubles have yielded more slowly, but today I feel like a new person, very seldom ever having a headache, which was formerly a common occurrence, and today I can walk a great distance and enjoy it, besides doing my own housework.

I now begin to realize that God is Love, and have learned that we should never fear, but accept all of God's promises, knowing that they are all for us now, and that we must accept them as a little child, never doubting. I study earnestly every day and feel increasing power and understanding. To me this is truly wonderful, and I realize what the psalmist must have felt when he said, "My cup runneth over." Simply to say I am thankful for this divine revelation does not express it, my life must testify to my gratitude. I praise and thank God, and am grateful to Mrs. Eddy for this understanding of Life, Truth, and Love that leads the weary, heavy-laden traveler into the promised land.—*Mrs. A. Mercier, Franklinville, N. Y.*

Although I have many times been conscious of lack of response to the loving invitation given to all Christian Scientists to bear testimony to the healing and countless other benefits that the teaching and study of

Christian Science enables us to experience for ourselves when faithfully followed and applied, it has not been so much from a want of gratitude, but rather through yielding to the suggestion that it would be better to wait till some important demonstration had been made. I am beginning to realize, however, that no one proof of the healing power of Truth is more important than another; and so I feel encouraged at least to try to enumerate some of the many blessings of which I have become conscious during the last nine years.

I had been searching for years for a practical method of putting into practise the teachings of Christ Jesus, for I had always felt that they were right and true; but the failure of those in authority to explain the *modus* or to answer satisfactorily or intelligently any logical objections one might raise regarding their interpretation of these teachings, led me to the conclusion that they themselves could not explain because they also had failed to understand, and it was not until a Christian Scientist lent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I began to get a glimpse of the truth. From that time on, through the study of this wonderful revelation of the meaning of the Bible teaching, I found what I had been looking for, a logical and definite system by which I could learn how to overcome the difficulties which seemed to meet me everywhere and with which I seemed powerless to deal. The strain of constant fretting over troubles of many kinds had brought me to a state of misery, mental and physical, so that life would have seemed not worth living, had not "the light of the glorious gospel" of Christian Science dawned on my darkened sense. As through the gradual understanding and application of its teaching I was able to uncover the cause of much of the unhappiness in my life and find the remedy, the bodily suffering also began to disappear; the healing, through the reading of the text-book, being in some instances simply marvelous. The feeling of extreme weakness, which had been so great that at times I could hardly get up from my chair without faintness, gradually left me, and with it went that constant "tired" feeling which made life seem a burden. In fact my health is now normal and remains so, as long as I keep the commandments of divine Love. While I am fully conscious that much work remains to be done before all the seemingly discordant conditions of human life can be overcome, I have already had such convincing proofs of the power of Truth to destroy error that I can now understand the importance of our Leader's injunction, "Know thyself, and God will supply the wisdom and the occasion for a victory over evil" (Science and Health, p. 571).—*Mrs. Jessie Colvin, London, England.*

I AM indeed thankful to God for the benefits and blessings I have received through Christian Science. Five years ago I was a physical wreck. I had what my physician diagnosed as a malignant disease of the breast. I was under medical treatment for quite a while, but it seemed as though I got no relief, so I gave up in despair. I then called

a Christian Science practitioner, who came to see me and began to treat me; and in three weeks from that time I was healed. I have had no return of the disease since. I also had a fine healing of neuralgia of the face, from which I had suffered nearly all my life.

Words cannot express my gratitude for the release from bondage which I am daily experiencing. My constant prayer is that I may become a channel for all good. I am thankful to God, and also to Mrs. Eddy, who has discovered again the true source of all healing power, even God. —*Mrs. Emma Haladay, Muncie, Ind.*

The psalmist wrote: "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him." As I read these words recently, thought reverted to the conditions in which I seemed to be involved before I learned of Christian Science. Never physically robust, from childhood to young manhood I endured about as many of the ills of the flesh as could be possible. Relying on the testimony of the senses, I resorted to every material means for relief with varying results.

Finally, in what seemed the darkest hour of my life, a physical and financial wreck, I turned to Christian Science, not with any hope of physical help, but in a vague hope of finding mental relief. Beginning an earnest study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I soon became absorbed in it almost to the exclusion of everything else. While thus engaged I was offered a position which, with some trepidation because of my condition, I accepted. I had been given a copy of the pocket edition of the text-book, and this I kept constantly with me; not an opportunity for its study was overlooked, and I continued an earnest search for Truth. I soon found myself growing stronger, and about a year later discovered that I had been completely healed of a supposedly organic heart trouble which the best physicians in the Northwest had declared to be absolutely incurable.

And now, after a period of fifteen years of constant service, I am able to produce a record of less than three days' absence from business on account of sickness during that time. This compared with my former experiences means much, but it dwindles almost into insignificance when compared to the mental change that has been wrought. The spirit of criticism, quick and violent temper, periods of great mental depression, have been largely replaced with greater charity and a peace with all men and things that truly passes understanding. Every need has been supplied, and I am learning slowly to know that in proportion to our fidelity to Truth, God does indeed give us "richly all things to enjoy." Gratitude to God is unbounded for giving to this age one who was able to lead us out of bondage and teach us how to be "kings and priests unto God," ministering to those who are still "weary wanderers, athirst in the desert" (Science and Health, p. 570), and thus increasing our own abundant joy. — *Charles F. Kraft, Tacoma, Wash.*

FIVE years having passed since I was released from the bonds of sickness and sorrow, I feel that I can give a fair and impartial testimony to the efficacy of Christian Science, hoping it may benefit other sufferers. For three years I was under the constant care of physicians, but each diagnosis seemed to abandon me to greater despair. A goiter in the most malignant form had developed on both sides of my neck. The physicians were making heroic efforts to relieve me when accompanying symptoms of dropsy and heart trouble manifested themselves. In this weakened condition I was told that tubercular disease had made me its prey and that recovery was absolutely impossible. As a result of this sentence, I put to myself the question Mrs. Eddy asked, "Are material means the only refuge from fatal chances?" (Science and Health, p. 394.)

When death seemed imminent a Christian Science practitioner was called in, and it was indeed a revelation to learn of our Saviour's mighty influence in sickness as well as sin. I was consciously benefited from the first, and possibly it may be a gleam of hope to those to whom deliverance is coming slowly, that a year had passed before the last vestige of the disease was eradicated. I owe unbounded thanks to our Leader, through whose efforts so many are realizing their kinship to the divine power that seemed alien while they were immersed in material beliefs.—*Mrs. Eulalia Shade, Rivera, Cal.*

As an expression of gratitude for Christian Science and the many blessings I have received through its ministrations, I submit the following testimony, with the hope that it may help any who are troubled as I was. The fear of hereditary lung trouble has been prevalent in our family for many generations. My mother was said to have died of this disease when I was but a young boy, and my brother of the same trouble when he was twenty-five years of age. I took care of him when he was ill, and had no conscious fear of contracting the disease, but after his death I began to be troubled with colds and some painful symptoms. This continued until 1906, when I started to have hemorrhages. I had been treated by nine physicians, and received only temporary benefit, although I am sure they did the very best they could for me, for which I feel most grateful, but at last I was told to go South for my health and never to come back to Wisconsin. After staying at Fort Worth, Texas, for about a month, I could see no improvement, so decided to cross the state to El Paso, with the hope that the higher altitude might help me.

After I had been there a week or two, I was sitting in the Plaza reading one day, when a stranger came up to me and we commenced to discuss different subjects. During our conversation I mentioned that I was in the city because of severe lung trouble and he said, "Why do you not try Christian Science?" He then tried to explain it to me, but I could not understand it at all, and after leaving him gave the subject no more thought until about a week later, when I received a letter from a very dear friend at home asking me to try

Christian Science, feeling sure that I would be benefited, as she had been healed of the same disease. I then started to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. At first I could not understand much of what I read, but I soon became so interested that I could hardly drop the book, and I knew that I had found the truth.

I called on a practitioner, and was relieved of a severe pain in my right ear in the first treatment, and of course this demonstration convinced me somewhat. I then took treatment for my lungs, and in about six weeks I began to improve very rapidly. I wished to see Denver, Col., so I went to that city and stayed six weeks longer, still continuing treatment and getting better and better. While in Denver I was relieved of a very severe attack of pleurisy in one treatment, by using Science to the best of my knowledge, and I have never been troubled in this way since. I then decided to return to Wisconsin, as all fear of climate was now destroyed and I felt sure that I would soon be entirely healed. My friends were greatly surprised to see me return so soon. They said that it was the change of climate which had improved my health so much, and when I said that it was Christian Science they would not believe me.

I have had many beautiful experiences in healing since my return home, and my lungs do not trouble me in the least, in fact I never felt better in my life. I am, of course, very grateful for the physical benefits, but what I am most grateful for is the spiritual understanding, also the definite feeling that all my questions can be answered and that I have a divine Principle on which I can rely. I came to Christian Science for physical healing, but I can see now that this is only secondary, or to express it a little differently, the healing shows that we have done our work correctly. The supreme motive of Christian Science is to teach us to have that Mind in us "which was also in Christ Jesus." I am very grateful that I am gaining a clearer understanding of infinite Principle day by day, and trust that I may be influential in helping some one else to find the truth that sets free.—*Oscar F. Halverson, Janesville, Wis.*

[Translated from the German]

Sincere gratitude impels me to testify herewith to the help gained from Christian Science. During a period of four years I suffered with a nervous trouble and mental depression. My household duties, to which I used to attend with pleasure, became burdensome, and this mental condition also affected the members of my family, so that no one who knew of our former harmonious domestic life could account for the change. During the first period I sought and experienced temporary improvement through material means, but gradually this lost its effect, my heart sickened within me, and all buoyancy departed. But "man's extremity is God's opportunity."

I first heard of Christian Science through a friend of our family. I had no faith of there still being help for me, but yielded to the urgent request of my husband, who considered this to be my last anchor of hope.

There was no immediate result, but through the patient efforts of a kind practitioner the healing for which I had longed came after a few months, and a sense of happiness and peace displaced the dejection. Sleep returned, I was able to do my work and attend to all my duties, and I did so cheerfully; in fact I cannot describe the feeling of happiness which I experienced after the dark shadows were lifted that had so long encompassed my thought.

Besides the physical healing I am grateful for the great blessing which Christian Science has brought into my life in the spiritual understanding which comes with this true and protecting religion. I hope that with God's help I will gradually attain to a higher discernment, until I shall fully know the truth which makes us free. For the great blessings which I have received through Christian Science I am deeply grateful to God, also to our faithful Leader, Mrs. Eddy, and I am sincerely thankful for the help given me in hours of great tribulation.—*Frau L. Fuerrer, Zurich, Switzerland.*

Christian Science not only heals the sick, cleanses the lepers, gives sight to the blind, hearing to the deaf, but it also teaches the higher meaning of retribution. Six years ago the remorselessness of the Turkish government compelled me to leave my home in Armenia and come to this country. In America I found myself, a frail boy, without the language, without experience, without home, and without a country. The hardships which I experienced intensified my revengeful feeling toward the Turkish government, and for a time my only thought was how I could go back to Turkey and avenge my wrongs. According to the Turkish law no Armenians who had emigrated were allowed to go back to their own country, and if any attempted to do so they were arrested, chained, and sent back under indescribable persecutions. In observing the so-called Christianity of the west with its material prosperity, and the Christianity of Armenia with its misfortunes, I concluded that there was no God. Although an atheist, I decided to study for the ministry and go back through the American Board of Missions, thinking that after my arrival I would give up my profession and carry out my plan of revenge; but a friend told me that the board never sends any one to his own country as a preacher. Then Christian Science was brought to my notice, and without knowing anything about it I resolved to study it, and after I had been educated, go back to Turkey and tell the authorities that I was bringing a new religion into the country; but I was still determined to carry out my plans for vengeance.

My extremity, was, however, God's opportunity. After failure to secure a position in Boston to help me in my schooling, a way was opened for me to go to New Hampshire, into a Christian Science family to help them, and in return they were to tutor me. There I learned of Christian Science as it is, and the truths of this blessed religion commanded me to put up the sword, and instead of hating the Turks I began to see them as they ought to be and as they really are. I also saw that the only

difference between a Turk and myself was in our educated belief, and that back of us all is one infinite Principle, even God.

Since the revelation of this practical truth, Christian Science, my ideals have been changed, and as some one has said, I now see that the best way to punish a bad man is the discipline which will make him become good. After the proclamation of the constitutional government in Turkey, one of the prime movers of the present government, in an address to the Armenians, said, "You were struggling for freedom, and we persecuted you because we did not know what freedom was. You were right in your cause, and the only fault you had was that you were thirty years ahead of us."

This may be applied to Mrs. Eddy's teachings also. When a critic of Christian Science becomes interested in this all-powerful truth, he realizes that when she was endeavoring to lead humanity from sense to Soul, she was persecuted because mortals did not know what true freedom meant. Although Mrs. Eddy was right in her cause, her fault was that she was many years ahead of her critics.

I am truly grateful to God, also to Mrs. Eddy for this understanding which leads all who accept it into peace. — *Bagdasar K. Baghdigian, Somerville, Mass.*

In gratitude to God, to Christ Jesus, also to dear Mrs. Eddy, I want to tell what Christian Science has done for me. For a number of years I was in poor health, having had four serious operations, besides a minor one. For over twenty years I was seldom well, and was always taking medicine and going to health resorts. Three years ago my health became very bad, and after treatment from the best doctors I grew hopeless of ever getting well. At this time I was said to have kidney disease, a large rupture, varicose veins, and a most distressing bowel difficulty from which I had suffered over twenty years. The kidney trouble caused me such agony at times that no one knew what I passed through, as I always fought my troubles alone to a great extent. While in this condition I was forced to help support myself, and my helpless, hopeless state was indeed pitiful.

At this time my daughter became sick, and after seeking to be cured by doctors she tried Christian Science without my knowledge, and before I knew what was helping her I saw a marked improvement in her condition. When she did tell me I was very much alarmed, as I was afraid for her to give up the doctors, who were and still are among our best friends, and I was prejudiced against Mrs. Eddy, though I did not know why. My daughter's faith was perfect, however, and her recovery wonderful, so that I was not long in gaining hope for us both. I had the help of a practitioner, and in one day the pains left my body, and I slept all night for the first time in years. From that time I began to improve in every way, and now I am healed of the kidney trouble, varicose veins, stomach and bowel trouble. I discarded the trusses and bandages worn for the rupture and left off every material remedy, and now I

can lift anything and am well able to take care of myself and help others. When any ailment presents itself I either meet it myself or get the help of a practitioner, and soon all is well again.

The spiritual benefit is the best of all; the knowledge that God is always with me to care for me gives such happiness that there can be no real trouble for me. Those old days appear to me like a dark dream; these new days bring glimpses of the kingdom of God, with the knowledge of all I shall receive in the future. Can one blame me for my gratitude to God for His great gift to us through Mrs. Eddy's teachings? I am well, contented, and each day brings glorious blessings through knowing how to accept all that God has to give us.—*Mrs. Robert H. Snyder, Baton Rouge, La.*

I CAN testify to the truth of the above testimony.—*Miss Gladys Snyder.*

[Translated from the German]

IT is with a grateful heart that I wish to tell of the blessings which I and my family have received through Christian Science. Four years ago our nine-months-old boy was taken ill with acute lung trouble and had medical attendance. A dear acquaintance and neighbor, who had had years' experience in nursing children and who had our baby very much at heart, asked us to let her take charge of him. We did not know that she was a Scientist but felt confident that the baby would be well provided for and be under better care with her than even we could afford to give it, while attending to business. We therefore gladly accepted and consented that she should do whatever she thought best for the child. She then asked a Christian Science practitioner to take up treatment. On the following day I found the child's condition very much improved and the fever gone, and when the physician called on the next day he could hardly understand why such an improvement should have taken place. The boy was healed.

I then plied the good woman with questions, as I felt sure that this occurrence was altogether unusual, and I wished to ascertain what it meant. She gave me *Der Herold der Christian Science* and other Christian Science literature to read, and the result was that I applied to the practitioner for treatment for myself. During the two weeks of treatment which I had, I experienced such a sense of well-being that wherever I was I could have burst into the words: "Know ye that the Lord he is God!" I was able again to perform my daily work without experiencing pain, and ate without fear of everything that could be had at the market. My despondent frame of mind, which had been accompanied by great physical weariness, disappeared, rigid muscles became supple, a bowel difficulty, lack of appetite, and a rheumatic trouble were cured; a discharge from the ear, of years' standing, was overcome, and hernia, with which I had been afflicted for twelve years, ceased to cause me suffering.

Later on my dear wife was healed of an abdominal trouble through Christian Science, and our six-year-old boy of a high fever. We have been greatly blessed also in a business way, and words fail to express my

feeling of gratitude. I am deeply thankful to God, also grateful to our Leader, Mrs. Eddy, and to all who are engaged in Christian Science work for their faithfulness and selfless love.—*Jacob Bertschi, Zurich, Switzerland.*

I BEGAN the study of Christian Science in 1908, in what seemed to me the very darkest hours of my life. One night, I was trying to think of something to relieve the sufferings of a sister who seemed slowly passing away, and over whose case the physicians were puzzled. They indeed said they could do nothing more for her. The thought then came to me to ask her to try Christian Science. I reluctantly went to her and asked this, at the same time saying it would do her no harm if it did not help her. She agreed to try the treatment, and as there was a copy of Science and Health in the house which belonged to my mother, I got it and began to read, though it was all like Greek to me. I, however, thought that if it had helped others it would surely help her. She had absent treatment and received instant relief. Though her healing was slow she was continually gaining in wisdom and understanding.

When I began this reading to my sister, I thought that Christian Science was only a system of healing, and as I had no physical ill to be healed, it never occurred to me that I would be benefited thereby. It, however, soon interested me so much that I wanted to read day and night, devouring all the Christian Science literature that came my way. I soon saw that I must think very differently from what I had been accustomed to, and the result was that home has become more pleasant, dispositions are changed, in fact we have been regenerated. The spiritual uplifting has been grand.

I love to read the testimonies in the *Sentinel* and *Journal*. They have been a wonderful aid to me in climbing the rugged hillside from sense to Soul. I have thought of writing to express my gratitude for the many blessings I have received in Christian Science, and I thank God with all my heart for His loving guidance and protection. I can best express my gratitude to God by living in obedience to His law, and I love Mrs. Eddy for her wonderful help to humanity.—*Lula Walner, Wynne Wood, Okla.*

I AM the sister referred to in the foregoing testimony, and can vouch for the correctness of the statement. I am indeed thankful to God for what Christian Science has done for me.—*Esther Stewart, Wynne Wood, Okla.*

CHRISTIAN SCIENCE has brought so much of strength, love, and peace into my life that it is a source of constant joy to me to be able in some measure humbly to reflect the Love which never fails to set free from sin and disease those who seek its aid. There are many ways in which we can give a loving thought, a loving word of encouragement, and do little acts of kindness in our every-day life, and as we keep alert to Truth and Love, we are ever awake to these opportunities. Our Wednesday evening meetings offer us the privilege of giving our tithes, and such a blessed

privilege it is! The joy of giving overcomes the sense of fear, which would keep us from spreading the glad news. Then our periodicals open another way to give to others what may prove to them a source of help and joy.

Through Christian Science I have been healed of many ills. A foot which had been crooked for five years was straightened, and my leg was lengthened three quarters of an inch, after two operations, besides various other remedies, had failed. I have been freed from the bondage of belief in hypnotism, from a chronic bowel disorder; of almost a chronic state of cold; of a slight curvature of the spine; of an uncontrollable fear of everything; of a very terrible temper, and of a resentful, jealous disposition. I have also been healed of dropsy, which had become so bad that the water was rising around my heart and all functional action had ceased for weeks. An internal growth was also removed.

But what is more than all this, divine Love is bringing more and more sweetness into my life, and I am so grateful to know that Love's blessings are for all humanity, and that by trying to live the life of Love, we can help to lead others into this healing truth that frees us from every discordant condition. This is why it is such a joy to give. The words of our beloved Leader (Poems, p. 13) best express my one great desire.

> My prayer, some daily good to do
> To Thine, for Thee;
> An offering pure of Love, whereto
> God leadeth me.

Miss Winifred Whitehead, Los Angeles, Cal.

Christian Science came to me in the midnight of invalidism, when it seemed that not a ray of light could be seen to lead out of the utter darkness. After a period of misery covering about two years, I was taken to a hospital in Chicago, where I underwent an operation for an abnormal growth. I remained in the hospital five weeks under the care of a specialist, and at the expiration of that time was taken to my home about sixty miles out of the city. For a time I seemed to gain in strength, but in a few weeks began again to sink into the same weakened, nervous, despairing condition, only worse, because I felt that the last resort of *materia medica*, while it had removed the growth, had failed to give me health. I was suffering so that if I had two hours' sleep in a night I thought I was doing well, and this had been going on for nearly two years. Since the operation I had been unable to walk normally, having to be helped up and down steps or to walk any distance.

It was deemed wise by those about me that I should return to Chicago and while there to have the same specialist make another examination. This he did, giving me a long diet list and stating that I must not indulge in any violent exercise or become tired in the least, and to be very careful never to take cold. I continued under his treatment several weeks with no encouraging result.

About this time I wrote to an uncle then living in this city and told him of my condition. My sister also wrote to him at the same time, saying they did not expect to have me with them very long. In a few days I

received a letter from him, saying he was sending to me the addresses of two Christian Science practitioners, and asking me to go to either of these for treatment. All I knew of Christian Science was what I had read in the press, and I hoped as I read his message that the treatment might be of any other sort. When, however, I received from him a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I consoled myself with the thought that my parents would never allow me to try Christian Science. But when in a few days I received a letter from them, it said, "Do as your uncle has advised. You have tried everything else, even to surgery, and it has not healed you. This is something that cannot hurt you if it does not help you."

Inwardly ashamed and rebellious, I started out to find one or the other of the practitioners. The first one on whom I called was unable to take the case, and I hoped the other one would also be too busy to work for me; but she was not, and after some conversation began to give me treatment, at the close of which she quoted Paul's declaration that in God "we live, and move, and have our being," and asked me to think of this on my way home, which indeed I could not help doing. I had read this statement in the Bible and heard it read many times, though never with a thought of its applying to me; but that night as I went to bed a sense of peace which I shall never forget came over me, and I slept the most of the night.

My aunt noticed the change and spoke of it the next morning, but I was unwilling to give Christian Science any credit for it. One day, during the middle of the week, I had started to go across the floor to an object on the opposite side of the room, when about midway I stopped, for to my great wonder I found I was walking perfectly. The thought came, "Yes, I am better, but I shall never tell any one what did it." Immediately following that thought came the question, "Is that right? If a physician, if electrical treatments, if anything else had helped you in this way, you would be glad to acknowledge it and to tell every one." From that time on I did gratefully acknowledge it, and the healing was very rapid.

On the next Saturday morning, which was just a week from the day of my first treatment, my aunt was unable to go with me and I went alone. Those who have ever changed cars in a city like Chicago know what it means, but I went with perfect ease. Three weeks from the day of my first treatment I went to my own home, perfectly healed. That was about eight years ago. Since that time Christian Science has been my only physician, and it has never failed me.

I am grateful for the physical healing, but my deepest gratitude is for the spiritual uplifting in the understanding of God and man's relation to Him which has been revealed to me through the daily study of the Bible and Science and Health. Before knowing of Christian Science, the Bible was a closed book to me, and I felt that through my misery I had lost the only God I had ever known; but now I have found the

God who "is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140). For this and many other blessings I am most grateful to God, also to our beloved Leader, Mrs. Eddy.—*Edna M. Filkins, Riverside, Cal.*

ALTHOUGH I gave the facts herein stated at a Wednesday evening meeting some years ago, I feel that they deserve a wider circulation than that testimony could give them. Some time during the year 1899 I was suffering from a goiter that the physicians who knew my case said must end my earthly existence within a few weeks. Friends had made arrangements, in view of the inevitable, as they regarded it, to place my two children with relatives. In this apparent emergency, my sister, who had been helped by Christian Science, suggested to me that I try it. I, however, scoffed at the notion that what my physician could not do could be done by any other agency. As the lady who had helped my sister had been her family physician for several years, I had great confidence in her ability, so I condescended, as I regarded my consent, to let her treat me. I must here remark that this former physician was a very young student of Christian Science, who had not then, I believe, received class instruction. My impression that I must soon go was strengthened by the death of a former doctor who succumbed to the same disease a few months before I was told that my case was hopeless.

I did not feel much change from the Christian Science treatment, but was still able to go about the house and even to go out. After two weeks of treatment I had occasion to walk a couple of miles during a rainstorm to visit a relative who was ailing. On the way I got very wet and cold. As I sat by the fire warming myself my brother-in-law asked me how the disease was progressing. I put my hand to my throat and to my great surprise the goiter was no longer there.

At the time the disease had first assumed a very threatening appearance, I had recently been left without help to support myself and two children, but had managed to maintain an existence, although I was very poor financially as well as physically, as may be seen by the sequel. I was greatly reduced in weight. In my dire necessity I read a "want" advertisement for a laundress, applied for it, and was engaged. As the place was about twenty miles distant the puzzle was how to get there. I placed my older child with relatives, sold my little household goods and got just enough money to pay my fare to the town. I took my little girl with me, and when presenting myself at the place, which was a hotel, I was asked how I proposed to dispose of the child. I said I hoped to find a boarding-place for her, and was referred to the housekeeper, who very kindly took charge of her. Those who remarked my apparently weak condition predicted that I would last about three weeks, but I filled the place ten months and steadily grew stronger in spite of the hard work. When I left the place it was because the proprietor secured better employment for me.

Now after all these years no return of the disease has even been threatened, I have been relieved of the fear of poverty, all my needs have been supplied, and more than all, I have been greatly blessed by spiritual uplift, by learning how to lean "on the sustaining infinite" (Science and Health, Pref., p. vii). The lady who was the instrumentality by which I was healed has long since removed from this city and has become one of the most useful of Scientists in a much broader field. To her instruction and her treatment I owe my present improved condition, physical, spiritual, and otherwise, and especially to the little knowledge I have of Christian Science and consequent elevation of my ideas on religion.

As a result I have gained a much more exalted appreciation of God's goodness, and revere the character of Mrs. Eddy, who restored to the world the religion as well as the healing taught by Christ Jesus.—*Mrs. G. B. Purinton, Stockton, Cal.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912. An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application. JOHN V. DITTEMORE, *Clerk*,

Falmouth, Norway, and St. Paul Streets, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

WHEN Jesus sent forth his disciples on their memorable mission "to preach the kingdom of God, and to heal the sick," he warned them that they were going forth "as sheep in the midst of wolves," which certainly was not an alluring prospect, and that they must therefore bear themselves with the wisdom of the serpent and the gentleness of the dove. This counsel showed that the great Teacher was not in the least deceived as to what their reception was likely to be, nor as to the general lack of faith which would be shown by many to whom they would bear the life-giving message of the gospel. Not only did he prophesy a lack of faith, but also an antagonism on the part of their fellow men which would deliver these apostles to the councils and scourge them in the synagogues. The reason for this hostility of the multitude he explained in his saying, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The disciples were going forth to preach spirituality to a very materially-minded generation, they were to use the sword of the Spirit to destroy the false beliefs of life in matter, and they were to heal those who should be worthy.

Of this work, to which the Master declared that they who believed on him were called, and that they should do even greater works than he had accomplished, a work which is as necessary today as it was in the age of the apostles, and of the antagonism of error to Truth, which still persists, Mrs. Eddy writes on page 141 of Science and Health: "Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple

to cut off the right hand and pluck out the right eye,—that is, to set aside even the most cherished beliefs and practises, to leave all for Christ." She also writes on page 330 of Science and Health: "Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance." The recognition of this state of mortal mind did not, however, deter Jesus and his disciples from their regenerative and redemptive work for mankind, nor did it deter Mrs. Eddy from the fulfilment of the mission to which she felt she had been called, to make plain again to mankind the way pointed out by the Master, to spread abroad the truth revealed to her in her own experience, namely, that the longed-for Christ-healing is still possible to "them that believe."

The same problem confronts every Christian Scientist today,—indifference, scorn, and hatred would keep him from obedience to the Master's commands; but the joy and peace and inspiration to good works which came to our Leader in her years of unselfed labor for the uplift of mankind, and which she has crystallized in the opening statement of Science and Health, "To those leaning on the sustaining infinite, today is big with blessings," the same spirit of confident reliance on the power of infinite Truth and Love to supply every need, must come to each one who takes up the cross and follows in the footsteps of the Master as she did.

It is not, therefore, with the expectation that in becoming Christian Scientists they are henceforth to walk in flowery pathways, that men and women during the last forty years have accepted this teaching, but with the faith born of experience that by the daily overcoming of the sins of the flesh they may attain that "final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense" (Science and Health, p. 22), the realization in all its fulness of that abundant life which Jesus came to bring to a people weary and heavy laden with the woes of mortal existence. This is the reward that awaits those who are willing to cut off the right hand or pluck out the right eye, not by mutilation of these members, but by uprooting and

casting out "the lust of the flesh, and the lust of the eyes, and the pride of life," which "is of the world,"—of the earth, earthy, and not of Spirit, God the Father.

When our problems in their multiplicity and perplexedness seem almost to overwhelm us, and to sense the way looms dark and endless before our vision, we are not to sit down by the wayside and lament our hard lot. This is the time above all others when we need to remember that we have put our trust in an all-sustaining and unfailing infinite Father-Mother God, and to hold fast to our conviction that evil has no power to obstruct the activities of divine Mind or to thwart its purpose for each one of its ideas. Then, with hope and courage renewed, instead of gloomily forecasting the future, we shall look back to the blessings which we have received, and be comforted with their magnitude and multitude. This retrospective view will always show us that the transitory things of material belief weigh not at all in the kingdom of God, but the fruit of the Spirit—the health and happiness which Christian Science has brought us—is beyond price, and the old theological theory that the good must suffer, and that suffering comes from God, and therefore pleases Him, is seen to be a myth.

It is this realization that sickness and suffering, all the ills that to mortal sense surround us, are not of God and are, therefore, a violation of the divine law of harmony, that enables the Christian Scientist, armed with "the sword of the Spirit, which is the word of God," to go forth to the overcoming of evil, to speak the word before which sin and sickness shall depart and they that are afflicted be made whole. Their good may be evil spoken of, even as the Master said, and they may be brought before councils wherein mortal mind will seek to deter them; but if they are actuated by the same impulse as was he, if they are doing these works of healing because it is the Father's business, the work to which He has called them and of whose mighty power they are but the instruments, these trials will but increase their faith in Him in whom prophets and apostles and they who have believed their word, have put their trust and have ever found a deliverer, "a very present help in trouble."

ARCHIBALD MCLELLAN.

AT the close of the fourth gospel we are given a most impressive account of Jesus' meeting with his disciples at the sea of Tiberias, after the tragedy of the crucifixion and his glorious victory over the flesh and all evil which had assailed him, a victory marked by his resurrection from the tomb and by several meetings with his followers before his ascension. This particular occasion, which is known to Christian Scientists as "the morning meal" (Science and Health, p. 35), was undoubtedly of the utmost importance to Jesus' students, who were beginning to enter into the spirit of their Master's teaching as they had never before done, and to understand in a new sense the meaning of his command, "Follow thou me." In significant words Mrs. Eddy tells us of their changed mental state, their grief turned into repentance,—"hearts chastened and pride rebuked" (Science and Health, p. 35). She adds that they then "changed their methods, turned away from material things," and rose "into newness of life as Spirit."

Here the question may be asked whether the great Teacher had ever, by precept or example, sanctioned the use of material means. To this, the one outside of Christian Science would probably answer that in one instance he used clay in healing a blind man, but it is important to bear in mind that, so far as the record goes, his word alone was the means used in several other cases of blindness which were healed, so the argument for the clay is a rather uncertain one. It may, however, be of interest to examine the story, as given in the ninth chapter of John's gospel, to see what lesson it has for us today. There are few if any who claim that the clay was a remedial agent, but some Christian people think that its use was symbolic, and this may be granted for the sake of the lesson to be gained. The question then is, What did Jesus' use of the clay symbolize?

In the preceding chapter we read of a tremendous struggle between mortal or material belief and the pure spirituality taught and lived by Christ Jesus. He rebuked the materiality of those around him in these telling words, "Ye judge after the flesh," and he carried his argument for divine Life, Truth, and Love to such a height that they attempted to stone him. He, however, escaped from their

madness and almost immediately, as it would seem, he met a blind man, within the precincts of the temple, another victim of the belief that life and intelligence are subject to matter; blind as were Jesus' adversaries, though in another way.

With the skill of a true teacher, Jesus appealed to the oriental instincts of his disciples, who questioned him respecting this case, whether it was the result of sin on the part of the man or of his parents. He evidently wished to show them that the poor man's condition was due to the almost universal though false belief that the senses of man are dependent upon matter. He said, "I [the representative of spiritual law] am the light of the world." He then took clay and spat upon it (an oriental way of expressing contempt), and with the clay thus treated he covered the eyes of the blind man, as if to show the disciples that it was the belief in matter which is responsible for all blindness, whether mental or physical. And did the man see after the clay had been applied? Far from it; and the next step was to instruct him to wash off the clay, get rid even of the symbol of something unlike Spirit, God. We read that the man obeyed with childlike simplicity and directness, and the result was that he not only saw the things about him, but he began to see the truth which makes free, as we learn from his courageous defense of the one who had healed him.

Now let us return briefly to the clay. Could the man see when it was on his eyes? He certainly could not, and it is very evident that the whole lesson hinges upon the washing away of the symbol of obscuration, the getting rid of all belief in matter that the power of Spirit, God, might "have free course, and be glorified." Mrs. Browning saw this in a measure when she wrote,—

> The clay Christ put upon their eyes
> Remains upon them still with clogging incrustations
> To retard the exercise of sight.

When Jesus next met the erstwhile blind man, he asked him, "Dost thou believe on the Son of God?" In this same gospel we are told that the sons of God are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." This agrees with the statements found on

page 475 of our text-book: "Man is not matter: . . . Man is spiritual and perfect; . . . that which has not a single quality underived from Deity." This being true, we begin to see what it means to follow Christ. So long as we cling to clay, any manifestation of materiality, we miss the unveiled vision of the Son of God, which vision gives sight to the blind, life to humanity, and changes the mortal concept until nothing remains but the spiritual idea, which advances "from glory to glory even as by the Spirit."

ANNIE M. KNOTT.

THE relation of scientific thought to right living is indicated by Mrs. Eddy when she says of the Master that "he knew that the philosophy, Science, and proof of Christianity were in Truth, casting out all inharmony" (Science and Health, p. 271). Mortal sense would have us live in the realm of things rather than that of thought, of so-called facts rather than philosophy, and in so far as men yield to its appeal they make no effort to work out the deeper problems of life for themselves or others. This is especially true respecting religious matters. The effort to find a rational explanation of experience, the meaning of life, is looked upon as visionary and impractical by many. Men wrestle with business and become keenly philosophical with respect to its problems, because business success gratifies their love of materiality or of power, but they are often quite content to leave the consideration of religious questions to "the cloth."

Moreover, the unprofitableness of undemonstrated religious opinions has been deeply impressed upon the average man, with whom Christian teaching has thus come to be regarded as mere theorizing, and it is not difficult to explain why he should say, "I haven't time for your doctrines, what are the facts?" Nevertheless, it remains forever true that philosophy, that is, right thought about the nature of things and their relations, is a fact of the most vital importance. Without the cement of logical explanatory thought, events would become a lot of chaotic occurrences and life would be wholly and hopelessly disorganized and

superficial. Its substance and satisfactions above those of a brute would be quite negligible.

Without philosophical inquiry, moreover, a fundamental law of thought, the law of the sufficient reason, would have to be denied. Every progressive intelligence not only feels the impulsion of this law, but on a higher or lower plane he responds to it. As apprehended in Christian Science, constructive philosophy stands for the profoundest, most fruitful activity of the human mind. It relates effects to cause, the idea to its Principle, and when perfect God is revealed it gives us His manifestation, perfect man in a perfect universe. It thus becomes the interpreter of Truth, a safeguard against fallacy; hence the constant use which Christ Jesus made of it in all his teaching. With him facts were not divorced from their scientific statement. He was giving a reason for conditions and events, he was always relating good, beautiful, and true things to the nature and activity of his Father, and all disharmony and disease to the nature and seeming activity of evil. This is one of the most distinctive features of his gospel, and the thoughtful among the Greeks who heard St. Paul's exposition of it on Mars' hill must have been greatly astonished and impressed thereby. Their religious thinking did not thus separate between the tares and the wheat. With them the gods were as greatly given to contradictions and conflict in their sphere as are mortals in theirs, and the apostle's declaration of an ideal God and His all-inclusive and ideal manifestation, challenged and rebuked well-nigh every thought they had respecting their deities and their doings.

This same challenge and rebuke was again heard when Mrs. Eddy espoused and expressed this philosophy of Truth in her statement of Christian Science. Though in a less gross form, the confusions of old-time religions have found place in Christian belief, and still shape theological teaching respecting the nature of Mind, the divine government as expressed in God's asserted relation to sin, disease, and death, the atonement, the healing of sin and sickness, etc. This confusion is nowhere more manifest, and the need of the clarifying and constructive philosophy of Christian Science nowhere more serious, than in the field of Christian belief

respecting physical ills and their cure. Jesus' healing works have been well-nigh universally regarded as inexplicable wonders which lie entirely without the range of practical life. They are not thought of as the manifestation of an intelligible law and order, and hence their repetition has been tabooed even as a possibility.

It is from the dominion of these false beliefs which necessarily involve the sacrifice of the divine integrity and consistency, that Mrs. Eddy has led thought to the acceptance of the proposition that "God is the Principle of divine metaphysics," from which Principle and its idea "come spiritual rules, laws, and their demonstration" (Science and Health, p. 112). The allness of God, good, reduces evil in its every form to an unreality, a seeming, in other words a false sense; and since truth is the only corrector or destroyer of error, since the seeming struggle between truth and error must be in the individual consciousness, and since the removal of cause must do away with its effects, the healing of sickness in Christian Science becomes a perfectly intelligible process which illustrates the immutable law that opposites cannot coexist, that light and darkness cannot be wedded, that truth and error are mutually exclusive.

Christian Science again presents the apprehensible and demonstrable philosophy of the great Galilean to humanity for its healing acceptance. It teaches that "the universe, like man, is to be interpreted by Science from its divine Principle, God" (Science and Health, p. 124). It recognizes as real only those so-called facts which logically harmonize with Christ Jesus' concept of God as infinite Spirit, and it is proving that adherence to his order of thought brings about those facts of experience which attended his teaching and for which humanity in all the centuries has longingly waited, namely, health and freedom from the dominion of so-called material law. This philosophy of Christian Science, with its blessed facts of healing from sickness and sin, is the consummate truth and event of our times. It crowns "the power of Mind as the Messiah" (Science and Health, p. 116), and the sick and heart-burdened have hailed its coming with glad acclaim.

JOHN B. WILLIS.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for these cards, payable in advance, are as follows: Churches and Societies holding regular services, $2.00 for each line or each fraction thereof; Practitioners and Nurses, in the *Journal*, $3.00 for each line or each fraction thereof; Practitioners in *Der Herold*, $2.00 for the first line and $1.00 for each additional line or each fraction thereof. As there are about thirty letters in a line, the number of lines in a card may be estimated on this basis, and the money calculated accordingly; the amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the address published in the card. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXX OCTOBER, 1912 NUMBER 7

LEAVING THINGS WITH GOD

BLANCHE HERSEY HOGUE

THE genuine Christian strives to trust God. This is the basis and substance of his Christianity. His warfare, however, is with the elements of human nature that would rob him of such trust; and here the Science of Christianity, coming to the world through the spiritual discoveries of Mrs. Eddy, does service to Christian and non-Christian alike. The truth concerning the nature and law of God which is revealed in Christian Science, discloses also the traps and pitfalls of mental habit which await our trust; it effects an uncovering of the evil elements of human nature which are disabling to true faith. While right desire, if ignorant of its enemies in the human heart, sometimes makes little headway, spiritual alertness, when brought to bear upon errors well exposed, gains many spiritual victories. So trust gains greater freedom and faith more active play when fostered by Christian Science; when mental confusion is corrected, God's purpose for man comes better into view.

The one thing most obstructive to the plan of God is the human plan. What we want gets between us and what God wants. We make fine speeches about leaving things with God; we really believe we want His will done, and yet have we permitted the plumb-line of His will to go down to the bottom of our wilfulness? Does His law meet welcome from our idolatry and our self-love? It is beyond argument that peace and healing do flood our lives as fast as our resistance gives way and lets them in. When therefore help comes slowly, are we honestly desiring God before all else? We covet His way and our way too, perhaps; His way as we would plan it,—these are the instincts within us that sometimes give way hard. His way alone, however, gloriously outshining all earth's desires; His way, at all cost to ours, —this is real surrender. And when this occurs there need be no interval between the humble prayer and its all-good, all-satisfying answer; for "righteousness and peace have kissed

each other" and heaven and earth are one.

In his figure of cutting off the right hand and plucking out the right eye for the sake of the kingdom of good, Christ Jesus pointed plainly to the human desires from which we must rid our thoughts if we hope to be happy. Human beings cannot always have their own way. Could the spectacle of a continuously gratified selfishness occur in one life, it would be at the expense of the freedom of others. Our relationships and mutual activities are such that he would be a monster who showed no consideration for other wills than his own. Then if a whole gratification of self is bad, a degree of it is unwholesome. If some consideration for others makes us happy, surely greater concern for them brings more joy, while a complete surrender of self would mean the whole of heaven. But, we may say, he who has no will of his own is beaten by wills many about him. Yes; and the most of human experience is a contest of wills. Yet he whose purpose prevails and he whose purpose fails are equally in error if personal will alone animates them. To flee one's own will and through divine help to yield obedience to none other except as such compromise works out for good, is to move in the right direction until God's will shall appear supremely. The Christian Scientist, he who gives thanks because he has at last found the true God, has least of all excuse if he clings to any remnant of his own personal way.

So then we come to the question, whether our "leaving it with God" is done in the letter or in the spirit. It is possible to cherish a pleasant theory that we leave all things to Him, and yet here and there hold with unyielding grasp the plan, the conviction, the desire, the opinion we suppose to be right. Even more; we declare our plan or purpose right and call upon Christian Science treatment to establish it; we set about "demonstrating" what we want or what we think we ought to have; we pray that events may turn as we should like them; work to the end of things "coming our way"; but above all this mistaken effort Christian Science stands inexorable. The law of God yields not a hairbreadth to our desires, nor is it harnessed to the service of any single selfish wish of the human heart. Divine law cannot be "used" personally by any mortal, nor can we shape its ends; and not until we cease trying to bend God's will to our purposes, are we really Christian Scientists.

The knowledge, however, that God's will and law, God's plan and purpose, hold for men all that is altogether good and desirable, quickens thought to discard human will and to know that safety rests in divine law. Here lies our hope. As fast as we discover our joy in God, we look for joy nowhere else. Really to understand what God has for His own, shows all human plans so trivial that we can well leave their outcome to His shaping. Christian Science treatment declares the plan of God for man to be spiritual, perfect, to hold all that satisfies man, and to be invincibly and incorruptibly unshakable; wholly unaffected by human desires or fears. Christian Science maintains there is something true

about everything that really exists, however distorted or tangled things may seem to us, and the office of Christian Science is to discover this truth and reveal it as God's good plan upheld by His good law. The human plan is at best only relative, only the choice of a lesser error, perhaps, only a footstep in a good direction. But laying down all human will about it, enables thought to rise and glimpse God's plan. This view of what is spiritually true about God and man then governs thought; it begins to operate as law in consciousness to dispel confusion and trouble; and it thus makes way for whatever is nearest right in the human situation to establish itself.

This reliance upon God does not decrease human effort. Rather does it increase activity by bringing to the fore that mental alertness which is one with God. The effort to leave the outcome of all things with a wisdom higher than ours encourages our best efforts and is a wondrous purifier of motive, desire, and purpose. No headlong selfishness, however covered with sweetness or superficial patience, can long survive the prayer that really means "Thy will be done." The hope of the race lies in honest pursuance of that one prayer until all human will is stilled. Truly, to each one of us who divests his heart day by day of wilful ambition and determination, angels sing, and God enters.

Suppose, by way of example, a business situation. Some person in a financial tangle asks a Christian Scientist for help. The first thing that he learns is that Christian Science cannot intentionally be used to foster his personal plans. If he is willing to let the greatest good to the greatest number appear, willing to see everybody involved, his competitor, his rival, his enemy, blessed even at his expense, if that should be the way of Love to level all the error, then he is ready to depend upon Christian Science for treatment. Indeed, if he is at this point, the law of God is even then to his rescue, and with the added proof that "evil is not power" (Science and Health, p. 192), his relief is near at hand. If he is not at this good place, the first and only service Christian Science can render him is to point this way and urge him to it. He who would succeed at cost to others can have no help from Christian Science except this pruning-knife to his selfishness. This accepted, he then comes under divine law and his problem is thus placed with God for solution.

Desire for health, too, cannot be self-centered. Not because we selfishly desire ease, but because health is a right adjunct to our usefulness, does it come to us from God. Health can be about the Master's business where sickness often obstructs it. Health glorifies a loving Father where disease denies His love and His law. Health is not ours for material pleasures nor for selfish indulgences, and if our motives in seeking health fall at all short of the one pure desire to show forth God's goodness and glorify Him, need we wonder at delay and obstruction and lessons seemingly hard to learn? If to the query as to whether we want to be at ease or whether we hunger better to know God, we can honestly claim the latter, we are in the hands of

God and His good purposes will unfold our health. "Neither hath this man sinned, nor his parents," declared Jesus; "but that the works of God should be made manifest in him." And when the works of God for their own sake concern us more and the world for its sake concerns us less, the great lesson of Christian healing is learned.

Leaving things with God, then, means letting go of things ourselves; loosening the grasp upon all things personal and human. Not that men and women must be saints before God helps them. The joy of practical religion is that through it God helps us now, even while we are yet sinners; else how would we leave our sin? But the mass of sin looses its hold upon us only as pure motive heals our selfishness. This is God's healing way; and God supplies to us through revealed truth the right thoughts which bring to pass His way.

We are of course to stand with righteous discrimination for all that divine law holds for us. Spiritual understanding, moral uprightness, purity, honesty, and integrity in ourselves, we should guard even to severe mental battle. We rightly refuse to be sinful, to be indolent, to be discouraged or tired or confused or selfish or impure or sick, or even to die. We with all vigor can refuse to succumb to anything not sent to us from God. This is far different, however, from claiming God's protection for plans of our own making. Concerning the latter, he who strives to find out what God thinks is right, instead of deciding himself what is right, is being taught of God; and ways beyond human devising, ways new and happy, ways that bless everybody, not only occur to him but are taken care of for him.

Lifting our thoughts so far into God that we dwell only in His law and purpose, we wait with reasonable patience to see His will accomplished in putting to flight evil with good, displacing sin with holiness, canceling death and all its sting with the present incoming of all-conquering divine Life. The Scriptures teach that to know God is life eternal. So it is with eternal divine Life that we leave our affairs, knowing we shall be well delivered from the "issues of death" in God's good way. Truly God knows enough and is good enough to give us what we should have. According to the highest Christian understanding, He has already given it to us; and when we cease our own cries for this and that human thing, we shall hear and see and know His voice, His will, His gracious purpose. He who can leave all things with God has remaining no unrest. Divine law shall operate in his behalf till all good things be fulfilled.

KNOW thou, that God is Life, and in His hand
Our lives are safe from every threatened ill;
Listen to Him, and thou wilt understand
That He to every storm doth say, "Be still!"

E. Howard Gilkey.

"WITH OPEN FACE"

ROBERT NALL

THE goal of every sincere Christian Scientist is perfect demonstration over sin, sickness, and death. We are taught that these are unreal, but it is our task to prove their unreality, and the qualifications necessary to this end are ours by man's natural and divine inheritance. The term "sincere" is here used with a purpose. Carlyle declared that "sincerity—a deep, great, genuine sincerity—is the first characteristic of all men in any way heroic." In its highest sense sincerity is spiritual; it is a divine quality, excluding all that is false and feeble and vacillating and ignoble, and is an indispensable factor in the search for truth. With the unfoldment of truth there comes to many the spiritual intuition which detects the subtleness of mortal mind, a condition of thought which is alien to all that is pure and holy and which needs to be transformed by the renewing influences of the spirit of Love.

It was this spiritual insight, the concomitant of whole-heartedness and loyal devotion, which enabled Jesus to read the thoughts of those around him. He did not welcome all who came to him. There were those who were not ready to take up the cross; they were actuated by motives that would not stand the Christ-test—motives which were tainted by the desire for personal ends of a varied character rather than the glory of God. The lesson is one which is still applicable. Human nature has not changed; only in these days we have a clearer, because more spiritual and scientific, knowledge of what the human will can and cannot do, and how utterly worthless it is in the solution of those problems of life which every man must sooner or later face.

It may be safely laid down as an axiom that no good can be won without perfect sincerity of heart. This may be a commonplace; but are we conscious of what it means? St. Paul speaks of "beholding as in a glass the glory of the Lord;" but in order to do this, there is one condition: we are to come "with open face,"—with pure desire, with unity of purpose, with uplifted look, with that true concentration which, penetrating beyond the mists of doubt and fear, confident that the God who is Love does not leave His children without help, goes right into the heart of the unseen and finds rest. Is it not the experience of most of us that there are times when we catch wonderful glimpses of Truth, when we see the real and know its power, when the light breaks through the clouds of sense testimony? Those are our inspired moments—and how wonderfully encouraging they are! Are they not a foretaste of the joys to come, as we go on "from glory to glory," a proof that our awakening in His likeness shall be purely spiritual? "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

But how are we to arrive at this? some one asks. Here is a sufferer bound down by physical woe, hungering for relief, yet reluctant to believe that there is not some remedy at hand, dimly conscious of the possibility that with the failure of human aid God might do something, although hitherto pleadings with Him have been in vain. The replicas of a condition such as this might be numbered by tens of thousands. Our sympathies are touched and we would help. Many of us have passed through the experience. As we recall it, we remember that in our blindness and our ignorance we entirely misconceived God's dealings with His children, misinterpreted His promises, and in a perfectly inscrutable way failed to see the relation between the "very good" of His creation and the eternal fact expounded and demonstrated by Jesus, that the kingdom of heaven (harmony) is open to all believers here and now. It was then, as our eyes were gradually opened, that we came "with open face" to the one source of life, to the only Life indeed; came with sincerity of heart in our distress, and felt the divine touch. We saw the way the Master trod, and knew, like him, that there is no separation between the Father and those who are created in His image and likeness.

It is thus that Christian Science is pointing the way of Life to suffering ones everywhere, and bidding them hear the voice of Truth. Do we remember how pathetically the psalmist exclaims, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek"? It is the cry of the oppressed, of those in anguish, of the penitent, of the darkened mentally. The call is heard, and the response is that of the whole heart and soul,—of the needy one coming "with open face" to the fountain of living waters, being baptized in the spirit of Truth and rising into newness of life with an entirely changed conception of the "plan of salvation." The psalmist saw this with clear vision. He knew—what needs to be emphasized with all the force of a divine ordinance today—that men are helpless without God; the history of mankind had conclusively shown this, and that only when they know their helplessness and turn to the infinite Principle of good, which is universal and available to all, do they find man's real self and realize that God has given him every needed blessing.

In "Miscellaneous Writings," page 355, Mrs. Eddy points out that for the demonstration of Christian Science "mortal mind must pass through three stages of growth,"—self-knowledge, humility, and love. "Learn," she says, "what in thine own mentality is unlike 'the anointed,' and cast it out;" humility is the virtue that "triumphs over the flesh," and love is the "greatest of all stages and states of being." When the hungry seeker sets forward "with open face" to study self-knowledge, he may be shocked to see himself. He will catch a vision of mortal mind which will provide food for profound thought. He will find it delineated by the apostle to the Galatians in a picture which is appalling in its vividness, and which is reproduced on page 106 of Science and Health to show the contrast between the works of the

flesh,—the belief that there is life and intelligence in matter and that matter is therefore endowed with power,—which profiteth nothing, and the fruits of the Spirit, which are the happy result of the consciousness that dwells in God, good, and knows no other power but infinite Mind.

There is here an explicit and effective reply to the objection that Christian Scientists minimize the works of the flesh, or evil, to the extent of ignoring them. The subtle art of "misputting a thing" was never more clearly exemplified—yet it must be admitted that Christian Scientists themselves are not altogether exempt from responsibility here. It is, therefore, in this and in other respects that we all need to come to the study of this Science with that "open face" which betokens an honest desire to know the truth. To come otherwise is futile. The mere suggestion, even, that evil in any form can be ignored, is absurd, but such absurdities as this we must meet fairly and prove them to be what they are. Some one has said that we need to "place a guard over our strong points;" because what we conceive to be strong points are those which, when the testing-time comes, may be the weak links of the chain.

We may sometimes think that because we have a certain intellectual grasp of the essential teachings of our text-book we are fully equipped to meet and overcome every difficulty, —that indeed we have truly "put on the whole armor of God." This is a "strong point" which requires very careful watching. The test of experience may some day be a revelation to us, and cause us to resume or pursue with more spiritual understanding the profitable curriculum of "self-knowledge," which will assuredly lead us into the grace of humility and the manifestation of the spirit of Love, without which we have not even entered the threshold of the kingdom.

It is a puzzle to many (apparently) why it is that the obstacles to the demonstrations of Christian Science should seemingly be hydra-headed. No sooner is one overcome than others assert themselves, until the life which it was thought was ideally one of peace and rest and satisfaction, turns out to be a continual struggle. At such a time a sense of disappointment may become active, and a score of questions may arise which must be fairly and honestly met. Now, there is no problem in connection with Christian Science to which there is not an answer, and that answer can be obtained by every earnest student. But it must be sought "with open face." There must be singleness of purpose and that calm, unbiased mental attitude which is receptive because it is untrammeled by prejudice or fixed beliefs. The answer may not always be what is wanted; but if it comes from divine Mind, as it will if sought aright, it will be the true answer. It may be that the suffering one before alluded to, is looking for one thing and one thing only, namely, the restoration of physical health. But is there not sometimes a condition precedent to the attainment and realization of this great boon? Are we justified in expecting that divine Love will meet every need, when we are craving only for comfort and peace in a material sense of existence?

The gospel of Jesus, the teaching of Christian Science, which is the scientific, demonstrable knowledge of God, is, if it may be so expressed, two-sided. We can never doubt that God is infinite good. We are confident that "to infinite, ever-present Love, all is love, and there is no error, no sin, sickness, nor death" (Science and Health, p. 567). But is our faith strong enough to grasp this great truth and make it ours by demonstration; that is, by recognizing our spiritual selfhood, claiming our birthright, and knowing that those false beliefs which are the phenomena of the carnal mind have no more reality than our thought gives them, and that in proportion to the spiritualization of our thought we shall more and more set our affections on things which are above, and be equipped with power for service in our Christian life? The patient, the sufferer, the mortal who is hungering for spiritual certitude, needs to be assured that it is impossible for error, whatsoever it may be, to hinder the work of Truth. Greater —a hundred times greater—is He that is for us than he that is against us. "I had fainted," wrote the psalmist, "unless I had believed to see the goodness of the Lord in the land of the living,"—a wonderful vision of Truth that in the light of Christian Science has become clearer as mankind has sought to penetrate into the mysteries of the eternal.

But we must be honest with God and with ourselves if we would know more of His goodness. We have no right to keep back any part of the price, if we would win the crown. Ponder for a moment over the wealth of grace that is to be found in the Principle of all being, and that is ours if we are ready to avail ourselves of it. The best of us is only on the threshold of the kingdom of Love. The conflict between the flesh and the spirit may be long; at times the way may seem dark and the end far off; but if we "with open face" set ourselves to place God first in everything and in all circumstances, we shall experience the blessedness of daily overcoming, and in doing so we shall find our highest joy in manifesting that the promises of God are "Yea, and in him amen," to all who trust Him.

SONG OF THE HARVEST

LAURA GERAHTY

FULL is our harvest, and the waving grain
Whispers through sun-filled hours of mercies sent;
Heaven's ear bends low to catch the faintest strain
Of human gratitude midst life's content.

Oh, sing a song that naught of sorrow leaves;
Send forth unceasing thoughts of love untold;
Then blissful, go and gather in thy sheaves
And lo! thy harvest is a thousandfold.

THE BOOK OF GOD

J. MORLEY WYARD

THE Bible—just as we have it—is supreme in that it relates to the subjects of which it treats. We are dependent upon it, and almost alone upon it, for what we know about Christ Jesus, his life and labors, and of the antecedent, cumulative, and contributory forces which made his advent the great central fact of all the world's history. The Bible is, moreover, assuredly of supreme potency in its ethical teaching, and of supreme authority in its great vital bases, for human conduct in all circumstances, among all peoples, and in all ages, and never has its value been more highly appreciated than by Christian Scientists, the first tenet of their church being as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

As a text-book of religion, the Bible has never been strengthened from any source outside of itself; the philosophies of the most ancient civilizations cannot be placed in comparison with it, for the Christianity it teaches contains everything of value found in other religions, while embodying the quality and potency of the Christ-idea in its divine fulness. This great book is altogether and always different from all other books. It is in the world and for the world, but not of the world. It tells plainly of the beauty and the baseness, the power and the poverty, the largeness and the limitations, the message and the meaning, of the world without and the man within. "The Bible," Mrs. Eddy says, "is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory" (Miscellaneous Writings, p. 363).

Perhaps there is no better evidence of the legitimacy of its claim to be the Word of God than the fact that all the assaulting forces of error have failed to disturb its hold upon the human conscience, or weaken its power as the one authoritative tribunal for the determination of matters of life and conduct. The mighty Cæsars of ancient paganism, and the mighty cities of modern paganism, have sought to destroy its record and influence, but it still lives and continues to speak with authority to the consciences of all classes and conditions of men, compelling them to hear, even if they will not obey. Individual dislikes because of rebukes, individual acceptances because of illuminations, alike testify to the immortal potentiality of the supreme personage of its story and to the vitality of its appeal to common thought.

The reverent study of this book,—to learn more accurately its meaning, to respond more heartily to its divinity, to attain more perfectly to its ideals, to search for the truth and for freedom through the truth, to walk in the light of Truth, to climb up to the heights of God as He reveals Himself in His Word,—is worthy of man's highest ambition and devotion. Looked at from the wrong standpoint

or through the wrong lens, interpreted in the wrong century or posited in the wrong environment, the Bible has sometimes seemed to be unscientific and inscrutable, and has been so branded. But as the student of this book comes expectantly to that clearer light which shines "more and more unto the perfect day," the statements that embarrassed him because of his failure to perceive their true historical setting or their literary or spiritual significance, frequently prove to be hints of the truth which he could not receive because he was not yet *en rapport* with it.

It is one of the little foibles of the ultra and destructive Bible critic, that he is disposed to deny the validity of claims of which he himself cannot find the clue or frame the explanation; and when his analysis can go no farther, his favorite determining adjective "unthinkable" is applied to the matter; and from the critical standpoint that ends it. So when we read in the book of Exodus such statements as these, "Write this for a memorial in a book, and rehearse it in the ears of Joshua," "And Moses wrote all the words of the Lord," "I [the Lord] will write upon these tables [of stone] the words that were in the first tables," "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet,"—these and all kindred records have been declared to be later-date interpolations, for the good and sufficient reason that in the days of Moses there was no written language, because the time of the evolution of letters had not yet come.

The very stones, however, break out in laughter of scorn, for the stele of Hammurabi and the library of Nippur, covering the period of Moses and a thousand years before him, are the mute and irrefragable witnesses in flat contradiction of some of the overbold and inconsequent assumptions that sometimes are constrained to pass for the certainties of Bible scholarship. The clay tablets of Nippur contain the records of mercantile transactions, of contract and lease and sale, as carefully phrased as the best product of the modern typewriter, suggesting the bargain made by Abraham with the sons of Heth for the purchase of the field of Machpelah; while the stele of Hammurabi contains the laws of his empire engraved upon stone, in the language of the people, to be placed in the great market thoroughfare of his capital city, so that ignorance of the law should be no excuse for its violation; comparable at once, in its splendid suggestiveness, with the two tables of stone on which the record of Exodus says the universal law of God's wide-spread world was written.

It has been assumed that the question of Biblical criticism can only be determined, and so will of necessity be determined, indeed that it is already sometimes determined, by the scholarship of specialists in theology, in languages, in philosophy, scattered through the universities and other centers of learning; but in addition to the considerable array of authoritative students who do not speak the ultracritical shibboleth and have not been carried away by all-explanatory hypotheses, there are other men of culture, who have traveled widely throughout the world, who are famil-

iar with the governmental and social conditions of other lands; who also with an increasing intensity of interest are studying the civil and social problems of our own country; the thoughtful, observing, shrewd, practical business men, who are accustomed daily and hourly to estimate the quality of the seed by the ingathering of the harvest, who judge of philosophy and religion by their fruitage rather than by their argument, who look to the caliber and quality of the man rather than to his particular creed,—and these men everywhere in Bible lands are content to believe that the foundations of happiness for the individual, of good morals for the home, of permanent prosperity for business, of world safety for politics, are somehow laid deep in the strata of the Scriptures.

As a compendium of practical wisdom, of business wisdom, the Bible sets a standard immeasurably high above all others, and it is better understood day by day that the business men and maxims it inculcates are authoritative for twentieth-century operations. Frequently, without any thought that they bow to an authority which is above them all, and without realizing that they are responding to the claims of the book which compasses the ages, the men of affairs, from motives solely of practical common-sense business policy, prescribe for those whom they place in honor and trust a standard for their daily conduct that is quite unconsciously drawn from the Bible. Furthermore, there are not wanting indications of a disposition on the part of the captains of industry, the kings of finance, the masters of commerce, to come themselves a little nearer to these standards. Those nations which maintain the onward and upward trend, which offer life and freedom and hope and encouragement to those which are not so happily situated, the nations which determine things for themselves and others, all find their authoritative ethics in this book.

Greater than all this, infinitely more important than these considerations, is the fact that this book makes us acquainted with conditions and forces and responsibilities and finalities with regard to man and his place in the universe that we could not possibly discover for ourselves. That which man can know of himself he is left to learn; that which is outside of his possibilities is in sufficient measure revealed to him; and then the Father of us all takes into partnership with Himself all those who are willing to enter into such relationship with Him that they may work out their own salvation in this and all other worlds.

While the rationalist and the negativist have been engaged in the demonstration, on paper, that there is no word of God, because He has not so revealed Himself to men, others, believing that the Bible is God's great gift to the nations, and that it contains the revelation of truths which when honored will lift them up to the highest excellence of righteousness, have devoted their scholarship and their lives to the task of putting the Word into the vernacular of the long-divided tribes of men. Babel and Pentecost have been harmonized through the medium of this book. Though it may be that one common

speech will never again unify the lips of the multiplying race, yet all branches of the human family will soon possess at least one book in common, for there is now no written language or dialect into which the Bible has not been translated, and in many of them it comprises the sole literature of such peoples.

In spite of his magnificent achievements, it is patent to us all that mortal man has never conceived, and so of course cannot create, any type of being higher than himself. In poetry and in painting, we have angel and archangel, cherubim and seraphim, but at best these are only exaggerated, or possibly attenuated, humanity. When the great artist desired to demonstrate the immortality of his genius upon the vaulted roof of the Sistine chapel, he was confronted by the measureless hiatus of all his thinking, and he heard the fiat, "Hitherto shalt thou come, but no farther." He could see the man, glorious and awe-inspiring, in the untouched marble, and he could flood the very dark with the light and gladness of pure virgin beauty; but his God, seated upon the throne of power and destiny, crowning all His creative work with the introduction of man in His own image, was just the product of his own subjective genius, an ancient of days, mighty and majestic, like unto himself as he might have been at his best—and nothing more.

The Holy Scriptures portray to us the real, the living God; not as an anthropomorphic impossibility, but as the creating, controlling, and gracious force of all that is; as Life and Truth and Love, as light and power, source, center, and substance of all real existence. In all the realms of philosophy, of science, of letters, this book is the only one that contains any information with regard to the real world, the universe of Spirit, or with regard to our connection with it here or our place in it when we exchange this visible material plane of consciousness for another that is purely spiritual and that possesses the distinguishing characteristics of reality and permanence.

The discovery and promulgation of the truths of Christian Science has led to an interest in the Bible which has had no precedent; and the systematic study of this book, with its scientific unfolding and illumination through the Christian Science textbook, that "Key to the Scriptures" which embodies the life-work of Mrs. Eddy, is leading to results which have not been paralleled since apostolic times. Great and wonderful indeed have been the events attending the circulation of the Scriptures, but it must be remembered that one half of the great commission given by the Master to his disciples had been held in abeyance through all the weary centuries down to the time of Mrs. Eddy's discovery of the vital and comprehensive Science of the Scriptures.

The Master sent his disciples "to preach the kingdom of God, and to heal the sick;" and it is to be deplored that during these subsequent ages all labor has centered in the proclamation of the theoretical and dogmatical message, to the exclusion of the redemptive and practical works. But in the beneficent mission of Christian Science, to heal as well

as to preach, there has dawned upon the weary world the new day of a larger knowledge of God and consequently of a full salvation of mind, body, circumstance, and estate; and men and women and little children are beginning to understand that the kingdom of God has truly come and is within them.

With profound humility and deepest gratitude, as Christian Scientists we see the fulfilment of the promise: "He that believeth on me, the works that I do shall he do also;" and through the more perfect understanding of divine Science we may anticipate the larger demonstration of that further declaration: "And greater works than these shall he do;" although hitherto it has passed our comprehension. That glorious day is coming when, through the proclamation of the undivided truth, the world-thought shall be in full and perfect harmony with divine Mind; when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" when men shall know of a blessed certainty that because there is and can be in evil no quality of truth, it could never have had a real existence.

[Written for the *Journal*]

A BETTER WAY

LOUISE KNIGHT WHEATLEY

A woman was given a candle,
And she hid it away on the shelf.
It is all I have, she murmured,
And hardly enough for myself,
So I must not let any one see it,
But all through the coming night
I'll know it is ready and waiting,
In case I should need the light.

She stole through the empty chambers
To her own little cheerless room.
How dark it has grown! she shivered,
As she groped her way through the gloom.
I wish I could light my candle!
But she tried to be only glad
She had put it away so safely
Because it was all she had.

Another was given a candle,
And she stepped out into the night.
It is all I have, she murmured,
I must make the most of its light.

There are hearts that are breaking,—somewhere,
  There are lives that are sad and drear;
I must hurry along with my candle,
  To let them know it is here.

O'er valley and hill she wandered,
  With that one little flickering flame,
And it brightened many a pathway
  That was dark until she came.
It crept into desolate places,
  It banished disease and sin,
And hands, outstretched, were waiting
  To welcome the stranger in.

. . . . . .

Two women met in the morning,
  As the eastern skies grew red.
One came from her happy journey,
  One came from her sleepless bed.
Each held in her hand a candle,
  But the eyes of one were sad:
I could not light it, my sister,
  Because it was all I had.

The other one made no answer,
  But her face, in the sunrise glow,
Looked like the face of an angel,
  And she only whispered low:
O Love divine, I thank Thee!
  For she saw, now the night was done,
She had lighted a thousand candles
  From that poor little flickering one.

A bird sang softly near them,
  And it heard the sad one say:
No wonder she looks so happy!
  Hers was the better way.
Not mine, said the other, smiling,
  As she touched the drooping head;
It was not my way, my sister,
  But the Father's way, she said.

CRITICISM, JUST AND UNJUST

LEON M. GROESBECK.

WE often hear criticism spoken of as one of the evils of which we should beware, lest in some idle moment we indulge in it, but before we reach the conclusion that criticism is necessarily evil, let us inquire more deeply into its province and meaning. Criticism is defined by Webster first, as the art of judging with knowledge and propriety of the beauties and faults of a literary performance or production in the fine arts; second, the act of criticizing, or a critical observation, or a detailed examination and review, and finally it is defined as censure. It is therefore only in its final definition that criticism is given the meaning of censure, condemnation, or unfavorable judgment. Even in this sense it is worth while to remember that the passing of unfavorable judgment may be a right action. The criterion is the justice and rightness of the censure or condemnation. We are bidden by the Master to "judge righteous judgment." In the Manual of The Mother Church (Article VIII, Sect. 1) we read: "The members of this church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." So it is not a question of criticizing or judging, but of doing these things justly and rightly.

Criticism rightly exercised is a good thing. It is necessary to progress. It is the inevitable result of mental activity; the concomitant of thought as applied to things. One might just as well tell a man to stop thinking as to stop criticizing. The human mind cannot apprehend an idea without passing judgment upon it. Everything which comes into the realm of consciousness must and does pass before the judgment-seat of the human mind. There it will be measured according to the perfection of our ideals, according to the measure of our understanding of good. If we have no knowledge of good, we have no means of judging between the good and the bad. It is our lack of perfect understanding which betrays us into false judgments. If we were to realize that the human mind is fallible, we would see that it is impossible for it to pass infallible judgment. We would thus learn that there is but one absolutely just and infallible judge, namely, God, the infinite Mind. With an awakening to this idea we ought to grow more modest and careful in our criticism.

It cannot, however, be rightly said that God passes judgment in the sense that we understand criticism. Since there is no evil in divine consciousness, God having made all things perfect, there is nothing in His universe to criticize. Criticism pertains only to the realm of human experience and thought. All criticism implies imperfection, and imperfection is unreal to Truth; hence the passing of a criticism is a recognition of unreality. If we fail to deny this

unreality, our criticism has been the means of creating in our thought an evil entity. The only way this belief can be destroyed is to see the reality or the perfection of all of God's ideas, and this reveals the truth about the thing or person criticized. This process is really a nullification of the original criticism. The truth about the thing criticized acts as a law of annihilation both of the criticism and the error criticized. It is our failure to deny the reality of the faults or defects raised in our consciousness by our criticisms, which constitutes one of the bad features of the practise of criticism. It is easy to see that even if our criticisms were just from a material view-point, it would nevertheless be necessary for us to deny the reality of the error.

The motive back of criticism is worth attention, and in this connection it seems to the writer that we can profitably consider it as divided into what may be called constructive criticism and destructive criticism. Constructive criticism judges justly. It is impersonal. It points to a fault that it may be remedied. It is the expression of a love which seeks to bring out perfection, though not blind to imperfection. It has no malice, no sting. It rejoices in the correction of all that is imperfect. It judges by showing a better way. Destructive criticism, on the other hand, is usually the outgrowth of hate, malice, or jealousy. It makes its activity personal. It points to a fault to exult in a failure and not to correct the fault. It offers no remedy for the fault because it has no sense of the one intelligence. It is the child of ignorance and egotism, the offspring of pettiness of spirit. It is usually a coward afraid to face the accused.

To reiterate, malicious criticism is destructive and is always personal. It is hardly possible to conceive of malicious criticism exercised apart from a sense of personality. Divorce an object in thought from any relation to a person, and it can be criticized without malice. Thoughtful consideration shows that the evils of criticism are mainly the evils of intense belief in personality, the belief of an evil, mortal, personal mind that judges and an evil personality to be criticized. Christian Scientists have been taught, however, that evil is not personal; that in condemning evil it should be separated from personality. Let us remember, therefore, that if our criticisms are tainted with malice, they have failed to separate evil from personality and are sure to be unjust.

If we need to make a criticism, we should first be sure that love for a fellow being inspires it. Then we should know that if it is our duty to criticize, it is equally our duty to know that the evil criticized is unreal, that it is no part of man, and our criticism will be both helpful and inspiring. Let all Christian Scientists follow this practise, and a great impetus will be given to the unity and power of right thought.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—*Augustine.*

PERSONALITY AND INDIVIDUALITY

ERNEST C. MOSES

GLADSTONE once said that within the two simple mandatory words, "Unhand me!" is found the entire demand of mankind for progress along the highway of intelligent liberty. In a metaphysical sense these two words voice the cry of humanity in every line of endeavor —educational, professional, industrial, and religious. Aspiration for and faith in the possibility of securing freedom from all the burdens and bondage imposed by ignorance have indeed strengthened this demand for liberty to think and act rightly. "Unhand me!" simply means: Deliver me from ignorance! strike off the manacles of tradition and superstition! let me exercise my God-given powers to think and act intelligently without obedience to man-made laws of limitation or speculative theories built on the unstable sands of human belief!

But, prior to the coming of Christian Science to the world, with its correct idea of the true nature and potentiality of man as the reflection of God, few indeed have ever perceived that this liberating process is but the discovery and expression of man's true individuality. What other system of thought has ever pointed out the difference between mortal man's sense of personality and man's true spiritual individuality? Many have speculated on these two phases of character, and a majority of the philosophers who have commented on them have made the two terms nearly synonymous, as instanced by the popular dictionary definitions. One lexical authority defines "personality" as "that which constitutes a person; conscious separate existence as an intelligent and voluntary being." "The attributes, taken collectively, that make up the character and nature of an individual." "The personal exterior" (rare).

The same authority defines "individuality" as "the state or quality of being individual; separate or distinct existence; oneness." It draws more liberal conclusions in regard to individuality than it presents on "personality," because it defines "individual" as "existing continuously as an entity." The same dictionary defines "individualism" in its philosophical sense as "the logical doctrine that individual things are the only real existences," "the doctrine that only the individual ego with its changes and states exists; egoism." Thus, notwithstanding one modern dictionary presents human concepts of "personality" and "individuality" which are almost synonymous, it does offer definitions in connection with man's individual nature which are more metaphysical than the signification of mere personal terms.

None of these definitions, however, are scientific or complete, according to the Christian Science standard. In fact they are so mixed that people generally apply them interchangeably when referring to physicality

or the mental attributes of mortals. From such definitions a person is a separate entity, mostly considered as now independent of God and the universe, but entertaining a lively hope that after he has passed the suppositional gateway of death he may thereby become a disembodied spirit (still separate) and be instantly thrust into a state of glorified existence, irrespective of work or worthiness. These are but theories, not based on reason or revelation, and without the pale of Christianity, because they are not sustained by the teachings or example of Christ Jesus. They are unscientific and valueless, since they have no relation to the plan of salvation established by the Master.

In Christian Science, however, we find for the two words distinctive meanings which are exact and practical, for they enable every man to obey the oft-repeated admonition, "Know thyself!" through the discovery of his true individuality. In this acquaintance the earnest student who applies the Principle and rule of Christian Science is enabled, as Paul wrote to the Colossians, to "put off the old man [mortal personality] with his deeds;" and to "put on the new man [spiritual individuality], which is renewed in knowledge after the image of him [God] that created him [spiritual man]."

Personality in its ordinary or lower sense stands for mortal man's limited personal habits of thought, the fleshly nature, human will, appearance, manners, and it may embrace even his reputation. In Christian Science one's individuality is his true character—what he knows of God, the infinite Mind. It is represented by what he accomplishes that is godlike, pure, and true. Individuality therefore expresses man's spiritual nature, which is self-existent in man's Principle, the Life or Spirit which is always present, all-powerful, comprising all Science or intelligence. This true nature of man is entirely apart in the mental realm from mortal mind or corporeality.

Let us now turn to the teachings of Mrs. Eddy, whose apprehension of true metaphysics has proved such a blessing to mankind, and note how clear and irrefutable are her declarations on the subject of man's true nature, as the reflection of God, or Spirit. In "Personal Contagion" (p. 5), she tells us that the "great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science." This truth understood and demonstrated does away with mortal man's personality (or illusion), and his inseparable and complete individuality (or reality) comes to light. This understanding does not put away the scientific sense of man's personality and power (see Message for 1901, pp. 4-6), but it certainly does point to a complete abolition of the old theological sense and lifts the word from the marshes of finite limitation on to the highlands of accuracy of thought and statement, where the student may recognize a standard of personality entirely apart from mortality, pure in quality and infinite in range.

Respecting the lower sense of the word, Mrs. Eddy writes in Science and Health (p. 491): "Personality

is not the individuality of man. A wicked man may have an attractive personality." Again, she writes (p. 544): "Man is the likeness of Spirit, but a material personality is not this likeness." In these statements we have no mixed theories advancing in uncertain gait on the crutches of scholastic theology or material philosophy, but scientific, unalterable facts, the truth of which can be proven by any sincere searcher after the highest and best within his own true nature and possibility of understanding.

The question may arise: What does the possibility of this discovery and development of man's true spiritual individuality mean to a flesh-bound man living in what he conceives himself to be, a personality satisfied with his own concept of manhood or with the general opinion of his fellow-mortals, and who may flatter his conceit with oft-repeated words of mouth or pen regarding his "strong personality"? This possibility may mean as little to such a man as did the flower to the careless saunterer on the river's brim—"a yellow primrose . . . and nothing more." It is beautiful, but immediate satisfactions of the personal nature willingly indulged cause such a hearer to take the attitude of Felix at Cæsarea, who, in dodging Paul's appeal to the individuality of the Roman procurator, said, "Go thy way for this time; when I have a convenient season, I will call for thee."

But what does this call, presented in the teachings of Christ Jesus and of Christian Science, to realize man's higher nature, mean to mortals who, after years of ignorant or wilful indulgence of the sins of the flesh, find themselves in a hell of remorse, fear, sickness, poverty, disgrace, or facing a yawning grave in the hopeless condemnation of relatives, friends, or physicians? It means to such everything on earth and in heaven. It means hope, health, courage, strength, manhood, spiritual understanding, love for God and all His creatures, true prosperity (not measured by dollar values), with peace and joy unspeakable.

Who would not reach up from that inner abyss of despair to which the lower sense of personality always leads, and become acquainted with man's inalienable birthright? Who, after finding out how little of happiness the world and the flesh have to offer, or suffering the pangs caused by myriad mistakes, would not know his individual likeness to God, similar in quality to the divinity of man embraced in Jesus' words: "I and my Father are one"—in an inseparable unity which blesses, heals, and saves to the utmost? From these definite standpoints we see that among all who have appeared in human history as great personalities, the most wonderful was Christ Jesus, whose spiritual individuality and understanding of God were so perfect that he was enabled to win a complete victory over sin, death, and the grave. What seemed to be the personal and temporal in his human nature were overcome by the spiritual and eternal. In lesser degrees the enduring marks left on the religious history of the world by John, Peter, and Paul were due to their Christlike individualities, and not to any transient sense of personality.

Among the greatest characters of Christian history our revered Leader takes her place because she was so wise, so loving, so courageous, so patient, so humble, so faithful to God, to man, and to her conviction of duty. Her wonderful spiritual individuality, shown in her Christian ideal of life, was and is God's greatest gift to the human race of today and to the races to come, because she was so closely allied with the Mind that was in Christ Jesus. . The messengers of God have ever shown their readiness to sacrifice the material sense of personality. They did not hesitate through fear of being called "personal" to work, watch, and go forward when God called. True spiritual individuality trusts all to God, acts fearlessly and wisely under His direction, willingly takes the heaviest responsibilities, or in meekness performs any lowly task, and leaves this world a better sphere for humanity.

This upward trend, even though beset by the purifying "afflictions of the righteous," is also attended by a never-ceasing gratitude, strength, and inward tranquillity which worldly personalities neither imagine nor experience. To emphasize these statements let us consider one phase of the true character of man discoverable by every right-minded student of Christian Science within his own mental possibility. This phase of man's character is found in the glorious fact set forth by Paul to the Colossians. After warning them against "philosophy and vain deceit, after the tradition of men, . . . and not after Christ," the apostle stated that his followers were "complete in him [Christ], which is the head of all principality and power." This declaration of man's completeness and power applies with just as much force today as in the first century.

We see in Christian Science that every man has the right, divinely conferred, to consider his true individuality in Christ as complete, self-contained, and satisfied. This truth makes it clear to every man that in reality he has not one yearning or desire which God does not fully satisfy with harmonious effects. In Science and Health (p. 519), Mrs. Eddy writes: "Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?" Then she straightway declares man's completeness and power through the demonstration of spiritual individuality. On page 527 she writes: "Man is God's reflection, . . . ever beautiful and complete."

From these statements honest students of Christian Science have the right to know that man and woman are now complete in their true spiritual individualities; for, if they sincerely pray God to supply their greatest need, there can be no lack nor incompleteness in their individual character or condition. Much suffering is imposed upon humanity by false beliefs as to what is necessary to maintain health and happiness, and this suffering can be avoided by a right understanding of the present completeness of man's individual character in Christian Science, his independence of every material law.

In this realization of God's self-containment and completeness, and

of man's likeness to his divine Principle or source, the student finds an effective panacea for every depraved appetite, unholy desire, fear, discord, or limitation. One by one all whimsical and detrimental personal habits fade away into nothingness. The enslaved mortal whose powers have been fettered by wrong thinking in obedience to illegitimate beliefs of heredity or human necessity, finds in Christian Science the way not only to unhand himself, but also under God's guidance how to strike off the shackles of ignorance, tradition, and fear from the mental powers of others who may then become more useful members of society. What rejoicing there is, in heaven and on earth, when those who are healed by the Christ-truth of their torments, awake in some degree to their true individuality and completeness! Then, in gratitude and love to God, they espouse Christian Science, and with Christlike compassion are found daily answering the incessant cries of humanity: "Unhand me! O unhand me!" with words of authority and tenderness which heal the forsaken, the burdened, and sick ones of earth.

In Christian Science it is seen that the command which the gentle "Shepherd of Israel" delivered to his followers as his friend Lazarus came forth from the grave, "bound hand and foot," that they "loose him, and let him go," is the ever-living requirement of all Christians here and now. The tomb in Bethany, after all is said, is but the type of the domicile of humanity, sleeping away the hours in the flesh, dwelling "in the congregation of the dead"—in personality rather than in Principle. In the realization of spiritual individuality through the demonstration of Christian Science, comes the resurrection from material personality to spiritual manhood in Christ. Is not this true individuality of man the "pearl of great price," worthy of any personal sacrifice which its Principle may require of mortals here below?

"BE YE THANKFUL"

DORA M. KNAPP

THE student of Christian Science finds his former concept of God, man, and the universe wholly inadequate to form any basis of salvation from disease or sin; in fact his mental view-point has been completely revolutionized, for he no longer looks to the material senses for evidence or draws any conclusions as to man's immortality from matter or mortal mind. From a false belief in good and evil as commingling, that both matter and spirit are included in the divine purpose, his thought is turned to the recognition of God as the only Mind, the All-in-all of being, the infinite good, expressed through its perfect idea, man and the universe. From the moment this spiritual understanding appears in the consciousness of any individual, the foundations of material belief begin to collapse and all thoughts, actions, and conditions are mentally analyzed, accepted, or rejected from the standpoint of spiritual reality. In this

mental sifting it is learned that much which has been considered good as well as evil in mortal mind is a false belief because it emanates from a so-called mind claiming to know both good and evil. As one progresses in scientific knowledge and demonstration, many phases of mortal thought can be dispensed with at once, others pass through transition states and stages and thus become helpful stepping-stones in one's experience before reaching the spiritual height where error disappears forever.

In Science and Health (page 115), the different degrees of mortal mind are scientifically translated and the transitional qualities defined as "humanity, honesty, affection, compassion, hope, faith, meekness, temperance." Gratitude also is one of the essential elements of human thought strongly emphasized in Christian Science. It is the spontaneous offspring of honesty and affection and should be the inevitable concomitant of the blessings derived from Christian Science.

No one in the world knows as well how to be grateful or has as much reason to manifest gratitude as the Christian Scientist. When one has been delivered from hopeless suffering and sin through the understanding and demonstration of this truth, his thought is filled with thankfulness to God, to the great Wayshower, then to Mrs. Eddy, the Discoverer and Founder of Christian Science. The patient is taught from the first that God, and not personality, is the healer of the sick, and right at this point, even if one has the true sense of the relationship which the practitioner bears to the case, there is danger of entertaining a wrong sense of what God has done, including a wrong sense of gratitude. To thank God with the belief that He has done something which He could not or possibly would not do before, is to hold a wrong sense of God, man, and the universe. A very general concept of thankfulness makes it a human attribute which refers to the transitional stages of human consciousness. In the usual acceptance of the term it indicates that a favor has been bestowed upon one to the exclusion of another. Such thankfulness implies a comparison with some other state or a remembrance of some other state in which there was nothing to be thankful for. In Christian Science, however, we learn that God has already done all for all; nothing can be added to or taken away from the omnipresent ministry of infinite good, which has regard for the eternal welfare, happiness, and health of man. Jesus' expressions of gratitude reveal the two conditions of thought, human and divine, but manifest the positive understanding and assurance that all good has existed for man always and is available now.

The changed and enlarged sense of God and man revealed to us through Christian Science changes our thought of everything. As Christian Scientists we still pray, we still ask our heavenly Father for guidance and for more understanding, in fact all that is called treatment in Christian Science is an enlarged sense of prayer based upon the scientific understanding of true communion with God. Such prayer is answerable because it knows enough to expect an answer and to know why it should

be attended with right results. It knows enough to know that infinite Love has already provided for the fulfilment of every righteous desire and every human need. Instead, therefore, of being thankful that our prayers are answered, let us be thankful that we know how to pray so as to get a right answer. This is "the pearl of great price." St. James said, "Ye ask, and receive not, because ye ask amiss."

The old sense of gratitude to God carries with it the belief that God is a corporeal being; that He has done something He would not have done without being asked; that there are still several millions of sinners to save and heal if God can and will; and that there is great cause for rejoicing when by divine power and grace a few—very few compared with the whole number—are saved.

We should be deeply thankful for every demonstration of healing of sickness and sin, but let us be sure we carry with it the right sense of God's mercies. Our Leader says in "Miscellaneous Writings," page 9: "A false sense of what constitutes happiness is more disastrous to human progress than all that an enemy or enmity can obtrude upon the mind or engraft upon its purposes and achievements wherewith to obstruct life's joys and enhance its sorrows." So with gratitude. A false sense of what constitutes gratitude is no better than a lack of gratitude or indifference, because it is based upon a personal sense of God and a personal sense of self which would lead one farther and farther away from the divine Principle without which no good can be demonstrated.

We need gratitude and need it more abundantly as we pass through the transitional stages of human experience; it is as essential to the enrichment and purification of the human heart as sunlight is to the unfolding of a flower. It is the natural outcome and expression of good recognized and received, and it opens the door of spiritual receptivity, without which human consciousness could never be transformed.

Failure to recognize and avail oneself of the opportunities to manifest and do good which Christian Science affords, after being a beneficiary of its healing from sickness and sin, marks the ingratitude of the carnal mind which is still warring against the spiritual idea, clinging to the barrenness of its false belief and trying to deceive and satisfy itself with the letter of truth. Jesus' reply to the lawyer who asked, "What shall I do to inherit eternal life?" showed plainly that the knowledge of the letter of the law was not sufficient to entitle one to inherit the kingdom of heaven; it is the living, the doing of the law which saves. The command, "Go, and do thou likewise," is just as important as the proper understanding of "Who is my neighbor?"

There is no such thing as inactive good. Infinite good, God, is infinitely active, and is manifested in the activity of right ideas. Each right thought, then, in the consciousness of a Christian Scientist manifests action, is expressed in some form of visible good that will radiate and bless not only the one who realizes it, but all with whom it comes in contact. If this is not the result, it is because the weeds and tares of self-

ishness, self-will, self-love, have not been sufficiently uprooted. There are many ways for a grateful heart to manifest its righteous desire to bring the blessings of Christian Science into empty lives without exercising untimely zeal or presumptuously intruding upon another's thought. Gratitude must be expressed in deeds as well as in words. We cannot say we are manifesting divine Love until it is felt and seen by others in some form of unselfish affection. Christian Science does not destroy or condemn human friendship or human love, but teaches us how to make better use of them; in fact we have to make better use of them before we can know much of the divine, as it is through improved beliefs that we rise to higher consciousness. It is the false sense of these things which is to be rebuked and cast out. In giving up a false sense of anything in order to gain the true sense, there is no loss; all is gain.

Let us see what we truly have to be thankful for as Christian Scientists, or as scientific, right knowing Christians. We should rejoice and give thanks to God for the coming of the Christ-idea, and that there was a condition of human consciousness so purified and exalted as to receive the message of Truth and give it effective expression in our text-book Science and Health. If this in itself were rightly understood and appreciated, it would draw all the world to Christian Science now. To be truly grateful to Mrs. Eddy, our thankfulness should include the scientific perception of the revelation of Christian Science and the true nature of our Leader's relation to it as its Discoverer and Founder. Otherwise gratitude is merely an emanation of personal sense which often hinders and has no real foundation, no stability.

In our text-book we are given teachings which unfold the understanding of man's true being and the practical *modus operandi* of overcoming the baseless claims of evil and demonstrating our way to spiritual and eternal harmony. What greater blessing could be bestowed upon mankind and what could more justly call forth our boundless gratitude?

Paul gives a beautiful and scientific expression of thankfulness when he says, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." This spiritual knowledge is salvation; it is the Comforter; it always knows the way out of error, for its very presence abolishes the false sense which constitutes the error. It gives a spiritual "I can" for every "I cannot" which error utters. It is the "Peace, be still," to every argument of fear. It abides "under the shadow of the Almighty." It heals because it is the manifestation of eternal, self-existent Life. It gives "beauty for ashes, the oil of joy for mourning." It comes as the Christ-idea with the government "upon his shoulder," according to the prophecy of Isaiah, who tells us that "of the increase of his government and peace there shall be no end."

This spiritual knowledge is given to us through Christian Science. It is being demonstrated daily and hourly by hundreds and thousands who have been delivered from hopeless disease and sin by its Christly benefactions.

ACHIEVEMENT

LEON GREENBAUM

JESUS said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." In reading Jesus' parable of the marriage feast, we learn that they who are invited cannot mingle with the king's guests in the heavenly guest-chamber unless they are clothed upon with the wedding garments of purity and goodness. Christian Science demands "caution in the truth" and condemns that "stubborn purpose to force conclusions" (Unity of Good, p. 5), which in metaphysics results in mistaking the end for the beginning.

It is important that we bear this in mind, for one not infrequently meets with well-meaning but unwise believers, who observe neither caution, order, nor truth; and whose claims to spiritual achievement, based upon certain evidences which they have assumed must follow them that believe, are likely to dishearten and dismay many who are weary and heavy-laden with the problem of the hour. How this reacts upon our cause as upon every other Christian movement may be seen in the fact that these statements, repeated in the mouths of the uninformed, finally reach an unbelieving world, and arouse an incredulity, not to say hostility, which renders it occasionally necessary for the authorized representatives of the movement to remind critics that they need to differentiate between Christian Science and incorrect or partial statements of its teachings.

Close observation sometimes reveals the fact that those who assiduously refer to some physical evidence as conclusive proof of individual healing and spiritual advance, disclose in their conversation and relations with their fellows, qualities which are incompatible with those graces of the spirit shown forth in the sermon on the mount, and which distinguish every true Christian Scientist. The healing works referred to in the sixteenth chapter of Mark as the "signs following" were not the only standard by which the true followers of Christ were to be measured. This is made evident in the seventh chapter of Matthew, wherein the Master expressly refers to counterfeit works and workers: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you."

Christian Science finds its concrete, earthly exemplification in the life of Christ Jesus. His knowledge of things which have been "kept secret from the foundation of the world," however abstract to mortals, did not cause any external evidences of abstraction in him; did not cause him to separate himself from the the world; to avoid the companionship of men or sequester himself in a mental halo of self-sanctification which had the fragrance of "I am holier than thou." Such an exhibi-

tion to one of Jesus' all-penetrating vision would most surely have appeared as that which strains out a gnat of unholiness while swallowing the camel of a circumscribed and selfish life. Divine Love impelled Jesus to walk humbly in the fellowship of men, and the inspiration for his sublime mission on earth (in which all who follow him must share) was "that they might have life, and that they might have it more abundantly."

Although Mrs. Eddy says that "proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear" (Science and Health, p. 68), let not those who take the end for the beginning construe this to mean that celibacy, viewed humanly, is necessarily a proof of or a stepping-stone to spiritual attainments; for the omission or commission of externalities, as an evidence of holiness, has always been identified as pharisaism, and as such it was exposed and condemned by the Saviour nineteen centuries ago. No one understood better than the humble Nazarene the unreliability of the testimony of the material senses; "it is the spirit that quickeneth," he declared, "the flesh profiteth nothing." Nor does the true Christian Scientist rejoice over material but over spiritual evidences, for he knows that the material evidences deceive the very elect. Realizing this, Jesus gave his disciples a law of recognition and identification which presents the infallible evidence of its own presence in each disciple, when he said, "By this shall all men know that ye are my disciples, if ye have love one to another." Any standard which subtly attempts to substitute external signs for spiritual evidences is but "as sounding brass, or a tinkling cymbal."

Without lessening in any degree our scientific warfare against appetites and passions, it may be well for us to keep in mind the fact that it has not proven impossible for men in the past to exaggerate the idea of abstinence as a proof of religious progress, until ascetic acts and practises became an end in religious thought and practise. Forty days' fasting by an Oriental, or abstinence for a longer period by a modern exponent of hygiene, cannot be considered proofs of spiritual culture from the standpoint of Christian Science. How this error is self-destroyed may be found in the historical fact that the devotees of a once great ascetical system of religion, crucified one who nevertheless prayed, "Father, forgive them; for they know not what they do." Those faithful but mistaken disciples who seek their Lord and Saviour in the sepulcher of asceticism, will find an angel barring the pathway, saying, "Why seek ye the living among the dead? He is not here, but is risen."

It may be well also to bear in mind that in the demonstration of the orderly development from sense to Soul, thoughts involved with beginnings and endings, which are necessarily finite, will be transformed by ideas which are infinite, and which have neither beginning nor end. This is the new birth, "the redemption of our body;" and Mrs. Eddy tells us that this redemption "is not the work

of a moment. It begins with moments, and goes on with years. . . . Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity" (Miscellaneous Writings, p. 15). This is the kind of beginning that has no end and is not human, for its moments are characterized by the infinite qualities of self-surrender, of childlike trust and unfailing love.

Ecclesiastical history presents the sorry spectacle of continuous conflict among professed Christians, with a corresponding decline in Christian effectiveness, the fruits which make for peace and good will. This spirit of ecclesiasticism gains a foothold in any church wherein material concepts of church government, privileges and rights of individuals, forms of worship, become uppermost in thought and are made the tests of personal piety and progress. These have been deadly issues in the history of a long dark night on earth, marked by the exaggeration of the visible church and man over the invisible structure of universal love and brotherhood. The history of the Christian church shows that in whatever field of spiritual endeavor these material concepts have entered, those who yielded themselves in its service could always be identified either in the effort to take the end for the beginning or in a futile yet persistent purpose to force conclusions; while the true children of God, pursuing an exactly opposite course, have been the peacemakers whose efforts have been blessed, although it may be after many days. "By their fruits ye shall know them," said the Master, and the inference is plain.

When the lawyer attempted to test Jesus with the question, "Which is the great commandment in the law?" Jesus gave an answer that was purely spiritual, and which can be comprehended and demonstrated in its essence by those disciples only who depend less upon material evidences as proofs of spirituality, and more upon that testimony of Jesus which is the spirit of prophecy, and which enables those who understand it to "discern the signs of the times."

After Jesus had said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," he added with great significance, "And the second is like unto it, Thou shalt love thy neighbor as thyself." And (as he was dealing with an adept in the law), in order that no secondary laws or rules of evidence might ever take priority as ends over these great fundamental laws, he said, "On these two commandments hang all the law and the prophets." Mrs. Eddy tells us that "the attributes of God are justice, mercy, wisdom, goodness, and so on" (Science and Health, p. 465); and inasmuch as strict adherence to and practise of these qualities is essential in one who would love his neighbor as himself, it follows, as Jesus implied, that the first and second commandments are virtually one. The apostle John discerned this when he declared, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Absolute adherence to the spiritual fact, together with the metaphysical understanding and practise of the two great commandments, will de-

stroy the lurking spirit of ecclesiasticism, which ever insidiously seeks to prevent the establishment on earth of the fatherhood of God and the brotherhood of man. The lesson which one gleans from this is that a Christian Scientist must not become so absorbed in the effort to work out his own salvation as to forget that he has a neighbor, and that by the scientific law wherein the betterment of one is the gain of all, he is his brother's keeper.

Jesus knew that a drop of water is just as integral a part of the cosmos of divine ideas as a star of the first magnitude, and this sublime conception imbued him with exactly the same faith in man that he had in God; therefore his pronouncement, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Jesus recognized a brother in every human being in the way, including those who mocked him; he reflected the truth so infinitely that error rejected but could not resist; and he represented Life so divinely that he found it necessary to say, "Why callest thou me good? there is none good but one, that is, God." From the beginning to the end of Jesus' ministry on earth, the polar star by which he guided his course was Love; and that all men might be inspired by his example to seek this achievement of achievements, is evidenced in his last and thrice repeated command to Simon Peter on the shore of Tiberias, "Feed my sheep."

NOW

WILLIAM LEANDER POST

"NOW is the accepted time; behold, now is the day of salvation," St. Paul writes in his second letter to the Corinthians, and Weymouth gives us this beautiful translation: "Now is the time of loving welcome! Now is the day of salvation." This statement of the great apostle is the antithesis of opportunism, it is a call to practical application of Christian optimism in daily life. How profitless to prate of the superlative value of the "now," and then waste it in vain regrets for former failures or in fearful expectation of imminent lapses; for so surely as we thus pervert the "now," leaving it barren of good thoughts and deeds, will the past assume an aspect of dreary remembrance and the future become a dreaded chimera, obscuring the light of present usefulness and making what should be joyous service seem tedious and irksome. It is eternally "now," and the "have-beens" and "will-bes," and "buts" and "ifs" which seek to rob us of a full fruitage of present good, will disappear if we constitute this moment the focusing-point of right ideas, the nucleus of loving endeavor, the culminating period of life, instead of using it as a time for selfish retrospection, introspection, or anticipation. The gaze which is yearningly fixed upon some distant star of hope, or which is occupied in constant contemplation of self, or in sadly surveying the darkened regions of unpleasant and unprofitable memory,

must necessarily be unconscious of the beauties of its immediate environment, and of the opportunities which are pressing for recognition on every hand. Opportunity is synonymous with "now," for now is the convenient time for executing our well-formed designs; "now" is ever opportune for action and favorable for attempting, persevering, achieving.

The man who most fully lives is he who most actively thinks and acts for good, in and for the present; who is meeting a need of contemporaneous humanity. Great philosophers have their place in inspiring future action and in ennobling ideals of Utopian conditions some day to be realized, but he who accomplishes the good foreseen is surely deserving of more praise than the seer who predicts it. Constant activity in right thinking and its present manifestation in good works will soonest advance humanity out of itself. Such thinking brings inspiration to others and such deeds are the highest service of citizenship in any community. The selfish sinner who is constantly gloating over his experiences, the unsuccessful day-dreamer planning great undertakings for future achievement but accomplishing nothing in the present, the sorrowing saint vainly deploring the tenacious tendencies to wrong-doing and thus magnifying error instead of overcoming it,—these are they who expend unprofitably the precious present.

To the Christian Scientist such states of mind are anomalous. He knows that his momentary thought must be good and active if he would live so as to deserve to be called a follower of Jesus in the Christ-way; and yet while but few who are enlightened dreamily squander precious hours, or waste time in sinful contemplation or sickly revery, it must be admitted that considerable inactivity in guarding thought is not wholly foreign to us all. No doubt it is far easier to regret than to reform, to dream than to do, and to preach than to practise; but this thinking age rightly demands proofs of our professions, practical demonstrations of our metaphysical deductions, and actual, active Christian service in place of garrulous declarations of unprofitable dogmas. Activity does not, however, always mean accomplishment. Ill-directed efforts, though honest and earnest, often produce more harm than good. Mrs. Eddy says: "Rushing around smartly is no proof of accomplishing much" (Miscellaneous Writings, p. 230). If our efforts are not fruitful for good, or only moderately so, we must carefully consider how it is we are impoverishing the present and nullifying our just reward.

There are a few very common forms of inactivity of the "rushing around smartly" order, any one of which may be accountable for our dubious demonstrations. A not unusual form is exhibited by the practitioner who placidly resigns himself to present personal difficulty, limitation, or disease, while vigorously declaring the truth for others. "Now," of all times, is the moment in which he should cast the beam out of his own eye, so that he may not be hampered in his endeavors to benefit others. To reflect the Love which alone scientifically heals, he must live in constant communion with this

Love, and such living cannot manifest chronic errors. Would not, therefore, the careful adjustment of his own thinking to the law of universal harmony, and the practical demonstration thereof exhibited in his personal healing, mean more to the cause of Christian Science just now, than all his manacled efforts for the liberation of others? If unable or unwilling to prove to a considerable extent in his own experience the Principle, can he hope to speak "as one having authority" in offering the truth to others? To declare that divine Love meets every human need, and continue to manifest chronic inharmony, poverty, or disease, is sure to seem incongruous to the world. Health, happiness, and peace should be distinguishing characteristics of the life of a Christian Scientist, and if any one of these qualities is not being demonstrated in increasing abundance "now," there is certainly need for questioning whether there is something wrong in his understanding and application of Christian Science.

Then there is the inactivity of indecision; the waiting for something big and attractive to "turn up," toward which we can direct our energies. Such a waste of time is fatal to development, for it exhibits a lack of understanding of the Principle which is ever operative and continually achieving through small as well as through great undertakings. If we are conscientiously working to demonstrate the truth, the place where we find ourselves now is our proper place to work for the time being, and the work at hand is our opportunity. Only growth in grace through accomplishment can scientifically advance us out of our present environment into more congenial labor. To await patiently the unfolding of a good purpose; to consider carefully all sides of a question before acting upon our impulses; to seek prayerfully divine guidance in all our ways,—this is not wasting time; it is the scientific activity which forwards spiritual growth. No duty should seem small, no call unimportant. To do well that which at the moment seems our duty, being troubled with neither yesterdays nor tomorrows, involves no risk, but is a sure means to a higher calling. We must be found faithful over the small and the "few things" of the present moment, before we can be made rulers over the great and many things which will in their turn become our care. To find one's place in active Christian Science work is a matter of hourly demonstration, and in the end amounts to filling one's appointed place continually, for "now is the accepted time," now are we in our proper sphere if we are doing lovingly, to the honor and glory of God, whatsoever our hands find to do.

Likewise he who permits his time to be so fully engrossed in home or church work that it precludes study or demonstration for his own enlightenment, is submitting to a subtle form of apathy. We do well to remember that Christian Science is not a theory. It requires more than sentiment for its proper conception and presentation. The Bible and Science and Health must be studied, not merely read, and nothing should tempt us to forego much careful and prayerful investigation of these in-

spired sources of true wisdom. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself." This declaration includes a full salvation from the active as well as the inactive errors, from the sins of commission as well as of omission; from universal and personal evils. It is astonishing how venial a pet personal sin may seem and how systematically we may overlook instead of overcoming it. Enjoying a false sense of pleasure in matter in any form precludes, so long as it is indulged, the final demonstration over the equally erroneous sense of pain in matter. Our scientific statement of being emphasizes "no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468). Are we momentarily striving to prove it? Do we work as assiduously and declare as vehemently against matter's so-called pleasurable sensations as against its pains? Do we often rather put off until a more convenient season the overcoming of a belief in physical pleasure, while immediate demonstration of its nothingness is always demanded in the case of pain? Is this consistent? Now, right now, should witness the destruction of the one as of the other. Our Leader says, in explanation of the words of Paul quoted at the commencement of this article, "Now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science" (Science and Health, p. 39).

It would appear from what has been said that a Christian Scientist never need be out of employment; that each moment brings with it opportunities which must not be neglected; and we are spurred on to higher attainments by the application of our Leader's definition of success in life as dependent "upon persistent effort, upon the improvement of moments more than upon any other one thing," and of her admonition, "If one would be successful in the future, let him make the most of the present" (Miscellaneous Writings, p. 230). We cannot all be readers, lecturers, teachers, or practitioners, but we can all be workers. There are universal as well as local and personal problems to be met now. There is racial prejudice to be overcome, as it applies to all the nations of the earth; universal peace to be declared constantly; and the brotherhood of man believed in and achieved. We are continually faced with the false claims to power of war, pestilence, sin, poverty, disease, death, and distress, and we should instantly refute them, for the purpose of proving their nothingness. The great national and international problems should receive the blessing of our enlightened thought; all that makes for the enlightenment or betterment of mankind should at least have our clear mental support. We should be interested in all that elevates and blesses, and through the higher law of declaration of perfection and harmony prove the allness of divine Love and the nothingness of aught that is unlike good. Any inharmonious, sinful, or diseased condition calls for the application of our understanding of the ever-present and ever-operative Truth. Let us give unreservedly our cup of cold water in Christ's name. Let us err on the side of doing rather than of not doing, of giv-

ing rather than of withholding. Let us ask ourselves, "What would Jesus have done under similar circumstances?" Following him, no opportunities will be neglected.

Christian Science through its benign efforts is extending the influence of religion, broadening the scope of the ministrations of healing, and crowning the efforts of philanthropy with unlooked-for success. "Now is the time of loving welcome" to all that aims at the regeneration of humanity, and if we can give no more than a kindly thought to the toilers in the world of things, such a thought should be freely given. The present moment in its rhythmical cycle is all we can ever possess. It is pregnant with possibilities for good, especially to those who are constantly striving to clear their consciousness of the false beliefs of lack and limitation, and who are endeavoring to realize the ever-presence and all-potency of divine Love. Now is the time to prove to the world that the statements we make as Christian Scientists are the outcome of genuine conviction, and that our claims are modest compared with our demonstrated proofs. Now is the day of this full salvation. Now is the time to shake off the fetters of wrong thinking, and "forgetting those things that are behind" determinedly to "press toward the mark" of our high calling in Christ Jesus and its present realization.

The sick must be healed, quickly and wholly, the sorrowing comforted, and the sinful reformed, in order to make good our professions and so interest the world in the Science of being. Truth is limitless, and its application to human needs is as broad and varied as are human concepts. If we will but begin in our own consciousness, and radiate the truth spiritually discerned through a practical demonstration thereof, we will be consistent followers of Jesus, and prove true his words: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." Let us begin with the problem which lies nearest us,—in our own consciousness, in our own environment. Let us begin with the ever-recurring "now."

It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to fully make manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scriptures than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. Our only definition of sin is that given in the word of God: it is the transgression of the law; it is the out-working of a principle at war with the great law of Love which is the foundation of the divine government.

"The Great Controversy."

MERIT AND REWARD

A. B. FICHTER

THE question of reward plays a vast part not alone in the business world; it goes deeper, forming in many instances the incentive even for conduct. The fear of punishment on one side, and the promise of reward on the other, are held out so that mankind shall more readily yield to the demand for morality; and this is called religious teaching. The reason for obedience to God's commandments is openly acknowledged to be the endeavor thereby to escape from punishment or to reap a reward; and instead of a spontaneous outflow of gratitude and devotion, man's service of God is likely to become self-seeking; self-glorification replacing the natural destiny of man to glorify his Maker. This view of the religious life results in such confusion that ethical values are perverted and glaring examples of self-righteousness, intolerance, uncharitableness, and condemnation are found among those whose earnest professions of love for God are supported by devotion and self-abnegation in strict observance of church requirements and accepted standards of morality.

Many familiar texts superficially used seem to justify this attitude, and those proud of having earned their salvation can quote from the writings of holy men, in apparent support of that feeling of superiority resultant from constant church attendance, the doing of good works, and the avoiding of unpopular sins. That all these texts are misunderstood if their interpretation leads to a sense of merit, is made plain by the Master's saying, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." This view, that man could by meritorious conduct, by self-denial, or by the grudging performance of hateful duties, gain more of God's gifts or force a special flow of divine grace, culminates in the belief that pain, torment, and agony are the means of grace specially appointed by God, by which men may come to merit exceptional reward. The parable of the laborers in the vineyard, for instance, does not harmonize in the least with this point of view, and only Christian Science, with its correcting illumination of the relation of man and God, can straighten out contradictions and faulty concepts and satisfy both piety and reason.

Christian Science has taught mankind to look at work of every kind, whether it be work at home, in business, or in the church, relief work or educational work, or work for the advancement of the race, as the outflow of Life and Love, as a privilege, as an expression of normal activity, as an opportunity, and therefore a joy and a blessing. Since God is All-in-all, all good activity must be God's work, and it becomes literally true that man is "blessed in his deed." In this way, by seeking "first the kingdom of God," the divine

guidance for right thinking and consequent right doing, men have the assurance that "all these things shall be added unto" them, "for," says Jesus, "your heavenly Father knoweth that ye have need of" them, not that you have earned them; they are provided like sunshine and rain, which, as he told them, come alike to the evil and the good.

The parable seems to ignore the question of work done; it dwells on the fact that the householder found laborers standing idle in the marketplace, and receiving the pathetic reply, "Because no man hath hired us," he provides them with work even at the last hour. One marvels at the wealth of meaning in these parables, their blessing of encouragement to apparently unsuccessful effort and seemingly futile aspirations, since there is something for every one to do. To those hired first the householder promised a penny; later comers were satisfied with his assurance that he would give them what was right. The parable does not say that the first were slow and poor workers and that the last were more able and more willing; no distinction is made, and the merit theory is completely upset, as each one receives a penny, beginning with those that had labored only one hour; nor is the sense of ordinary fairness satisfied with the plea of unwarranted generosity, and so the parable fails of its most precious message, when we think of it as teaching that salvation rests on personal merit.

In Science and Health we read that "fear of punishment never made man truly honest;" and again, that "consciousness of right-doing brings its own reward." Pertinently Mrs. Eddy asks, "Shall we plead for more at the open fount, which is pouring forth more than we accept?" (pp. 327, 37, 2). How much more exalted is the view of God and man indicated in these passages; that man fulfils his destiny only as he glorifies God by doing the works of God, good; that we are idle, really unprofitable, so long as we look for our occupation anywhere else but in the activity of good, and for the sake of good fulfilling the commandments of God, the demands of Love in the true understanding of the law of our being. This expression of Life is spontaneous, reflecting the Principle of man's existence, for he should have no other incentive than the innate, irrepressible urgency fully and ever more fully to manifest the glory of the eternal "I AM."

Each one receives his penny, not as a reward for merit, but as an unfailing result of recognizing the infinite source of good, or as the crowning revelation of man's true state when he comes into his spiritual inheritance, all alike. What a pity that to some this penny should seem valueless or out of proportion to their fidelity, or that some may be looking enviously at another's money, believing it to be undeserved and allowing covetousness and comparison to deprive them of their joy! Christian Science gives to the faithful student, in proportion to his obedience, willingness, devotion, and gratitude, the realization of his true being; and this to all alike, not as a reward for merit, but as the inevitable result of the eternal law of Love.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Dublin, Ireland

IT is believed that Christian Science was first heard of in Dublin when a student arrived there who in 1884 had just studied with Mrs. Eddy and was "full of sharing the joy with those who seemed so miserable and despairing." Although some were healed, much opposition was met with; but a great deal of Christian Science literature was given away and a window was secured in one of the best streets, where for a time all the Christian Science literature was displayed. Besides this, days and weeks were spent in sending out the literature,—with Mrs. Eddy's sanction the island was flooded with it; and then the truth was left to do its work,—"to dissolve with the universal solvent of Love the adamant of error" (Science and Health, p. 242).

About 1897 and 1898 several groups of people in Dublin and the south and west of Ireland became interested in Christian Science quite independently of one another. Most of these had first heard of this wonderful truth either in London or from those who came from London. The service was first read, as a service, in a house in Dublin about 1898. Though for a year the numbers continued very small, the healing began to be in evidence, and soon quite a number were attending the services, which were still held in a private house. The little band was greatly encouraged by finding "Dublin" mentioned by Mrs. Eddy as one of the cities where "Christian Science already has a hearing and a following" (Message, 1900, p. 1).

After about two years a room was hired in D'Olier street and used as a reading-room and for the healing work. Nineteen members of the congregation formed themselves into an Association of Christ, Scientist, early in 1902, and though no regular organization or rules were adopted, readers were appointed and services held from this time, in this room, twice every Sunday, and testimony meetings also, but not every week. A Sunday school had been started some time before this.

In April, 1903, a formal announcement of the forming of First Church of Christ, Scientist, Dublin, was sent to Boston. Four or five names were signed in the roll-book at once, and within the next two or three months a total of twenty-three charter members had been enrolled; after that members were admitted by election. The name of "First Church of Christ, Scientist, Dublin," appeared in *The Christian Science Journal*, May, 1903, and it was noticed as a new church among those "formerly advertised as societies now holding regular services." The first Christian Science lecture in Dublin was given in May, 1903, for the newly formed church, and was heard by a large audience. Rooms were taken for the church at 42E Great Brunswick street, and Sunday and Wednesday services were held there for five

years and a half, being used on week days as reading-rooms. In 1908 reading-rooms were secured in a more central location at 21 Dawson street, and a small hall (15A Wicklow street) was taken and put in order for the services. In 1912 a very suitable hall was secured, with reading-room adjoining, as well as rooms for Sunday school and business and literature distribution work, only a few doors from the house on Molesworth street where Christian Science literature was shown for the first time in Dublin, and the church is anticipating yet greater usefulness.

Contributions had been sent from time to time to the building fund for the Extension of The Mother Church, and in 1910 a special contribution was voted "as a loving offering to The Christian Science Publishing Society," with a letter to Mrs. Eddy expressing loyalty to her and to the Directors of The Mother Church. An answer, dated July 29, 1910, under Mrs. Eddy's instruction, contained this paragraph:

Such assurances of loyalty and gratitude, attested by works of the Spirit, are refreshing to our Leader, who wishes me to convey her tender love to all the faithful ones of Dublin.

First Church of Christ, Scientist, Pittsburgh, Pa.

The first step toward organization which was made in Pittsburgh, Pa., took place on April 25, 1895, when twelve persons met together to arrange for the holding of Christian Science services; and three days later the first service was held in a studio in the Pittsburgh Academy building, about twenty-five persons being present. On the following Friday evening the first testimonial meeting was held, and on July 19, 1895, First Church of Christ, Scientist, of Pittsburgh was organized.

The next step in advance was when a move was made, on Sept. 13, 1896, to a chapel in the same building, and on April 5, 1897, a reading-room was established in rooms on the second floor of the building at Fifth and Penn avenues. For a little more than three years the church was domiciled in the Academy chapel; then, on account of the increase in attendance a chapel on Fifth avenue, formerly occupied by another denomination, was secured, and the first service held there on Nov. 5, 1899, about two hundred and fifty persons being present; evening services also were held for the first time. In the summer of 1901 the site of the present church on Clyde street, near Fifth avenue, was purchased, the corner-stone being laid June 16, 1904. The opening services were held Jan. 1, 1905, and the church, the first to be erected by Christian Scientists in the Keystone state, was dedicated April 9, 1905, at which time the following letter was received from Mrs. Eddy:

I congratulate you upon erecting the first edifice of our denomination that has gone up in the Keystone state, a state whose metropolis is the "city of brotherly love," so called. May this dear church militant accept my tender counsel in these words of the Scripture, to be engrafted in church and state:

"Let every man be swift to hear, slow to speak, slow to wrath." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "If any man offend not in word, the same is a perfect man, and able also

to bridle the whole body." "By thy words thou shalt be condemned." "Love thy neighbor as thyself."

"Christ also suffered for us, leaving us an example, that ye [we] should follow his steps . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "Consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

In the two years following the congregation had so increased that thirty-five members were granted letters of dismissal for the purpose of forming Second Church of Christ, Scientist. In June, 1911, additional seats were placed in First Church, thus providing accommodations for one hundred and fifteen more persons, and in January of the same year the space occupied by the reading-room was more than doubled, the room used by the distribution committee enlarged, and an office opened for the representative of *The Christian Science Monitor*. Still further proof of the interest aroused through the faithful teaching and demonstration of Christian Science was given when in June, 1912, a new society was formed at South Hills by members from First and Second churches.

In full keeping with the progress of the church proper, the Sunday school has grown steadily and shown proofs of healing work. During the past five years the attendance has more than doubled, and this year a fund has been established for the enlargement of the accommodations for the Sunday school, the present room being too small. In all its endeavors the church has striven to witness to the verity of its divine commission,—to present to the world "the proof that Life, Truth, and Love heal the sick and the sinning" (Science and Health, p. 54), the proof established by the Master for all time.

First Church of Christ, Scientist, Winnipeg, Manitoba

In time to come the winter of 1894 will mark an important period in the history of Christian Science in Winnipeg. During that year a small group of truth-seekers held private meetings at the home of one of their members, and it was not surprising, therefore, in this favoring environment, that in the spring of 1894 a practitioner came to the city, to be followed by another in the autumn. It was during April of this year, too, that services were first opened to the public. A few months later the little band moved to a hall on Main street, where services were held for a time, after which several moves were made and always to better quarters.

June, 1896, was indeed an eventful month of an eventful year, as a class of students took the primary course in Christian Science in Winnipeg, and First Church of Christ, Scientist, was organized with a membership roll of about twenty-two. Three years of steady upbuilding of the cause followed, and in 1899 fresh impetus was given to the work by the first lecture on Christian Science ever delivered in the city. Meanwhile good healing was establishing the new teaching on a firm foundation, and the constantly growing interest soon enabled the congregation to procure a better meeting-place.

In the mean time a second church

had been organized, but in 1907 First and Second churches dissolved to form anew as First Church of Christ, Scientist, the organization being incorporated by a special act of the Legislature. The beneficial effects of union were very soon in evidence. The reading-room was moved to a commodious suite in the Somerset block—one of the best buildings in the city. There was a marked increase in the sale of literature, and the services also were much better attended. In May, 1909, the congregation purchased a beautiful site for a church at the corner of River avenue and Nassau street, in a fine residential district. In March of the following year building operations were commenced, and a year later the first services were held in the Sunday school room of the church edifice. The auditorium proper is not yet finished, but the cost of the edifice, including the real estate, is approximately sixty thousand dollars.

The progress of the cause of Christian Science in Winnipeg has been slow, but the good seed sown in past years is bearing an abundant harvest, and those who have labored early and late for its advancement know there is much cause for gratitude. Excellent healing work is being done; the lectures, of which two are given annually, are well attended; the attractive reading-room has been the channel through which many have received a better understanding of the truth, and from it has been sold a surprising amount of literature; while the cordiality of the press has assisted the cause greatly. Altogether, there is every reason to hope that ere long a completed and dedicated church edifice will testify anew to the healing power of Truth and to Truth's infinite supply, thus affording enlarged opportunities for demonstration of the Master's declaration that "he that is faithful in little, is faithful in much."

First Church of Christ, Scientist, New Orleans, La.

It was in November, 1887, that one who had been an invalid of many years' suffering and doctoring, returned to New Orleans from a summer trip to the North, bringing the message of a marvelous healing through Christian Science treatment, and bringing also the most wonderful book of this age—"Science and Health with Key to the Scriptures" by Mary Baker Eddy. This textbook was loaned to an earnest seeker after truth, by whom its teaching was eagerly devoured, and thus was sown the first seed of Christian Science in the thought of this one and others with whom the blessing was shared.

In March, 1889, an avowed Christian Scientist from another city advertised a public lecture on Christian Science and taught several classes, and as it was not infrequent in those days for teachers to hold classes in different localities, it was no wonder that the handful of people in New Orleans who had heard of Christian Science should have embraced this opportunity to hear more on the subject. Some time after, however, these people learned that the teacher who had taught in New Orleans had studied with one who had drifted away from Mrs. Eddy's teachings, and during the next few

years, many experiences and the continued study of Science and Health revealed the great gulf between the truth as Mrs. Eddy has presented it and the labyrinth of speculative thought to which any deviation from the Principle and rule of Christian Science is sure to lead. All through these years the seed of Truth planted in the consciousness by the study of Science and Health was the protecting power, and this seed finally bore fruit when in the early part of 1894 the stand was taken to discard all literature except that which had been officially approved by Mrs. Eddy.

March 19, 1895, the Christian Science Association of New Orleans was established on the foundation of Science and Health. This association held its meetings on Sunday mornings and Friday evenings, as was customary at that time, and on April 2, 1895, adopted the then new order of Sunday services, which appeared in the April *Journal* in a communication from Mrs. Eddy. In October of this same year the association organized as Church of Christ, Scientist, with eighteen charter members, obtaining a state charter which grants to its members the right to practise apostolic healing in the following clause: "Believing in the life and works of our Saviour, Jesus Christ, the members shall, so far as is within their power, practise and be permitted to practise apostolic healing, according to the commands of the Master, as understood and demonstrated by adherents of this church." After the appearing of the by-law in the Manual which requires churches to be named in numerical order, this church legally prefixed the word "First" to its name.

The church held its first services in the parlors of a private house, where a reading-room was also maintained. A move was next made into an office building, where services were held until Oct. 1, 1899, when more commodious quarters were secured, affording a separate assembly-room and reading-room. Services were held there for several years, when the need appeared for a still larger and more suitable place of meeting, and as no hall was available, it was decided, in April, 1906, to purchase the edifice of the Christian church on Coliseum and Melpomene streets. The church was completely paid for in April, 1911, but as the rapidly growing congregation indicated the need of again moving to larger quarters, the Wednesday evening meetings being overcrowded, no steps were taken to dedicate it. The first payment has been made on a beautiful lot in one of the best residential districts of the city, and here in the near future an edifice for a church home will be built.

Daily and hourly, in gratitude for the truth revealed through her inspired writings, this church is endeavoring to demonstrate for itself Mrs. Eddy's declaration that "only by the modesty and distinguishing affection illustrated in Jesus' career, can Christian Scientists aid the establishment of Christ's kingdom on the earth. . . . In this period and the forthcoming centuries, watered by dews of divine Science, this 'tree of life' will blossom into greater freedom, and its leaves will be 'for the healing of the nations' " (Retrospection and Introspection, p. 94).

TESTIMONIES FROM THE FIELD

IT is difficult to tell of the experience which follows, but the student of Christian Science will readily see in it that acceptance of the truth made the overcoming of fear possible, even as in the case of disease, and that divine Principle is to be relied upon at all times.

While the Titanic was sinking, and during the whole time I was working at the boats, I held to the truth, thereby eliminating all fear. I do not pretend that any man can go down on a ship at midnight, in mid-Atlantic, and succeed in eliminating fear, without hard work. It was hard work, and yet the very conditions which existed on the port side were in themselves a demonstration of the workings of Truth, for not the slightest hitch occurred, and all boats were got away, the last one, which was a flat-bottomed collapsible, floating off the deck. Now it is proverbial that the last thing a sailor will think of is a life-belt; certainly no thought had entered my head of my own life-belt, and I was far too busy at the boats to leave them, even had I thought of it. And this is how I came to obtain my belt.

Murdoch had been appointed chief, I was first and Blair was second officer; in that rank we had joined the Titanic in Belfast. Shortly before we sailed from Southampton, Wilde, who was formerly chief of the Olympic, and who was to have been given command of another of the White Star steamers, which, owing to the coal strike and other reasons was laid up, was sent for the time being to the Titanic as chief, Murdoch ranking back to first, myself to second, and Blair standing out for the voyage. Now it will be seen why it was that Wilde, on wanting some articles which were received by the first officer in Belfast, came to me. I took him into the first officer's room and showed him where they were, and was on my way back on deck again when I heard Wilde say, "I am going to put on my life-belt." At that precise moment I was passing my own room door, facing which is a wardrobe, and on the top of this was my own life-belt. On hearing Wilde's remark, I instinctively looked into the room, reached for the belt, and put it on.

I now resumed my work at the boats, finally calling for men to follow me up on top of the officers' quarters to cut adrift the last boat, which was stowed there. This boat we had not time even to open up, so just hove her down to the deck from which we had launched the others. As I saw her slide over the edge of the quarters I turned and ran across the deck to the other side of the ship to see if anything further could be done. Looking down I could see that all material work was finished, so from where I was on top of the quarters and above the bridge, I faced forward and walked into the water. The sudden immersion in this penetratingly cold water for a few seconds overcame all thought, and I struck out blindly for the crow's-nest which is on the foremast and was at that time just above the water. In a couple of seconds I realized that the

crow's-nest and all other material help was of the same value, and almost immediately I found myself drawn with great force against the grating covering the mouth of the forward blower, a huge ventilator leading down to the forward stokehold. In this position I went below the surface with the ship.

I want to emphasize strongly this point, that as soon as I collected my thoughts after taking to the water, I remember saying to myself, "Now, I'll see how much I have learned from Christian Science." A doubt never entered my mind as to the possibility of my surviving; in other words, of the ability of the divine power to save me. I think I can conscientiously say that with this thought all fear left me, and I commenced again to realize the truth of being. It was at this moment that I was drawn into the water, still realizing the truth, and while I was below the surface these words from the 91st Psalm came to me so distinctly that I seemed to realize their full import: "He shall give his angels charge over thee." Immediately, I think, I was thrown away from the blower, and came up to find a piece of wood in my hand which seemed to be attached to the top of the funnel by a wire. I remained still, while the water rushed past me carrying the people with it away from me. A second time I went down, still holding fast to the truth, and again came to the surface. My piece of wood was gone, but alongside me was the flat-bottomed collapsible boat which I had thrown down on the other side of the ship. This I laid hold of, but made no attempt to board it.

I want it to be understood that during this time in the water the fact came calmly and clearly that there was a divine power which could be utilized in a practical manner, and also it seemed perfectly natural to rely on this power with the spiritual understanding which is so often spoken of in the Bible, and which is explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Now, with the sinking of a great ship like the Titanic, there was also the fear of suction to overcome, and at this time the forward funnel fell, throwing the boat, myself, and other survivors about twenty feet clear of the ship, so that of suction we felt nothing.

About thirty of us floated the remainder of the night on the upturned boat, and I could not overcome the intense cold experienced, yet when a man handed me a bottle of something that smelt somewhat like essence of peppermint, the thought of material means was nothing short of repulsive, and needless to say, it was not taken. At daybreak we found two life-boats floating near by, into which we were taken. I was the last member of the Titanic to board the Carpathia, and after interviewing her captain, discarded my wet clothes in favor of a bunk, in which I remained for about half an hour, and was not in bunk or bed again till we arrived in New York. Reaction or effects from the immersion—which I was confidently assured would take place—there were none; and though surprise has been expressed by very many, it only goes to prove that "with God all things are possible."
—*Lieut. C. H. Lightoller, R.N.R.*

THAT I may in some small measure express my gratitude, I would like to tell to others what Christian Science has done for me and what it means to me. About four years ago my brother was healed by Christian Science treatment, after he had been paralyzed for nearly two years and when the doctors could do nothing further for him. Although I recognized by what means his cure had been brought about, I did not look into this teaching, principally because I had had almost perfect health all my life and needed no physical healing, also because I was at that time fully satisfied with the church to which I belonged.

Two winters ago, however, I experienced several attacks of illness and my throat became very sensitive. This condition was exceedingly painful, but I did little to relieve the attacks as I had lost faith to a great extent in the curative power of medicine. The following winter I determined that I would not go through the same experience, and when the first siege came upon me together with a severe attack of cold, I went to a Christian Science practitioner and asked for help. The condition was overcome within a few days and did not return during the remainder of the winter. In the following July the same condition presented itself, but was overcome, and I am thankful to say I have never had a return of this trouble.

Of course this was only a beginning. Minor complaints were met, and in reading the Christian Science literature, according to the instruction of the practitioner, while taking treatment I began to see that it was not merely a religion of physical healing. Although I had been taught the stories of the Bible while a little child, and during my schooldays continued to study its history, the light of this teaching has illumined the Bible with a radiance hitherto unlooked for and unthought of. The lessons I have learned have been many, and while I still feel like one standing upon the first rung of a ladder which reaches up into infinity, I know that the step whereon I stand is firm and I have received courage to climb higher. Not only do I rejoice in having found a practical religion, but also in the knowledge that God is our friend and counselor as well as our creator and Father, and that divine Love enfolds each one of us at all times and in all circumstances.
—*Kathleen O'Connell, Dallas, Tex.*

THE writer is so rejoiced by a recent proof of God's presence and loving care that he feels he must tell others, as his experience may help some brother who is struggling in the dark with a business problem. Some two years ago, when very young in Christian Science, I joined a friend (not a Scientist) in the financing of a patent not yet tried out, but which seemed to us to have merit. It is not necessary to specify the time, money, and worry spent on it during these two years, but suffice it to say that I found the whole burden placed on me, the inventor and my friend having left me with considerable debts to meet.

In my extremity I turned to God, and with the help of a Christian Science practitioner I finally got my own mentality cleared up and myself

ready and willing to rely wholly on divine Principle for a solution. The result was that a very competent gentleman, whom I did not know but who answered a frank advertisement which I placed in a daily paper, looked into the merits of my device and what I had done to establish the fact of its being a supply to an existing demand. An agreement was entered into which not only paid up every dollar that was owed, but placed sufficient capital in the treasury to put the business on a good footing, with the result that a factory has been established and success demonstrated. This is all due to Christian Science, put into practise, my thought being thus prepared to receive the ever-present help of our Father, of divine Love meeting "every human need" (Science and Health, p. 494).

This demonstration has been so complete as to lift the whole responsibility from me, thus enabling me to devote my entire time and attention to my profession, and at the same time being well repaid for efforts put into the other business.—*Bradford Nelson Powell, D.D.S., Boston, Mass.*

[Translated from the German]

I WRITE this testimony with a heart full of gratitude and with a sense of great love to God. In September, 1910, I came to Christian Science with but little hope of ever getting well again, as I had suffered with various and severe female troubles for a period of twenty years. In 1908 I had to submit to a serious abdominal operation, after which my condition improved, though the benefit was not a lasting one. I had been under the treatment of the best physicians here in Berlin, but with no success. Finally heart, stomach, and bowel troubles were added, and this was the condition in which Christian Science found me. I had always great trust in God and this made it easier for me to apprehend the truth, and the nature of divine Love. With five treatments I was well, and am well today; while minor disturbances which manifested themselves later were quickly overcome.

I am grateful to God not only for the benefit thus derived, but also for all the good which I and my family experience daily. Christian Science indeed helps me to make progress in the truth, and I know that God protects us, if we but walk in the right path. It is with a sense of great reverence and love that I think of the noble woman who has made it possible for us to understand the deep meaning of the words of Christ Jesus and to attain to an understanding of the truth.—*Frau L. Pramme, Berlin, Germany.*

CHRISTIAN SCIENCE has delivered me from the fear expressed in constant expectation of insanity and death. I was a drunkard and a confirmed smoker. There was no hope; that had fled years before. All faith was gone, and it was only the uncertainty of the hereafter that kept me from suicide.

One of my few friends had become interested in Christian Science and commenced to take treatment. He had a copy of Science and Health, and chiefly through curiosity I commenced to read it, with the result that before I had read it through

the first time I was cured of the liquor habit. The healing was complete. There was no struggle to overcome a craving for liquor. I, however, still used tobacco, and my perfect healing of what seemed a great error, made me anxious to be healed of what in comparison seemed a petty one. I became impatient, and tried to quit by will-power, but it is needless to say that I still smoked, until I was in a depressed condition where I found it almost impossible to do my work. This was on a Wednesday, and I decided to attend the testimony meeting. When I arrived at the hall the service had commenced, but the selections read from both the Bible and Science and Health referred to intoxicants and tobacco, and other useless and harmful things, and before the service was over I realized that I had been healed of the tobacco habit.

I have been interested in Science nearly two years, and it has been a constant blessing to me. I rejoice in the fact that it has made the Bible my daily companion, and has taught me that its words are the truth. My physical health is fine, my peace of mind such as I never hoped to enjoy, and my outlook on life is bright and clear. I cannot in words express my gratitude to God, also to Mrs. Eddy and to all the Scientists here who have done so much to help me. I shall strive to do my best, and I know, as Science and Health says on page 201, that "the best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death."—*David O. Ellis, Harrisburg, Pa.*

[Translated from the German]

It is over three years since I first knew of Christian Science, and a feeling of joy and deep gratitude impels me to tell of the great blessings which this glorious teaching has brought and is bringing me daily. When I first heard of this teaching, my then thirteen-year-old daughter had been suffering with bronchial trouble, asthma, catarrh, and an affection of the lungs, all of which seemed to be beyond medical skill, the various methods of cure resorted to, including surgery, being of no avail. A mother alone can understand how great was my anguish whenever my child was seized with one of these attacks, which occurred only too frequently, as in a state of great distress she would cry out that she was dying! The trouble seemed to have reached its height, for to the constant cough was added a loss of blood, and all that the physicians could offer by way of comfort was the advice to take our child on a journey to the south.

At that time I heard of Christian Science through my sister, and shortly after this, through her, I made the acquaintance of a practitioner. I asked her to take up Christian Science treatment for my daughter, and from that time on the child's condition improved. There was one recurrence of the attack, but this time it was much less severe, and gradually all the symptoms disappeared; the gloom of the night was lifted, and I now heard the voice of Truth saying: "Let there be light." These as well as many other wonderful proofs of the power of divine

Truth often fill my heart to overflowing with gratitude to God and to His Christ, who healeth all our diseases.

Words are inadequate to express my deep-felt gratitude to our Leader Mrs. Eddy, and to all the dear people who have patiently and lovingly helped me to walk in the way which, though at times it has seemed arduous, has led to a better understanding of being and to the life-giving source which is God.—*Emma Rohrmoser, St. Petersburg, Russia.*

DURING the six or seven years prior to February, 1909, I had been rigidly dieting myself, trying to overcome a chronic intestinal trouble. One physician had said I was suffering from appendicitis, another that it was a diseased liver, and still another that there was a partial obstruction. It finally resulted in an acute attack of "gall-stones," which lasted from Sunday until Thursday. During this time I was unable to take food, had high fever, and was compelled to remain under the influence of an opiate, to allay the paroxysms of pain. The nausea from which I suffered caused a great loss of flesh, and I was all but prostrated.

Two of the most eminent physicians in this city attended me, one of them being my regular family physician and the other called in consultation. Both physicians concurred in the advice that an operation was necessary to give me permanent relief. My sister in Los Angeles had been telegraphed for, and was expected to arrive the next day. The physicians were so positive in their statements as to the necessity for the operation, and were so gentle in their bearing and so reassuring as to the outcome of the operation, that I agreed to submit to it as soon as my sister came, though I had entertained a fear for years that my life would be forfeited if I ever had to submit to the surgeon's knife. The physicians left a supply of the opiate for me to take until my sister's arrival, saying that this was all that could be done until the gall-stones were removed by the proposed operation.

Just as the physicians left my home a good friend, who had not learned of my illness, telephoned to my wife an invitation to attend a social function at her home, and upon learning of my illness and the proposed operation, protested against it, and asked that she be permitted to send a Christian Science practitioner to give me treatment. I had never read anything of Christian Science and knew virtually nothing of it up to this time, but my extremity was such that I was ready to try anything which promised to save me from the operating-table, and so I consented to take treatment.

A practitioner who was unknown to me at that time came in a few minutes, and told me of God's love and His infinite goodness, and assured me that I could be healed without an operation and without medicine. I agreed to give up medicine while being treated, and have needed none since that time. Very soon I fell into a peaceful sleep, the first real rest I had enjoyed since becoming ill. After sleeping an hour or so, I awoke, perfectly refreshed, and hungry. I ate heartily during the afternoon, being assured by the

practitioner that I could take all the food I wanted, and that it would do me good instead of injury. Late that afternoon I dressed and walked two blocks to a barber shop, and after being shaved walked back home.

Ever since that time I have been a healthy and happy man. Not only did the gall-stones disappear, but other ailments have been cured, defective hearing has been helped, and failing sight has been restored by reading that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The reading of this book has brought me to "realize that the evidence of the senses is not to be accepted in the case of sickness, any more than it is in the case of sin" (p. 386). And while I am deeply grateful for the physical blessings bestowed upon me, I am yet more grateful to God and to our revered Leader for the spiritual blessings I have received from reading Science and Health, for the better understanding it has given me of the Bible, and for the desire it has given me to know and demonstrate the truth.

In Science and Health (p. 570) we read, "Millions of unprejudiced minds —simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." This describes my own experience in Christian Science. —*William Merritt Pardue, San Antonio, Tex.*

I HAVE so many blessings through Christian Science to record, that many pages would still fail to tell the whole of them. I can only say with the psalmist, "If I should count them, they are more in number than the sand." This wonderful religion of love has revealed to me God, even Him "who forgiveth all thine iniquities; who healeth all thy diseases;" and mine were many.

A little more than two years ago I had my first treatment in Christian Science, and at that time I had not known what health was for many years. I had undergone two very severe operations without receiving any relief from a complication of diseases (which the physicians afterward told me could not be helped), among them being abnormal growths, internal abscesses, etc., and from the operations had resulted other ills. At the time Christian Science was brought to me I was suffering from severe hemorrhages from the bowels and had been told by a physician that only an operation could stop them, though he could give no hope that I would come out of the operation safely, owing to my weakened condition. After hearing this verdict I went to a Christian Science practitioner, and was healed in the first treatment. After this healing I went to see the physician, to tell him that I would not need the operation as I had been healed, and he declared that the condition would return,—"It could not be healed," were the words he used.

Every disease from which I ever suffered has been completely overcome, and my eyes also have been healed, although I never had a treatment for them. I had worn glasses for about eight years, and my eyes were so bad that I could not read

more than ten minutes by artificial light; but soon after I began to read Science and Health I went to my room one evening and took up the book, intending to read as long as I could. I became so absorbed in its teaching that I forgot the passing of time, but when after what seemed to me a very short while I looked at my watch, I found it was nearly twelve o'clock. I thought it strange that I had been able to read so long, and reaching up involuntarily to remove my glasses, I found that I did not have them on. I then realized, to my great joy, that I could say with the prophet Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

I cannot close without expressing thanks and gratitude for our literature, and to those who help us along the way with such loving admonition, encouragement, and instruction. I always seem to find in the *Monitor* just what I need, and I am especially grateful for those articles in the *Journal* and *Sentinel* which explain what to me were the most difficult passages from the Bible. Then the daily study of our Lessons is such a source of joy and comfort and instruction that each day I find new blessings to be thankful for in the pure thought of our beloved Leader, who has given us these subjects for our instruction and enlightenment. For our textbook, "Science and Health with Key to the Scriptures," and for our Manual, I shall try to express my gratitude to our beloved Leader by living as nearly as possible according to her loving instruction. I am also grateful for the privilege of being able to help others with my small understanding of this great truth. I should like to add that I am grateful to those older Scientists who have stood so nobly for the truth and who have thereby made it easier for us, and especially to our loyal Board of Directors of The Mother Church.—*Mrs. Maude M. Utley, Oceanpark, Cal.*

I HAVE great reason to be thankful to God for Christian Science, for to it I owe deliverance from many ills. Over six years ago I was healed of nervous exhaustion by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since then Christian Science has been an effectual help in difficulties of all kinds. Some time later an attack of acute stomach trouble made it necessary that I ask for the services of a practitioner. Absent treatment was given, and the relief was almost immediate. By noon of the following day I was wholly free, and in the mean time had attended to my daily work (teaching) as usual.

I am very grateful to our beloved Leader, Mrs. Eddy, for the many spiritual blessings I have received from the study of Christian Science. —*Harriet Gould, Mattapan, Mass.*

IT was my good fortune in wedlock to find an elevating and rarely harmonious companionship of forty-four years' duration. A large family came to us, and there were experiences of loss and grief, but seven children were reared under the most favorable conditions and well-equipped for useful citizenship. The zenith of my ambition being thus attained, the retrogression incident to

all materiality began, and within another decade, when all the children were married, the strongest human support was suddenly removed. My husband passed on in sleep, and instead of a family of nine, all had left the home but one—myself. My cup having been so richly filled with human companionship and affection, the loss of them seemed all the greater, and I should have been the most miserable of women but for my knowledge of Christian Science. Mortal thought had been sufficiently corrected to enable me in the first moment of bereavement to see the unreality of it, but to maintain that high position unswervingly during the months following, entailed ceaseless watchfulness and effort. I had to do battle with a thousand antagonistic thoughts, singly, but they were vanquished one by one. However, my previous knowledge saved me from that torturing hunger of the eyes and other subtleties by which error usually attacks us in similar cases, and having passed through bereavement in the old thought, I was made aware of the absence of many of its torments by reason of the fact that I had learned to cognize man as God's image, and had especially guarded my thought concerning the personality of my family.

This explained verse 7 of Psalm 91, referring to closed avenues of error, but the "ten thousand" foes on the "right hand" were all vanquished singly by the word of Truth. I never had more than "a breathing moment" between, and there was no alternative but to fight mentally for a clear sense of Truth. One of my worst foes was human sympathy, which seemed like a great tide that would engulf me; but this, too, was overcome by refusing to admit that there was any need for sympathy or any reality in it. Error would have had itself indulged by dwelling on memories of the happy past, human longings would have set up an idol which shut out all else, obliterating the consciousness of God by the seeming bigness of something which claimed to be ever present and omnipotent, called grief.

The last argument of evil was that I had nearly attained the Scriptural limit of years assigned to man, that my family experience and duty being finished, there was nothing more for me on this plane and I must go on to another. Accompanying this thought were poignant physical conditions to back it, but all were destroyed through obedience to the Principle and rule of Christian Science. The result came in healing and peace, and augmented gratitude for the patient, tireless labors of our beloved Leader, in teaching Christian Science to the world. Having thus proven Truth for myself, I am enabled to continue in the field as a Christian Science worker, reinvigorated and daily humbly receiving and giving. — *Gertrude M. Singleton, Evanston, Ill.*

My heart goes out in gratitude to God, also to our dear Leader, Mrs. Eddy, for what Christian Science has done and is doing for me and for all mankind. I have long been silent, but I can no longer refrain from telling of some of my blessings. I did not come to Christian Science for physical healing, but rather from an

earnest desire for the truth. It had always been my purpose to do right, but some way I could not live up to my highest ideals.

At this time, Christian Science was presented to me in a way that seemed practical. I had long hungered and thirsted for a demonstrable rule by which I could solve my life-problems, and I certainly found it in studying "Science and Health with Key to the Scriptures" by Mrs. Eddy. The first time I was able to put into practise my new knowledge was when I fell from a train to the ground below. I instantly realized that God is Life, that there are no accidents in Mind, and I was absolutely uninjured, much to the amazement and delight of my companion. This was a small demonstration, but it proved to me the protective power of divine Mind. I have learned that God is the Father and Mother, not alone of man, but of everything that really is. I have learned that divine Love governs all our affairs, and that nothing can interfere with this government.

Not only has sickness been overcome by this wonderful truth, but worry over business affairs has been eliminated from my consciousness. Quick temper, impatience, and criticism of others have been largely overcome, and in their place I feel a great love for my fellow men. One of the dearest blessings that has come to me has been the privilege of class instruction, which has thrown a great illumination on all I read and has given me increased ability to help others. I was cured during the past winter of a severe attack of illness, and of the deafness which resulted from it. I also had a very deep sore on my upper lip, which my friends declared would leave a scar, but it was healed completely and left no trace.

Truly I can declare with the psalmist, "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness."—*Ethel Ruth Gilmore, Chicago, Ill.*

Christian Science has brought me so many blessings and has made my life so different, that I cannot adequately express my gratitude. When I first heard of it I was suffering from a rheumatic trouble, and had been told that it was "in my system," so that I could hardly expect to get better; but Christian Science cured me of this ailment in a week, and I have never had any return of it.

I am also most grateful for the teaching of Christian Science with regard to heredity. I was apparently one of the victims of this so-called law and suffered in consequence acute depression, believing as I did that I could not escape from certain conditions which I was supposed to have inherited. Christian Science then came to me with its message of joy and hope, and by degrees the clouds of depression and fear were lifted. I knew that as God's child my only inheritance was that of health, harmony, and joy.

Besides the physical healing, Christian Science has been everything to me in the overcoming of various difficulties, also the belief in sin, in sorrow, in disappointment, and now I do not know what I should do without this truth. I thank God every

day for this teaching, and for our Leader's selfless life of love, which has made this truth possible for us all.—*Bertha Rivers-Thompson, Chelsea, S. W., London, Eng.*

I FEEL that I have not been doing right in withholding a public acknowledgment of what Christian Science has done for me and mine, though I am unable to find the words to tell the half. It is over six years since I first heard of Christian Science. At that time I was at Wagoner, Okla., and my wife was healed of severe catarrhal troubles which refused to yield to medical treatment. I had no faith in the healing power of Christian Science, but I made no objection to her trying it, as I did not think it could do any harm. She was healed in a very few days, and has had no return of the trouble since.

After this remarkable proof, I still held aloof from Science, as I had done toward any form of religion for a number of years. I removed to this city four years ago; at that time I was wearing eye-glasses, and by persuasion I was induced to try Christian Science. Within two weeks I had discarded my glasses, and have never needed them again. Since that time the blessings I have received through Christian Science have been many. I had for years been an excessive user of tobacco; but this error was entirely overcome three years ago, and I have had no desire for the weed since. I had been afflicted with rheumatism since I was six years old; but this trouble, too, has entirely disappeared, and for three years I have had no return of it. This healing was accomplished by the study of Science and Health. I have also been healed of the liquor habit, which had become a curse to myself and family.

Before coming into Science I was almost a moral wreck. I do not think that I had attended religious services a dozen times in as many years; now I am a constant attendant at our Christian Science services, whenever it is possible. For all these blessings, and for the spiritual uplifting, I am unable to find words to express my gratitude to God, also to Mrs. Eddy, our revered Leader.—*Walter C. Wheless, Arkansas City, Ark.*

IT is with a heart full of love and gratitude that I give this testimony. In Science and Health (p. 570), we read: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink." This was my state of mind when Christian Science was brought to my notice over four years ago. I was "tossed about by every wind of doctrine" like the waves of the sea, trying to find the truth. I was sure that God's holy Word was right, but I could not tell which one of the churches was right until I found the church "built on the divine Principle, Love" (Science and Health, p. 35). It took me some time to find this great truth, and I tried it three times before I accepted it. I was healed of defective sight, and gave up glasses the first time I talked with a Christian Scientist. I was also healed of a great fear of disease. I am now enjoying health,

happiness, and prosperity, and trust that this testimony will help some one in need.—*Agnes M. Tuttle, Hillsdale, Mich.*

I WISH to express my heartfelt gratitude for the blessings and spiritual uplifting which I have received through Christian Science. I was brought up in the teachings of another church, but at about the age of twenty I became dissatisfied with religion of any kind, and suddenly turned away from God altogether. I became an infidel, having no belief in a Supreme Being, and wondered how people who appeared to be intelligent and educated could believe in one. In this mental state I existed for a period of nearly ten years; anything in the line of religion I refused to listen to, until finally the first rays of light began to dawn upon me, and Christian Science was explained to me. I listened with intense interest, and it seemed that right from the start I received an inkling of its meaning. The "still small voice" of Truth spoke to me, and I understood that there is a God after all, but far different from the one I had tried to serve in boyhood days. I now understand that God is ever present and not afar off, as I once believed.

As my understanding of God as Life, Truth, and Love increases, I find myself a better man, morally, mentally, physically, and spiritually, and I thank God from the depths of my heart for the blessings which I have received. Among these is the relief both from sin and from physical ailments, of which I possessed a plenty. I used quite a little medicine for kidney trouble, but received no benefit. I am now free from disease of any kind, and sin, sickness, and death have no terror for me as they used to. I understand them to be unreal and temporal. In my daily travels, which are mostly underground, I depend upon the words of the twenty-third Psalm, as spiritually interpreted on page 578 of Science and Health, for my safety. I know that "though I walk through the valley of the shadow of death, I will fear no evil; for [Love] is with me." The relief I have received in my mental condition is really something wonderful, and I now realize the meaning of the word "heaven," as Mrs. Eddy explains it in Science and Health (p. 587), where it is defined as "harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul."

My gratitude to God for all the blessings bestowed on me, also to our dear Leader, Mrs. Eddy, for her work in revealing this truth, is something which words cannot express, but with my little understanding of the truth I am firmly endeavoring to seek "the kingdom of God, and his righteousness," and not the things of the world. Once more I would give thanks to God for Christian Science. —*Edward O. Auge, Breckenridge, Col.*

IT gives me great pleasure to express my gratitude for what Christian Science has done for me. In January, 1911, I fell and injured my right arm. On reaching school it was impossible to use the arm, on account of the pain and swelling, and the teacher insisted that I report to the physician for examina-

tion. I did so, and was given a note to my father, saying that it was necessary for me to have medical treatment at once, as a bone in the wrist was fractured. I went home and read Science and Health, while my father and mother helped me to realize the truth. For six days I carried my arm in a sling, but not bandaged. During the entire time I attended school regularly, and on the ninth day I was able to use my hands for piano practise. My wrist is perfectly straight and as well and strong as it ever was.

I am truly thankful to Mrs. Eddy for making this wonderful truth so plain, and to God for giving us a Leader so wise.—*Edna Shaak, Philadelphia, Pa.*

[Translated from the German]

On Friday, Dec. 15, 1911, I was suddenly seized with a pain which so increased in severity that my husband sent for a physician, who stated that it was a serious affection of the kidneys. In the evening my condition was aggravated and the pain seemed unbearable. The physician prescribed tablets to induce sleep, but when the effect of the opiate ceased the pain would return with greater intensity than before. The physician, after an examination, sentenced me to a three-months stay in bed with a rigid diet. Naturally I became very much discouraged, especially as Christmas was close at hand and both of my little girls were left to take care of themselves. Even my husband, who always showed much fortitude, became very despondent.

On the evening that I heard the overwhelming verdict from the physician, my thought turned to Christian Science. Six weeks previous to this my eldest child had been healed in Christian Science, but my husband was not yet convinced as to the truth of this teaching. However, as my brother-in-law's health has been restored in a wonderful way through its means, so that he does not now shrink from any kind of work, my husband said that there must be here a great power, the existence of which we unfortunately fail to acknowledge, but which has ever been available to us. So he went to a practitioner himself and applied for treatment for me.

The following Monday evening at eight o'clock I had my first treatment in Christian Science at my home. Immediately after the treatment I became more quiet, the pain subsided, and I had a refreshing sleep. The next morning I was able to get up and look after my little ones, and on Wednesday I attended the Christian Science meeting. I returned home feeling somewhat weak, but well otherwise, with joy in my heart and with unspeakable gratitude to our creator as well as to the woman who rediscovered this wonderful teaching of Christ. A marvelous change had been wrought in my case; one day, before having help in Christian Science, my condition was such that I thought I would die; the next day I was well and happy.

My husband sent word to the physician on Tuesday, telling him that he need not trouble himself further, as I was well. This indeed seemed impossible, and on the following day the doctor sent to inquire as to my state of health; he also wished to make the

test usual in such cases. When my husband called on him afterward, he said: "Nothing abnormal has been found, but be sure your wife stays in bed." To this my husband answered: "But, doctor, my wife is perfectly well." On the following day the bell rang, and when I opened the door, there stood the physician, raising his finger with the warning: "Be careful, you should be in bed;" whereupon I told him that nothing ailed me and that I had attended to my household duties as formerly for the past two days. My looks must have told him that I was well, but he left with a headshake and in a doubtful mind. I did not follow his prescription as to the diet, either, but at once ate everything I wished and it agreed with me perfectly.

I now do all my housework, and my heart is filled with gratitude to God, also to Mrs. Eddy. Never before did I have such a beautiful Christmas. May all people become acquainted with this wonderful Science, then there would be no evil in the world. — *Frau Margarete Eckardt, Hannover, Germany.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 1, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 16, 1912. An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1912. and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application. JOHN V. DITTEMORE, *Clerk*,
Falmouth, Norway, and St. Paul Streets, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

THAT love and duty, though often seemingly opposed to each other, are and should be one and the same, is clearly set forth in "the great commandment of the law" as pointed out by the Master, namely, to love God supremely and one's neighbor as one's self. Thus indissolubly linked together by the Supreme Lawgiver, man's chief duty may be summed up as the constant, habitual exercise of love,—love for the creator and giver of all that is good, and love for one's fellows,—children of "our Father which art in heaven."

If, then, each and all, we were to make obedience to the great commandment that which it is, our chief duty, it is easy to see wherein, so far as an occasion for their observance was concerned, the remaining commandments might be blotted out from the Decalogue; in other words, implicit obedience to the first commandment would render impossible a breach of the others. Paul had discovered this profound truth when he wrote, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

There is, therefore, sound and unquestionable logic in Mrs. Eddy's enjoinder upon her followers in the faith: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Pamphlet, What our Leader Says). The consciousness that is occupied, dominated, by Truth and Love, has put up an impregnable defense against the assaults of error of any kind; it is a citadel whose sentries are ever on duty, and against which the hosts of evil hurl themselves in vain. It is clear, then, that such a consciousness could work no ill to his neighbor; it could express only

love, and in this fulfilment of the law render that obedience which God requires.

Such a condition of thought on the part of mankind in general would speedily still the clamor for that recognition and acknowledgment of a common brotherhood which has been one of the problems of the ages, a problem for whose solution the contention has become more insistent with each generation. That this is so is not because there is no rule applicable to this mooted and vexatious question, but because mankind has for so long striven to work it out on a material basis,—the things of this world.

The only possible and practicable solution of this question of the ages lies in patient, persistent application and demonstration of the Principle and rule of divine Science, that Science of which God, besides whom there is no other, is the vitalizing, energizing Principle, and of which the rule is demonstrated in the application of that simple truth epitomized by the great Teacher in the sermon on the mount, for all times and peoples: "As ye would that men should do to you, do ye even so to them." What a tremendous advance toward the bringing in of the millennium would be made, if today every professed follower of the Master were ordering his walk and conversation by the golden rule! What consternation there would be in the enemy's camp, what fleeing of the hosts of error before the omnipotence of Truth and Love!

The worldly-minded will at once say such a plan is impracticable, but he who has accepted the truth discovered by Mrs. Eddy and embodied in the Christian Science text-book, "Science and Health with Key to the Scriptures," proves for himself that the promises of God are sure and steadfast unto all them that keep His commandments, whatever their day or generation. In his own experience he has seen sin, sickness, and death put utterly to rout by declarations of the truth, the understanding that all which God created is good, and that He is infinite, unchanging Love.

Christian Science, then, is the exemplification of the Master's teaching that man's duty to God and to his neighbor is summed up in the all-embracing word love,—that overflowing love which seeth the need of the brother, whether it be release

from the bondage of sin and disease or freedom from the thrall of want and woe, and supplieth it; the love which prays unceasingly the prayer of right desire, that mankind may awake from the delusions which so long have held them fast, and know of a truth that God, good, is the only power; that Truth is the test before which all error is uncovered; that Love is the alchemist in whose crucible the gold is cleansed and refined until it is fit for the kingdom.

Sometimes those who know but little of the teachings of Christian Science mistakenly accuse its adherents of a lack of duty to their fellow men, because in the light of the truth discovered by Mrs. Eddy they have departed from the beaten path of past centuries; but this is only a failure on their part to grasp the significance of the way the Master opened up to his followers, the unswerving line of duty to the wearied and burdened ones of earth, wherein love finds expression in "the tender, unselfish deed done in secret; . . . the gentle hand opening the door that turns toward want and woe, sickness and sorrow" (Miscellaneous Writings, p. 250).

It is only when we try to separate duty from its natural constituent, love, that it becomes the rigorous taskmaster so many have found it. Duty by itself is the hard bitter bread of adversity; softened and sweetened with love, it is a morsel fit for the table of a king. When duty calls and obedience thereto seems to mean the relinquishment of all we hold most dear, ofttimes the first step in the rugged pathway will open up to us vistas of the "green pastures" and "still waters" whither the "Shepherd of Israel" would lead us if we will but follow his gentle behest. Patiently and persistently following "the line of duty," the prospect grows ever brighter, we are more and more conscious of the ever-presence of Him who is our unfailing refuge in every time of need, until, strengthened with each trial of our faith, we can say with the psalmist, in that beautiful interpretation which Mrs. Eddy gives us on page 578 of Science and Health, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for [Love] is with me; [Love's] rod and [Love's] staff they comfort me."

Archibald McLellan.

CHRISTIAN SCIENCE is rendering the highest possible service to men by bringing them a new realization that the consciousness of God, of Truth and Love, constitutes the only sense of life worth while, and having accepted this teaching as true, the gain of a demonstrably right concept of the divine nature, purposes, and manifestations becomes at once the supremely vital thing. From the mortal point of view, however, this God-knowing life is forever unattainable. The sense of incapacity leads very many to accept the unknowability of God as an inevitable conclusion, and to look upon the idealism of Christ Jesus as the iridescent dream of a most sincere and lovable visionary; nevertheless, that men are able to form a concept of God which presents an utter contrast to human nature, witnesses that this higher consciousness of supreme moments is the dawn of spiritual perception; that although consciousness seems to be so largely mortal and material, human nature has an element of real good, an aspiration for and likeness to God. Christ Jesus constantly appealed to this spiritual factor in human consciousness, and because of it legitimately taught his followers to address God as "our Father."

This fact of the at-one-ment, in a prophetically saving degree, of the human with the divine, and of the corresponding responsiveness of awakened thought to Truth, together with the further fact that this capacity may, as the Master taught, be cultivated and enlarged, gives the problem of human redemption an entirely new perspective. We begin to understand that as, in keeping with a universal law, like produces like, so also like is perceived and apprehended only by like, and that our individual consciousness of good desire furnishes a ground of satisfying assurance and perennial praise. Said the Master, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" and his unequivocal teaching that if we would be immortal we must know God, is thus correlated with the witness of our spiritual aspiration and intuition to this exalted possibility.

That our consciousness is human and not divine makes it apparent that aside from its attainment through spiritual intuition, the truth can reach us only as it is presented to us

in conformity with our present mental modus; otherwise it cannot be apprehended. This explains the use which the Master made of the parable that supplied him a channel through which the truth could find place and assimilation in the human understanding. Every educational system is trying to present the unknown in terms of the known. Every effort to explain brings some increment of experience into use to make more clear the as yet unexperienced, and this constitutes the wisdom of Mrs. Eddy in using varied, though coordinate and in large degree synonymous terms to express her scientific concept of God.

To begin to think of the Supreme Being as infinite Spirit, Mind, Soul, Life, Truth, Love, Principle,—the all powerful, all beautiful, all good,—is vastly to expand and enrich our sense of His inexhaustible, all-inclusive nature. This results not only from the multiplication of our points of view, the expansion of our thought of God, but from the fact that so many things which we already know are thus made serviceable in making us better acquainted with that which we have not yet made our own. Thought of God as infinite Mind or intelligence utilizes our present sense of the spontaneity and freedom of intelligence, its creative power as expressed in the imagination, its absolute unlikeness to matter, and the illimitable range of its movement. Thought of Him as infinite Truth brings instant suggestion of unchangeability, integrity, authority, reliability, and daring. Thought of Him as infinite Life immediately brings us into closer touch with Him, since there is nothing of which we are more sure than that we also live. We are quickened by the thought of the activity, self-government, sovereignty, and vitalizing power of the infinite Life, and can easily relate our sense of higher selfhood thereto. Thus too the meaning of love came to our earliest understanding, it beamed from the dear mother's eyes when we lay upon her bosom, and in the highest and holiest moments of experience we have come to know something of the richer, truer significance of the term, so that when we identify God as infinite Love, the meaning of a thousand Scripture passages descriptive of the Father's brooding tenderness and compassion is at once understood.

So too thought of God as the infinitely beautiful, as well as the infinitely good and true, utilizes in a new way every field flower and cloud tint, and we are saved from the glamour of materiality by remembering that beauty belongs to Spirit, that it is a quality of Mind and forever pure. It belongs to the manifestation of Truth, of the good alone, and thus, through the renewing of our thought in Science, what was once a passing pleasure becomes a means of knowing God.

Their thought of God has always determined the real status of men and nations, and Christian Science not only stands for the highest ideal concept of Deity, but it brings the Father more helpfully near by giving men, through the spiritual interpretation of experience, and of the revealed Word, a clearer, more consistent, and satisfying apprehension of the ever-present, ever-sustaining source of their true being.

JOHN B. WILLIS.

DURING Jesus' earthly ministry he was on several occasions asked by critics of his words and works to show a sign, and it is well to remember that while he refused to accede to this insincere request, he placed upon his followers an obligation to furnish proof that they understood the operation of spiritual law, when he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

On another occasion he said (as we read in the twenty-fourth chapter of Matthew's gospel) that before the final overcoming of mortal mind with all its delusions and miseries "the sign of the Son of man" should appear in heaven, which, from the standpoint of Christian Science, evidently means that this "sign" must be of the same character as those given at the close of Mark's gospel, which are above enumerated. The statement that this sign should appear in heaven clearly points to an awakened spiritual sense of man's

possibilities, far above the material plane of thought and activity, and indicates the uplifting of human consciousness to that altitude which Paul must have perceived when he wrote of "Christ in you, the hope of glory." In Science and Health we read that "the Christ is without beginning of years or end of days," and we are also told that "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love" (p. 333).

We read in Exodus of the coming of the divine idea to Moses, after he had been for many years a shepherd in the land of Midian, and as he communed with divine Truth respecting the deliverance of his people who were in Egypt he said they would refuse to listen to him, or to believe that God had sent him. He was then told to cast his rod upon the ground, and when he did so it appeared to him as a serpent, from which he fled in terror; but when at the divine command he took it up it was again a rod. Thus was given to Moses a sign which showed that everything we see is a manifestation of thought, and because a further lesson was needed it was given him. Moses was next bidden to put his hand in his bosom, and upon withdrawing the hand it presented an appearance of leprosy, being white as snow. He was then bidden to do as he had done before, and when he next looked at his hand "it was turned again as his other flesh." This primitive lesson in mental processes was followed by the statement that if the people refused to heed the first sign, they would accept "the latter sign," that which offered healing and restoration.

When we come to the story of Jesus' ministry as given in the gospels, we are told that the first sign or miracle given by him was the changing of water into wine at the marriage in Cana. The significance of this miracle is better understood as we read and ponder these words of our revered Leader: "May Christ, Truth, be present at every bridal altar to turn the water into wine and to give to human life an inspiration by which man's spiritual and eternal existence may be discerned" (Science and Health, p. 65). The pity is that so few are ready for this lesson! They refuse this "first sign,"

and, later, are forced to look for the second, when driven by suffering to seek relief from bondage, and this experience is not confined to any one phase of mortal existence. All who are unwilling to take up the serpent of illusive material sense, and to find in so doing the spiritual strength which always comes with obedience to Truth, will be led through the failure of materiality to bestow either health, happiness, or even peace, to seek the understanding of "man's spiritual and eternal existence," the outward "sign" of which is the healing and the giving up of belief in material ways and means.

In Christian Science the centuries are linked together by a golden chain of eternal Truth, and we rejoice in knowing that

> All of good the past hath had
> Remains to make our own time glad.

Thus we may learn in every lonely wilderness experience what it means to commune with the Mind that guides each one of us as surely as Mind guides the stars in their courses, and so pass unscathed through every trial, "looking unto Jesus the author and finisher of our faith." The "signs" given by him demand much of his followers, for his gospel of healing has made possible obedience to the law of God, both in the letter and the spirit, and as this teaching becomes luminous in Christian Science its students strive to meet the demand for signs by casting out evils and speaking with new tongues,—voicing the truth which destroys both sin and disease. Then they can handle unharmed the serpentine subtleties of mortal mind, and "if" they drink any deadly thing, even through momentary heedlessness, the promise reads, "It shall not hurt them." Here it should be remembered that the signs are to "follow," not precede, the belief in divine Truth, and witness to a mighty spiritual awaking.

It naturally follows that those whose work is characterized by such signs can do the kind of healing which the master Christian required, for like the earlier disciples they have the assurance of "the Lord working with them, and confirming the word with signs following."

Annie M. Knott.

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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TRUTH AND ERROR

HON. JOHN D. WORKS

IN human consciousness and human affairs there is a constant and seemingly never-ending struggle between truth and error. On the one side is Life, Truth, Love, harmony, peace, an enduring faith and trust in God and in the all-pervading, eternal omnipotence and omnipresence of good. On the other a lack of faith in God, and the belief of the power of evil, from which come sin, sickness, disease, sorrow, inharmony, and the numberless evils that flow from error.

This struggle between truth and error, good and evil, right and wrong, enters into every phase of human experience and endeavor. We find it in the halls of Congress, in the courts of justice, in the churches, in the business affairs of men, in the homes, and in the silence of individual effort at advancement to better living and better thinking. The argument of error, or evil, is to be met everywhere and by all men. Human minds, imperfect, unreliable, misleading, differ as to what is true and what is false, what is good and what is evil. It sometimes seems as if these differences would never end, that men must go on forever struggling, disagreeing, and suffering from the apparent inability to distinguish between right and wrong, the lack of power to understand what is truth and what is error.

But there must be, somewhere, to be understood sometime, indeed there is now, one great, universal, eternal Truth which will solve all doubts, destroy all error, all evil, and establish, not only in fact, but in the life and consciousness of men, the full understanding that there is nothing but this Truth. This understanding attained, all error, with its accompanying and consequent evils, sin, sickness, disease, death, must vanish into the nothingness that they really are. So the great struggle after all is to understand. To know the truth that makes men free! Free from what? Free from the false beliefs which hold mankind in bondage to the evils that beset humanity. Free from the temptation to sin, from the fear of and belief in sickness and disease, free from belief in the reality of

matter and the existence and reality of evil, free from every thought opposed to good and conducive to evil. This awakening to a full understanding of God, of the immortality and omnipotence of good, and the mortality, the unreality, the destructive and perishable quality of evil, would indeed make men free.

How is this wonderful transformation, this liberation from the bondage of error and evil, to be accomplished? This is a pertinent and reasonable inquiry, but one not easily answered in such a way as to reach and satisfy mortal mind or human thought and comprehension. The comprehensive statement that to think right and do right in all things would bring about this most desirable result might be made, but that would be no more than to say that if men were perfect they would suffer no evil. This is the truth and the whole truth. When one reaches absolute perfection of thought and action, he will be free. He will then have that Mind in him "which was also in Christ Jesus." He will be wholly spiritually-minded, fear will be banished from his thought, and harmony will prevail.

This, it may be said, is only arguing in a circle, and it must be confessed that it is. The question still remains: How are we to attain to that spiritual thought and conception which makes men free? The inquiry naturally comes, Has any one yet attained to it, and can I? Yes, the Master reached that exalted state of spiritual consciousness and understanding, thereby conquering sin, disease, and death; and so may we. That is the work which lies before us, and Jesus has marked out the way. The way may not be easy, but it is open to us all if we will but walk therein.

Concede that, with our education, our seeming limitations, our environment, we cannot be wholly good and entirely free all at once; still it is our business to unlearn what we have learned of evil, realize that the real man has no limitations, and proceed to change our environment. That is our Father's business, and we should be about His business continuously and conscientiously. Day by day thought may be improved and elevated. Every wrong thought replaced by a right thought in our consciousness, is one step toward that wholly right mind which is perfect life and perfect freedom.

To admit that the flesh is weak and the arguments and temptations of evil strong, is only an admission of error. It is one of the wrong thoughts and beliefs which must be displaced by the right thought, the understanding that man is not matter or flesh, but is spiritual, and that evil has no power. Once we can put this belief of the power of evil under our feet, and know that all power, omnipotent and eternal, is in God, good, the rest will be easy. We must work out our own salvation, and this will be easy or difficult much as we ourselves make it.

Our help and our salvation is in that great and eternal Truth, God. The way lies open before us, and there is no other whereby we may reach that perfection which makes men free and establishes everlasting harmony. It is a way of peace, contentment, and final and eternal happiness. The trouble is that mankind

has strayed from the path pointed out by the Wayshower, the way of righteousness; and the mission of Christian Science is to lead men back to the right way,—to teach them to know that all power is in good, God, consequently there is no power in evil; to trust in the Father as the giver of all good; and to realize that man is not a material being, subject to temptation, sin, sickness, and disease; that he is God's child, created in His image and likeness, a perfect, spiritual, painless being.

Are we following these beneficent teachings, and if so, how fully and to what extent? Are we being guided by Truth or by error in our daily lives? Are we seeking each day to return to the path of righteousness that leads to eternal life, and to make the path easy, not only for ourselves, but for all mankind? This question each individual must answer for himself. Mrs. Eddy says in Science and Health (p. 450): "Some people yield slowly to the touch of Truth. Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above good. The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good."

The extent to which one is governed and controlled by Truth depends, in a degree, upon himself. No one can be forced to accept the truth, and many have been turned away from it by the attempt to press it upon them before they were ready. The truth is always there. It will be denied to no one who is willing to accept it, and it will open up to him and guide and control his life, just to the extent to which he does accept and apply it. It is consoling to know that a way to happiness, a way to escape the bondage of sin and disease, is always open. The time will come when every one will seek this way, and from none who seek it conscientiously and in the right way, will it be concealed. Divine Love will lead and guide each one, but will not force him, into the way of all truth.

Mrs. Eddy says, "The understanding, even in a degree, of the divine All-power destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands 'eternal in the heavens'" (Science and Health, p. 454). This is being proved daily, in all parts of the world, by those who once were hopeless. Thousands upon thousands of the sorrowing and afflicted are finding their way to health and happiness through the teachings of Christian Science, and for this we cannot be too grateful.

All things grow by reason of being put into action. The inactive soon ceases to be at all, and the fittest that survives becomes the fittest by reason of activity. Love is never satisfied with what it has itself done. The diligent soul, therefore, never feels that it has done enough. Diligence is the work of love, hence the work of the diligent will bear the closest scrutiny; it will stand the test of time.—*Anon.*

"THE FAITHFUL WITNESS"

VIOLET KER SEYMER

IN response to Pilate's interrogatory, the Wayshower gave this exact statement of his mission: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." To this same end is every Christian born into the world; and if this be his aim and ideal, he will reach it, but it is unlikely that any individual's achievements will exceed his expectations. Are we expecting, and are we also striving, to be true witnesses? Through expectation one may rise on the broad pinions of faith, enter mentally the realm of reality, striving the while to prove by demonstration what are the heights of expectation.

The secret of the Wayshower's dominion over all the phases of evil lies in the fact that, firstly, he never consented to be less than a witness to the power which he recognized to be resident in God alone; and, secondly, that he never allowed fear or infidelity to make him lose a single opportunity of being his Father's true, obedient, and active witness here on earth. Jesus remembered what we sometimes forget, namely, that the healing power resides in Principle, not in personality; that the Christian Scientist's responsibility begins and ends with faithfully bearing witness to the ever-presence and infinitude of good at all times and in every circumstance. Like the Wayshower, we should expect nothing more, yet nothing less, of ourselves than a steadfast and consistent confidence in the power of Spirit to banish every appearance of discord. The one way to attain to this confidence is by remembering incessantly that although it is for us to perform the task assigned to us, "strength cometh from the Lord;" and this boundless reliance is felt only by the genuine man in God's likeness.

Christ Jesus was never dismayed by error, therefore what seemed a disaster to the mortal sense of those about him, appeared most probably to him as a grand opportunity to prove the presence and power of divine Love; and the bigger the seeming disaster, the grander the opportunity. It mattered not to Jesus whether this opportunity appeared as a hungry multitude, a storm, a lunatic, a sin-burdened woman, or the tomb of his friend. Jesus cared not whether the need was for more tribute money or a chamber for the passover, for wisdom to reply to the Pharisees or, sublimest of all needs, for love enough to forgive his enemies. He knew that the divine Mind contained the abundant supply for each and all of these needs, and he humbly relied on the divine resources, and these proved immanent and unfailing in every instance.

In proportion as we rise to rejoice in the great reality of good, evil appears as nothing more than a mistake, negative nothingness, and to the enlightened consciousness of God's earthly witness, evil must appear merely in the guise of a libel on God

and equally a libel on man. In detaching evil from God, he must detach it from all and attach it to none. Every time some libel confronts him he must reverse it with that specific truth which the occasion requires. It was characteristic of Jesus that he proved the divine power to be at hand at the very moment he invoked it. Understanding clearly that the eternality of Truth, Life, and Love cancels what mortals regard as time, place, and evil circumstance, Jesus dealt with all error as the subjective state of mortal mind, as "mirage" and fallacy, as a perversion of those spiritual facts which admit of no inversion or counterfeit, for they are infinite.

Thus, when summoned to the grave of his friend Lazarus, he did not go for the purpose of resurrecting a man he himself believed to be dead, but he went in order to bear witness to the fact that, since God lives, man cannot die. Jesus knew that the whole spiritual creation coexists with the creator, and that the omnipresence of Life precludes the copresence of death. Hence he did not try to heal death: he denied and overcame it. Not one of earth's scenes had the power to deceive that witness who had the Spirit "without measure" and who sought to be true to God and equally true to man, for the one duty includes the other. Doubtless he achieved this ideal by withdrawing often to some quiet place and there communing with the source of spiritual reality until it flooded his whole being like light and he was consciously one with the source of his being. The aspiration of true prayer breathes in the lines of Trench:

What is prayer, when it is prayer indeed?
The mighty utterance of a mighty need:
That man is praying who doth press with might
Out of his darkness into God's own light.

One who seeks God in this way, mentally and importunately, never fails to find Him, for is not this seeking in itself a divinely inspired action? In the case of Christ Jesus, the splendor of his spiritual ideal lifted him above the prevailing belief in duality, or a creation in which opposite elements are supposed to blend. Thus he was enabled to resist and discard all forms of false belief as merely temptations, and awaken himself and others out of them; so far as we can judge by the gospel narratives he never condescended to battle with them as though they had been concrete foes inherently powerful and waiting to be conquered by fighting.

Spirituality is the open gateway to heaven, and Christian Science reveals that the only true witness is spiritual sense, while the only false witness is corporeal sense. When, as children of Israel, we center our efforts on silencing corporeal sense, rather than on struggling with the outward appearances of evil; when we watch Truth instead of error, and when we know for a certainty that "we wrestle not against flesh and blood," but merely against the common superstition that flesh and blood are the arbiters of human life and health, then will still grander and prompter results be accomplished.

This true method of healing is indicated in our Leader's words: "When you silence the witness against your plea, you destroy the evidence, for the disease disappears" (Science

and Health, p. 417). In other words, the true witness will not consent to the suggestion that there is actually anything to heal, for in maintaining the omnipresence and omnipotence of good is he not conversely declaring the absence and impotence of every appearance of evil and endeavoring to realize that there is literally nothing opposing, preventing, or delaying his demonstration? Our search for truth should be unwearied, for it is only through becoming conscious of the requisite spiritual fact that the sense of falsehood is dispelled; hence it is not darkness we should seek to fathom, but light, not fallacy we should pursue, but fact.

In the first century divine Mind performed great works through Christ Jesus, works considered so miraculous that most twentieth-century Christians listen to their narration with a sort of dull wonder and with little or no thought of repeating them. Past miracles, however, do not heal present ills, and history proves that spiritual power has always needed, and still needs, enlightened human witnesses through which to be made manifest as a savior. The wisdom of the child Jesus caused the sages of the temple to marvel at the spiritual precocity he displayed. Had they recognized that this wisdom was of the Father, and not merely intellectual or personal, they, too, could have displayed it and given God the glory in going about the "Father's business" even as Christ Jesus did. The entire Bible bears witness to that divine power whose influence is ever on the increase and ever healing the heart to which the inspired Word has found access. "Behold," came the message to the churches, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

In our day Mrs. Eddy both heard and opened her door to receive the wonderful message of gladness and liberty, of emancipation from sickness, sin, and in the last instance, death. She devoted a lifetime to the study of the Scriptures, traced the threads of truth in the Old Testament, followed their strong strands throughout the New Testament, and once again in the Christian Science text-book, "Science and Health with Key to the Scriptures," she cast the spiritual life-line which is daily drawing humanity into the haven of peace and harmony here on earth. Having perceived the vital truth underlying all the words and works of the Messiah, she did not bury her treasure nor hug it to herself, but bore faithful witness to the heavenly vision.

As a result of this fidelity, God's call to universal humanity, "Ye are my witnesses, saith the Lord," is becoming more and more energetically obeyed every hour. Individual activity and consecration are extending the blessings of Christian Science over the entire globe, and the silent ministrations of the Word, knowing no bounds, are reaching the receptive heart and healing its seeming ills in ever widening circles. The mental "way" is becoming clearer in the ratio that the inertia of materialism gives way to an active and practical compassion, inspired, directed, and sustained by divine Love. The Christian Scientist needs to be unselfish, and not hide his spiritual talent under

a bushel, but multiply it by demonstration. He should never forget that in laboring for the good of others as did Christ Jesus, he will most surely advance his own spiritual life.

We do well to remember, it is not merely by studying in the solitude of our own rooms that we follow in the footsteps of the Master, but by actually, through Christian Science practise, removing the cruel yokes of fear and sickness, sin and sorrow, imposed by false belief and dispelled only through the activity of Love reflected in love. Of this age it may be said that much will be required, since to it much has been given. As Christian Scientists, we are learning, firstly to discern true God and true man, and secondly to be true, in thought as in deed, to that which we have discerned. Our Leader tells us that the way to succeed is through "prayer, watching, and working, combined with self-immolation" (Science and Health, p. 1).

Prayers have been offered up for the relief of the sick in all ages, but these prayers have evidently been tinged with unbelief and weighted with a strong conviction of the reality of the ills from which the petitioner sought release through prayer. As Christian Scientists we must cleanse ourselves from every taint of the superstitions that would dim our faith or limit our expectations. We must be continually on guard against accepting as real something which is not God's reflection, and then attempting to heal that supposed something. We must awaken ourselves hourly out of the notion that there actually exists something discordant which must be healed, otherwise we may be besieged with arguments of fear, incompetence, and a sense of burden. We need to realize that there is no fear in Truth and that neither sin nor the verdicts of *materia medica* have any terrors for divine Principle. God is not afraid, and God is the healer.

Another aspect of what it means to be a true witness is found in the Bible injunction, "Thou shalt not bear false witness against thy neighbor." Our neighbor is something more than a material being; our neighbor is invariably spiritual man, and the need is to declare the truth for mankind in general as well as for individual cases under treatment, and for world problems as well as for personal necessities. Whether we are thinking of ourselves or of another, we must declare the universality of spiritual man, whose harmony is intact at every moment, because he is always the image or the reflection of divine Mind. This "neighbor" requires us to claim kinship with God alone, to deny sin, and constantly to bear silent witness to the universal, spiritual perfection here and now, and in the measure in which we fulfil this duty toward the "neighbor," we shall be fulfilling it toward humanity. When, according to the false witness, corporeal sense, one goes to the bedside of a sick mortal, it is in order that one may be true to the spiritual man, awake to the reality behind the appearance, stanch in declaring that error has no more hold upon man than upon God Himself.

We should complete this Christian Science declaration of the omnipresence of good by declaring conversely

the total absence of even any appearance of discord or disease in the one creation. As God's spiritual witnesses we must not alone disclaim discord where health is concerned, but also refute the belief of any life or health as emanating from matter or ruled or limited by it, honestly recognizing that each time error is thought or voiced, Truth is denied, for an affirmation of evil amounts to a denial of Truth. Since it is evident that a lie cannot operate except through a liar, or the dupe of a lie, the human race should prove evil to be a mere nonentity by ceasing to think or repeat its lies. Christian Science not only sets us this high ideal, it teaches us how we may buoyantly advance toward the goal. This great revelation of the positive nature of good and the negative nature of error, comes to each one individually, and bringing the elements of freedom from the fear of sin, sickness, and death. Outside of true thinking there is no freedom; in true thinking no bondage.

Through the faithful activity of each individual thus enlightened, a minority of right thinkers is already formed, whose influence is rapidly extending, and the number of these true witnesses will inevitably become such a mighty majority that one day this revelation will flood the entire human consciousness with its spiritual radiance, dawn will give place to everlasting day, "and there shall be no night there." The false witnesses will have vanished with the vanishing of the mental darkness, ignorance, and superstition, and each one will share with Christ Jesus the title bestowed on him by the revelator, of "the faithful witness, and the first is indeed the coming of the Christ, begotten of the dead."

[Written for the *Journal*]

"PENIEL"

BEN. HAWORTH-BOOTH

Upon the rugged field the wrestlers fought
Till far into the night, and Jacob wrought
For mastery, till his foe for mercy sought.

And still they strove, and still with brave intent,
Though torn his thigh, the sinews reft and rent,
Our father bore his baneful chastisement.

But, while they fought, an angel came between,
And showed him who his fearsome foe had been—
His own dark self, untruthful and unclean.

He held the evangel in his arms of might,
And would not let him pass beyond his sight,
But gazed enraptured on that child of light.

"Rash mortal, let me go: the morning breaks
Upon the mountain lawns and slumbering lakes;
The night of evil wanes: the world awakes!"

"I will not let thee go, though daylight dawn
On lowland lake or lofty mountain lawn,
Until thou bless me, scion of the morn!"

His benison benign the Scriptures tell:
"Jacob no more! thy name is Israel,
For as a prince thou hast prevailed, and well."

He blessed him there, and soon had passed away
As starlight at the melting glance of day;
But Jacob was new-born, and learned to pray.

For in the stress of that tremendous hour
He knew the nothingness of evil's power,
That love contains no fear, and hate no dower:

That no material might is might indeed,
That Love sufficeth every human need
And tenderly sustains the chosen seed:

That man must look to Mind, the eternal Sire,
For health and holiness, for force and fire,
And still to nobler aims and paths aspire.

He learned the lore of Love, the gift of grace,
At Peniel, as he named the wrestling-place,
For there he first beheld the Father's face.

And we his children, heirs of all the ages,
Wrestling with evil's hundred heritages,
Of him may glean from wisdom's glowing pages.

Sweet to the taste, ah, bitter-sweet they seem,
When they would wake us from our ruthless dream,
And whisper in our heart their wondrous theme.

And sweet, aye, bitter-sweet the words that fall
As frankincense and myrrh, as mead and gall,
"Give me thine heart, my son, give me thine all."

JOY IN DEMONSTRATION

REV. WILLIAM P. MC KENZIE

AN accomplishment, in the worldly sense of the word, may be viewed in two ways,—either as the act of a visible personal agent or as the demonstration or proof of an unseen power or law. The great men of the world who have acted as personal agents have not been wholly wrong. Many of their acts have illustrated truth and righteousness, but they have nevertheless been disappointed often in finding that they were credited with being the origin of the evils which prevailed under their rule, and that their good purposes were not comprehended. Expecting praise and honor from men, they usually found that only their flatterers deified them and named them sources of good, whereas with mankind in general there was a deeper look into the facts, and selfishness, pride, and vainglory were unveiled before that steady gaze. The flatterers might glorify as a god the pyramid builder; but humanity would count up the lives sacrificed in toil, the drops of blood that bedewed the sands as the toilers were driven by the lash of the taskmaster, and see no godlikeness in the tyrant who used his power for his own glorification, and who in the process abased and crushed myriads of men.

The conqueror likewise is unerringly appraised by the judgment of mankind. He is not loved as is the hero and patriot who loses his own life that others may live and that his beloved country may thrive. The conqueror destroys men and nations in the hope that his glory may live, and that throughout the ages his name may be remembered as a personal agent who accomplished great things. But could he know that if his name were thus remembered it would only perpetuate his infamy and inhumanity, he would be glad to have it erased from the records of history altogether. What is true in the great is true also in lesser characters. In families as well as in nations there are found individuals determined to rule and oppress others, governing not by any form of right thinking but solely by caprice, and believing that the control of others by their capricious desire testifies to their greatness. If they could know how they are estimated by those whom they oppress, and by the silent observers who judge by the facts, they, like the execrated conquerors, would seek earnestly a different ideal for living.

The agent who tries to build up what will gain for him personal notice, is like the child by the seashore building up at low tide his castles and towers. He calls you to behold the marvel of their construction and to praise him as an architect most wonderful. But the leveling tide lays low his towers, and fills their sunken paths and moats, leaving not a sign of his work. So in the realm of life is the work which takes its origin from the personal thinker. A great authority on medicine declared

that any book on the subject ten years old might be discarded as without value. In theologies there is transition from generation to generation, so that within a man's memory the style and doctrinal basis of preaching may entirely change. Philosophies float over the fields of thought like clouds over the meadows, and are scarcely more substantial. Yet the theorist is as much in earnest in the propagation of his temporary dogma or doctrine as if he were trying to establish enduring good. Indeed, he fastens his name if he can to the floating cloud of belief, trusting that he may be famed as an originator of the vaporous appearance of substance. But transient are they all, cloud castles that melt away in light, or sand castles by the shore that the waves level; and alike transient is all building founded on any belief that man is originator or creator.

It was one of the great astronomers who phrased so happily his own work as a discoverer, and man's privilege as demonstrator of real causation, when he said he was but thinking God's thoughts after Him. The truly great of the world have maintained this view of creative power, "his [God's] way is perfect," and discerned that within the small measure of a man's life they were revealing not personal sense but a guiding Principle. "Not unto us, not unto us, be the glory," they always say. Like the Master, they acknowledge the true cause, though they may not be able to name it as he did and say, "Father, glorify thy name."

It is the privilege of the Christian Scientist to know these things, and while all may not act according to their highest knowledge, the word is nevertheless true, "If ye know these things, happy are ye if ye do them." A reason why this happiness is not always realized is due to a temptation which meets the demonstrator. Many who begin to work have been long accustomed to disability due to invalidism, obscurity, misfortune, and so on. It is true now as aforetime that "not many wise men after the flesh, not many mighty, not many noble, are called." Because of these disabilities personal sense had nothing to boast of, and seemed to be quiescent, but after healing came and some understanding of the power of Truth was gained and could be demonstrated, then began usefulness and ability to help others, whereby the worker came into prominence.

Right here comes a temptation that must be wisely met, and some fail to meet it with wisdom. Observing effects from their work which are unusual, in that sickness is actually healed, they let pride mislead them into the belief that their personality had to do with the accomplishment of this work, and then they are tempted, perchance, to boast. It is with surprise that these persons find resistance in patients instead of gratitude, and naturally they begin to accuse them of ingratitude, dwell upon remembered personal slights, and eventually are dominated by that belief in the reality of evil in others which tends to paralyze their own budding sense of good and prevent its fruition.

Of course it is Nebuchadnezzar's mistake repeated on a tiny stage, but men continue to claim for personal sense the glory due to divine causa-

tion, despite that historic warning. If a man is convinced that he can heal the sick, he may well conclude that he ought to govern and direct those who are healed, since the healing was a proof of a beneficent power. The fact is, however, that not personality but eternal Truth is the effective power in healing, to which the man healed may well render allegiance, and from his obedience find more and more harmony. The practitioner who stands in the light of Truth and claims to be a cause, an origin of good, is so opaque in thought that he casts a shadow upon those to whom he would minister, and soon he loses even the semblance of ability to do them good. And the reason assigned would be the same as in a historic instance where the glory of a king faded away "because he gave not God the glory."

When temptation is wisely overcome, however, there is strength and joy revealed. The apostle James says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." The process is made more clear in the statement in Romans: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Instead of yielding to the temptation to think of himself as the prime mover in the result, the genuine demonstrator of Christian Science makes a new discovery of the action of Principle in each case of healing. To the patient he makes the demonstration of this Principle, so that he by degrees learns to be governed by it. The unknown God is thus to him made known and rules his life.

The demonstrator of Christian Science has daily rejoicing as he sees individuals brought under the rule of divine Love and enjoying the peace of acquaintance with God. Daily discovery and proof of God's goodness brings him into a tender and happy fellowship with the Father, so that he wishes God's glory to be known in all the earth, to fill the hearts of all men with the radiance of joy in goodness. Happy himself, because he knows that all power resides in God who is good, he cannot even wish to be a power in control of others. Since there is one power, any other if it existed would have to be of a different nature from that one which is good. He is content, therefore, to work for the restoration of man's unity with God, and every demonstration of healing or reform makes him more tenderly and humbly love the divine Mind, the giver of every good gift. He glorifies His name before men, so that they are induced to join in the happiness of glorifying God.

As it was formerly, so it is now, and so it will be to the end of time: he that is born after the flesh, the natural man, does and will persecute him that is born after the Spirit, the regenerate man. Notwithstanding some may live in more peaceful times than others, yet all Christians in all ages will suffer persecution.—*Memoirs of Whitefield.*

OMNIPRESENCE

C. LILIAS RAMSAY

THERE probably never was a time in the history of the world when the reign of peace and good will among men was so earnestly desired and so confidently looked for as it is today. Many are expecting to see universal peace established upon the earth in the near future, and all admit that such a state of things is pre-eminently desirable; and yet, what with industrial and political strife at home, wars and rumors of wars abroad, to many others the golden age of peace seems as far off as ever. What, then, is the basis of man's unity with man? How is he to live in harmony with his friends, his neighbors, his fellow workers, the people with whom he comes in contact every day? This is the problem which confronts every one, and when it is successfully and universally solved the peace of the world will be attained.

In her letter to the church in Denver, on page 152 of "Miscellaneous Writings," Mrs. Eddy says: " 'As in water face answereth to face,' and in love continents clasp hands, so the oneness of God includes also His presence with those whose hearts unite in the purposes of goodness." Man's unity with man, then, depends upon his unity with God, good. We really meet each other only when our hearts are fixed on good. In order to attain and maintain this much needed sense of unity, we must gain a practical understanding of the omnipresence of God, good, and Christian Science has come to teach us how to gain that abiding consciousness of God's presence which, when it is fully realized, will be the kingdom of heaven within.

Christian Science begins by explaining that God is Spirit; that is, infinite, eternal, universal Mind or intelligence, altogether pure and perfect, eternally manifesting itself in ideas which are as pure and perfect as the Mind from which they spring and within which they dwell. Thus the omnipresence of divine Mind includes the omnipresence of all the ideas which express and reveal Mind, that is, of all true ideas, all true knowledge. All right, true thoughts emanate from God; thus when we are thinking right thoughts we are reflecting God's thought, reflecting the divine Mind, and have the actual consciousness of God's presence which enables us to see the unreality of evil in every form. These true ideas are indeed "God with us," for God is known through ideas which are His image and likeness. In Science and Health we read: "Mind creates His own likeness in ideas" (p. 257). So, whenever we feel ourselves separated from God, it is because we are thinking wrong thoughts of some kind—belief in evil is shutting out the sense of God's presence. We cannot be conscious of the presence of God if thought is filled with the sense of fear, worry, anxiety, discouragement, condemnation of self or of others, resentment, injury, disappointment, jealousy, selfishness, in-

gratitude, criticism, self-pity, and so forth. Such thoughts darken the whole mental horizon, and then we feel far indeed from God and Truth.

If we would dwell in the sunshine of God's presence, we must make persistent effort to think the thoughts of God. This is our faithfulness; our loyalty to Christian Science depends on this,—on our steadfastness in refusing admission to the treacherous thoughts which are always trying to get in; refusing to have any thoughts but those which come from God. Since God is infinite, His thoughts being like Him must be infinite and therefore ever present, so we never can be deprived of them, and we have only to look in the right direction to find them. When wrong thoughts seem to have possession, we can ask ourselves: Is God feeling discouraged, lonely, slighted, and so on? We must turn to the divine Mind, and know that we can only know what God knows. On this work our progress in Christian Science depends. To be governed by God means to think only true, God-given thoughts. To base all our thinking on God is to depend on Him only. This is true independence. All sense of friction with others must vanish in proportion as our thoughts are based on God. There cannot be friction with something with which there is no contact. God's thoughts dwell in Him, in the realm of Mind, and are in harmony with each other. We shall dwell in the harmony which cannot be invaded when all our thoughts are spiritual, divine. We shall be literally "rooted and grounded in love" when every thought we have proceeds from God, who is Love.

Here then is the basis of our unity with others. We can be at-one with every right thought in the consciousness of another, and with nothing else. The recognition of the divine origin and nature of all right thoughts will bring us into harmony with them, wherever they are expressed. In this way only can we realize the brotherhood of man, for here is our sonship with the Father, in right thinking; here is our immortality, for right thoughts only are immortal. We must expect to find God, good, manifested everywhere, and never try to find unity with or through error of any kind. We can have no affinity with error; no point of contact with it. Error is illusion, nothingness. We cannot be on any terms with nothingness. We must prove error to be nothing by understanding the omnipresence of good, with which we shall every day feel ourselves more indissolubly united.

To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary to have the innate and holy love of humanity which constitutes an apostolate and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth. For all there will be but one hope—that hope the whole heaven.—*Victor Hugo.*

"PRECEPT UPON PRECEPT"

WILLIS F. GROSS

THE wise teacher is the successful teacher. He considers not only the student's need, but also his ability to comprehend, and he is careful not to attempt to teach more than the student is able to assimilate. There is but one way to gain the understanding of any subject, namely, to begin with its fundamentals, and then build well upon the foundation thus laid.

The student does not always realize the necessity for starting rightly, and the unwise teacher may not see the importance of doing this work well before he undertakes to impart the more advanced ideas which can be rightly comprehended only by those who have been so thoroughly instructed in the basic teachings that they have gained the right point of view. It is a question whether mortals do not spend more time and effort in unlearning than they do in learning. A great deal of this unnecessary work is due to the fact that they did not start right, or perhaps they were impatient for results and were unwilling to do the preliminary work which would insure satisfactory results in due time. In either case they learn that success comes only to those who are prepared for it.

What has been said is just as true of spiritual matters as it is of material affairs, and it is of far greater importance that one start right and build well in spiritual things, for these are eternal, and at best the material is only temporal. Especially is this true of Christian Science, and Christian Scientists should be awake to the importance of acting wisely. There is a world of wisdom in that saying of the Master, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." This does not mean that one is ever justified in having a feeling of superiority over others; rather does it mean that there is a time to keep silent and refrain from giving utterance to that which would arouse opposition instead of proving beneficial to those who heard it. The wise sower does not cast the seed upon stony ground, nor by the wayside, but upon the good soil prepared to receive it.

Mortal man must realize his need before he can appreciate the efforts of those who would help him along the way. And even when he does realize his need and has turned to Christian Science for help, great care is necessary lest one prove to be an unwise helper. Paul was a wise teacher, and he gave to others only what they were prepared to receive. On one occasion he wrote the faithful ones at Corinth to this effect: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat." Paul was not neglecting them because he did not attempt to teach them everything he knew. It was not a question of how much he had to impart, but how much they

were able to receive. He accommodated his instructions to their present need and ability to comprehend. The course Paul pursued should be followed by all who desire to help others gain a clearer sense of infinite good and its present possibilities.

Christian Science is revolutionary. It enables one to take a more spiritual, consequently a more nearly correct, view of life and its perplexing problems. Christian Science is educational in the truest sense of the word, and because mortals have so much to unlearn, progress may seem to be exceedingly slow at times. Since there is so much to be put aside before one is prepared for progress, it is necessary that much time and consideration be given to the basic teachings of this Science. Isaiah wrote: "The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;" and so it surely is in the study and practise of Christian Science. It is only as one gains the right idea of God, good, that he is able to correct the errors of mortal belief and gain the true sense of life and its joys. There is no place in Christian Science for theorizing; the demand is for demonstration, and nothing less than this can meet the need of the hour.

The text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, must be studied in connection with the Bible if one would gain the understanding of this Science. Nothing can take the place of these books. The other writings of Mrs. Eddy are supplementary to Science and Health and cannot be considered as text-books. It is to the Bible and Science and Health that the student successfully turns for help in time of need. We would by no means underestimate the various means and methods of carrying on the great educational work of our organization, but we recognize they are one and all for the purpose of preparing human thought for the intelligent study and demonstration of the teachings of the Bible as interpreted in Science and Health.

We may with profit consider how these various methods of promulgating the teachings of Christian Science are accomplishing the purpose for which they were instituted. Without doubt our Sunday services, wherein the same Lesson-Sermon is read in all the churches of our denomination, is the most important and most successful method of disseminating pure, unadulterated Christian Science, for not only the probability but the possibility of its adulteration by those conducting the service is eliminated, since no comment or explanation of any kind is permitted. When Mrs. Eddy established this form of service, she instituted the best possible means of promulgating Christian Science in a public manner.

All cannot be reached through the Sunday services, and we have various other methods of disseminating Christian Science, the relative value of which we would hesitate to declare. Each is doing an important work, a work which could not be accomplished in any other way, and it is a constituent part of the whole. Much of the work which is being done is preparatory,—it is preparing the individual

for the study of Science and Health and the demonstration of its teachings. The important consideration is always the need of those persons who are to be reached in that particular way.

It may be that the field of the publication committee is as large as any, if not the largest. This work is generally to correct some misstatement of fact, or to present the true idea of the fundamental teachings of Christian Science which the public generally could comprehend. In this way the subject is brought to the attention of many who are entirely in the dark as to its teachings and what is claimed for it by its adherents. No one can estimate how much has been accomplished during the last decade by correcting misapprehensions, starting people on the right road, and affording them an opportunity to gain an understanding of Christian Science.

The board of lectureship also has a broad field, and in some respects the work of the lecturer is not unlike that of the committee on publication. Through the printed reports of his lecture he reaches thousands who do not hear the spoken word. The lecture hall is not, however, a class-room, and so the lecturer does not attempt to teach Christian Science except in a very general way, and then he presents only such simple teachings as can be readily comprehended by those who are perhaps attending a lecture of this kind for the first time. The lectures are not intended to meet the need of Christian Scientists, and should never be regarded as replacing or supplementing the work of the class-room.

The students of Christian Science derive much help from the lectures, even though they are intended primarily for those who come desiring to gain the right idea of that teaching which is bringing so much of good into the lives of the sick and sinful. It is true that some persons attend Christian Science lectures merely out of curiosity, but the great majority of those who hear them are unfamiliar with this subject and honestly desire to know what Christian Science teaches, what it is doing, and what can be reasonably expected of it, and it is to this part of his audience that the lecturer addresses his remarks more especially.

The members of a church do not go to the labor and expense of providing a lecture for the help they may personally derive from it, but for the good it may bring to others who are unacquainted with the teachings of Christian Science; therefore a special effort is made to let these persons know that an opportunity will be afforded them to hear a brief statement of the fundamental teachings of this Science by one who is duly authorized to carry on this part of the work. While the lecturer may present his subject in different ways, he must of necessity cover substantially the same ground, considering the needs of his hearers and at the same time fully realizing how difficult it is to present new ideas to those who have not learned to consider them from the speaker's point of view.

The value of our various publications cannot be overestimated. Containing as they do excellent articles, written mostly from the stand-

point of experience, and well-authenticated cases of Christian Science healing, they are especially adapted for the work which our Leader foresaw they would accomplish. Wherever they go they carry the message of healing and proclaim the presence and power of God. Remembering this, every Christian Scientist should be interested in doing all he can to open up new channels, that our periodicals may exercise the greatest possible influence for good.

Paul tells us that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." For this reason one cannot be too careful in presenting Christian Science to those who are unfamiliar with it. It is reported that a prominent writer once said: "It is not enough that one writes so that he can be understood, he should write so clearly that he cannot be misunderstood." This is an excellent rule to follow, and the more closely it is adhered to by those who write on Christian Science, the greater will be the reward of their efforts. Spiritual teachings must of necessity be contrary to material beliefs, and one should not be unmindful of the difficulties encountered by those who are making the first attempts to get away from the material sense of things and gain the spiritual consciousness of existence. The effort should be to give out only that which will prove helpful to such as these. Great care is needed that one does not "put a stumbling-block or an occasion to fall in his brother's way." Many times this is done unwittingly, because one gives utterance to those things which cannot be comprehended from another's point of view.

To the great majority, the works of physical and moral healing which are daily being accomplished furnish the most convincing argument of the truth of Christian Science. In speaking of these, however, it is necessary to consider what will be the probable effect upon those who hear. The most extraordinary experiences are not always the most convincing, and one should avoid, if possible, the liability of taxing the credulity of those who may honestly doubt the possibility of all that has been accomplished. Sometimes it is difficult for one to believe even when he sees; how much more difficult is it for him to accept that which he hears, especially when he stops to consider how difficult it is for mortals to give an accurate account of what has taken place.

How much better it is to relate those experiences which will appeal to those who hear. It is a question whether a person is ever really helped by that which appears to him unreasonable or improbable. We do not mean that one should hesitate, or fear, to bear witness to the healing power of Truth, but that his testimony should be of such a character as will strongly appeal to those in need of help. The person who has experienced the healing benefits of Christian Science is, in this respect at least, in advance of those who have not, and it is required of him that he help others to see the light as he sees it. He should seek to be a wise helper, saying and doing that which will bring to others a greater

degree of freedom and a clearer realization of God's presence and power.

There is no greater field of labor than that which is open to every one who has gained even a little in the understanding of Christian Science. The number of persons who come in daily contact with Christian Scientists is impressively larger, and the opportunity for presenting Christian Science in its true light is correspondingly great. Christian Scientists should be awake to their opportunities, and at the same time realize the necessity of doing their work wisely and well.

It is quite generally understood that nothing is gained through controversy, therefore it is well to avoid it. The wise student is ready always to give a reason of the hope that is in him, but he does so only when there is a sincere desire to know. He realizes he is not called upon to answer every question that may be asked him, even if he were able to do so. As has been said, there is no place in Christian Science for mere theorizing. That which is practical and capable of present demonstration is of greatest importance, and he who is wise will confine himself to what he has learned from experience, when he endeavors to instruct others.

No doubt the occasion for many of the wrong impressions of Christian Science which have gone out, is because the student attempts to tell others of that which he does not clearly understand himself. If one is not understood he is very apt to be misunderstood, hence the necessity of having a definite idea and expressing one's thought clearly. One may understand and express himself clearly, and even then may not be understood by those who have not had the necessary training which would enable them to apprehend. The Master said to his students, "I have yet many things to say unto you, but ye cannot bear them now." He waited until spiritual growth and demonstration had prepared them for the more advanced teachings he had to impart.

Demonstration brings to one a sense of conviction which cannot be gained in any other way. Mrs. Eddy says, "We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated" (Science and Health, p. 323). It is wise always to take into consideration another's lack of demonstration, and attempt to give him only that which he can comprehend sufficiently to make a practical use of it. In proportion as this is done, humanity comes naturally into the understanding of the demonstrable teachings of Christian Science.

Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes;
These all are gone, and, standing like a tower,
Our children shall behold his fame,
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

From Lowell's "Harvard Commemoration Ode."

GOD IS PRINCIPLE

HENRY R. CORBETT

ONCE a Christian Scientist was asked by a friend: "Does it not seem to you a sacrilege to expect the Almighty to act as your physician and heal your trivial aches and ills? Do you not hesitate to ask the Lord, in the midst of His mighty operations, to cure your headache?"

It would be hard to illustrate better the subtle error which has crept into the human concept of God, by comparing the Mind which is infinite with that of finite personality. As human beings attain greatness, they fill their precious limited hours with fewer and greater concerns. The manager leaves trifles to the office boy. The college president has no time to pick up waste paper on the campus. The secretary and the valet become indispensable to the millionaire. The greatest mortals are still finite, and can attend to their preferred interests only at the price of omitting all else. Thus, in thinking of God as person, we have seemed unable to escape drawing some analogy between the Almighty and great human personalities; and however enlarged and glorified our thought of Deity has been, far beyond all the mighty ones of earth, nevertheless our concept has been finite and corporeal, so long as it has been wrought around the type of material personality, apart from Principle.

How completely this changes when we think of God as the very selfhood of love and law, as preserving and restoring harmony because He is what He is; just as the laws of nature, so called, act as they do because of their essential character. The force of gravitation as representing Mind holds suns and worlds in order; why do we not feel anxious to relieve this great force of the petty trouble of drawing a leaf down to earth or settling the grains of sediment in the river? Is light so engrossed with planets that it must exert itself with difficulty to attend to the "lilies of the field"? And shall we think of God as less constant than are these unthinking "forces of nature"?

Gravity and light act as principle or law. Human thought and affection do not thus act, but change and grow weary. Unconsciously mortals have come to assume that Mind cannot act as Principle. This is utterly untrue, because omniscience, the only Mind, God, is Principle. Yet the error just referred to has been all but universal in the world's thought about God, even while mankind have been verbally declaring it in creeds, as the Bible so plainly teaches, that He is unchanging, omniscient, omnipresent good. His infinite tenderness and loving care are able to sustain all, with individual attention to every human need, all by the operation of changeless divine Principle, without any of those limitations or any of the unsteadiness of purpose which we almost invariably find in the persons

of whom we know. Along with all the constancy of unvarying law, we can at the same time recognize in Him all the infinite compassion of the divine Father-Mother.

That God is Principle is one of the chief corner-stones of Christian Science,—a "living stone," imparting strength and beauty to the structure. It may seem "for a stone of stumbling and for a rock of offense" to old habits of thought, but to spiritual understanding, enlightened by Christian Science, it is a ringing declaration of the constancy of the wisdom, love, and majesty of God. Webster points out that the word Principle is derived from the Latin *principium*, which signifies beginning, or foundation, and gives as its primary definition: "A source, or origin; that from which anything proceeds; fundamental substance or energy; primordial substance; ultimate element, or cause." This remarkable word thus represents the scientific idea of creatorship, or cause. It also stands in all scientific usage for invariableness, for fixed, unchanging activity or essence. This is the particular aspect of the divine character which today needs most to be emphasized in the thought of the world.

Men believe that God is good, but they seem to lack the understanding that He is always good. The great need, therefore, is to realize the divine unchangeableness. If it can only be made clear enough to human thought that God, who is the sole cause of all being, cannot vary, cannot produce both good and evil, cannot indulge both love and anger, cannot send both blessings and affliction, then the divine perfection will appear, and "we shall be like him, for we shall see him as he is." So, if we seek the healing vision of "the king in his beauty," we need to frame our thought of Him in words that set forth most clearly the unchanging character of His perfect goodness and power.

Some Christian believers of the old school seem to think of Principle as a shadowy concept, devoid of the majesty and meaning contained in their present idea of God. Strangely enough, the word Principle seems to them to exclude intelligence and affection. To reassure any who may have held such a fear, let it be known that exactly the opposite is intended. It is because God is seen to be perfect intelligence, absolute power, unchanging Love, that He is called divine Principle.

Christian Science has come to this age to magnify the idea and name of God. Its chief message is that He is the only cause operative in the universe. Its mission is to heal and save by a direct realization of His almighty power. It teaches that the Christian process of salvation is to overwhelm the sense of each specific sin and ill in a tide of conviction that "the Lord God omnipotent reigneth." The *modus* of its healing is to awaken in every case a deep convincing consciousness that God, good, is omniscient, omnipotent, and omnipresent. In fact, to take these three great words seriously is the polemic theology of Christian Science. "Either there is no omnipotence, or omnipotence is the only power" (Science and Health, p. 249).

When God becomes to the en-

lightened sense the only power, the only presence, the only Mind, then healing and salvation come through Christ, Truth. So the message and method of Christian Science declare the infinite love and wisdom of God, of Him "with whom is no variableness, neither shadow of turning," and the word Principle is employed because no other word sets forth with sufficient clearness this unchanging quality. It retains all the glory and praise ever attributed to God by adoring Christian thought in this or any age, and eliminates only those attributes which are repugnant to the idea of God as constant good, and which can therefore never find place in a right concept of Him.

Every good quality of which mankind knows, or of which it can conceive, proceeds from God. No statement of this great truth could be clearer than Mrs. Eddy's words on page 275 of Science and Health: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows."

Many insist that it would be better to speak of God as a person, and seem to assume that He cannot be both person and Principle. Christian Scientists, however, use both these terms with discriminating approval. On page 302 of Science and Health, the text-book of Christian Science, we read: "God is Love. He is therefore the divine, infinite Principle, called Person or God." Again, on page 116 we find: "As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God *is* infinite *Person*,—in the sense of infinite personality, but not in the lower sense."

It will be seen, therefore, that the Christian Scientist prefers the word Principle to the word person, not because it imports less of intelligence and love, but on the contrary because it more fitly expresses the unchanging and unfailing divine perfection. The nature of the divine wisdom and love is absolute; the human sense of these qualities, as they appear in human persons, is relative and subject to variableness. Persons, as mortal thought conceives them, are inconstant. Their so-called love and wisdom sometimes give place to hate or folly. Persons, as we know them, are not invariably loving; but Love is, and God is Love. They are not absolutely true; but Truth is, and God is Truth. Even in our relative human speech principle always signifies unchanging essence; and in His infinite love and wisdom, in His majesty and universal dominion, God is Principle.

The Bible gives us many familiar, helpful terms applied to God, such as Father, shepherd, king, sun, shield, rock, fortress, etc. These human and material terms help our thought to understand the divine nature only as they set forth particular aspects of the one unchanging

Principle. We must keep this constantly in mind, in order to get the spiritual sense of these inspired words. Failing to see this clearly, the use of these human terms has involved mankind in serious error in its thought of God. It is believed that by beseeching the human king or father he may possibly be induced to change his decrees; again, he may permit anger to overshadow his love: so, unless constantly coupled with the thought of Principle, these terms may imply inconstancies in the divine character, with the result that God is thought capable of permitting evil, of employing sickness for good purposes, and of changing His plans in answer to pleading prayer.

In thinking of God as a mighty person, people have sometimes smiled because, along with truly wonderful cures, there are also related trifling instances of the power of God to help and to heal in Christian Science. In Jesus' time, works of healing proved the meaning of his gospel, and demonstration consists today, as then, of specific proofs or examples of the operation of Principle. Small examples, however, demonstrate as unerringly as greater ones. No one is offended at trifles in the laboratory or classroom. The simple experiment proves the law. A feather and a penny are observed to fall with equal speed in a vacuum, thus proving the uniform action of gravity; and no one objects to the insignificance of either the penny or the feather. A straw thrown upward drifts away on the breeze, and we know that everywhere, as far as eye can reach, an ocean of air is moving in that direction. The demonstrated fact is important and far-reaching and no one cavils at the insignificance of the straw.

Thus, too, every healing of earthly ills, whether small or great, becomes a very Shekinah, proving the presence and power of God through the operation of divine Principle. The law that molds the earth and guides the planets, also forms each raindrop and guides it to the ground. Christ Jesus assures us that God, divine Principle, who creates the universe and lovingly sustains all being, at the same time numbers the hairs of our heads and bids us cast all our care upon Him. In the same strain Mrs. Eddy tells us that "the divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death" (Science and Health, p. 243).

We cannot worship God aright while we permit the least departure from absolute perfection to enter our thought of Him, hence the need of a word which definitely implies unchanging absolute quality. The word Principle has exactly this significance in all orderly thinking, whether in mathematics, music, science, or philosophy. When applied to the great source of all truth and being, it reveals Christianity as Science and unites all unchanging good into one glorified concept. Here, in the sublimest use of human speech, as everywhere else, it conveys the thought of changeless activity, a constancy of action manifesting itself, and being reflected in that which thus obeys its Principle.

What word that human lips can use could better set forth the divine character?

The material sense of man presents his mind, his love, etc., as changeful and imperfect; but this is a false sense. The true man expresses and obeys divine Principle. He is, therefore, the child of God and partakes of the divine nature. To perceive this clearly is to possess the power to heal as Jesus did. A correct understanding of God includes a right concept of Christ and a real knowledge of man, making it clear that God is divine Principle, that Christ is divine Truth, and that man is divine reflection.

Some one has said, "We think in words, and when we lack fit words we lack fit thoughts." The selection of words to express correctly our highest concept of God, is essential to a right understanding of the divine nature; and this in turn is the most important object of our earthly experience. Jesus declared it to be the essence of eternal life, in the well remembered words: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To gain a clear understanding of God as all-inclusive divine Principle, sole and unchanging wisdom, power and presence, is the highest attainment of human thought. It is the most practical and inspiring research set before mankind, and when thought thus reaches after God, Principle is a word fitly spoken, expressing absolute good uncontaminated with error, and infinite power unfettered by limitations of place and person.

To find, then, the proper word-channels through which our thought may ascend to divine understanding, unlocks "the secret place of the most High," the sanctuary where we may know Him whom to know aright is life and peace.

[Written for the *Journal*]

WHEN CHRIST APPEARS

ELIZABETH MERRILL

When Christ appears within the hearts of men,
The bells of love shall ring from sea to sea,
Across the land from mountain peak to peak,
To cheer the thought of all humanity.

When Christ appears the gray earth shall be new,
The flowers of day be fairer than of old.
The morning's red, the sunset's golden glow,
Shall in their graciousness fresh blessings hold.

When Christ appears, ah, yes, when Christ appears,
The faint shall be made strong, the bowed form straight;
And the broad river of an untold peace
Shall bear away all sorrow and all hate.

CONTAGION

STOKES ANTHONY BENNETT

IT is probably safe to say that the great majority of people are quite well acquainted with the word contagion, and that many of these are inclined to regard it wholly from the view-point of *materia medica;* that is, wholly in the sense conveyed by Webster when, in beginning his definition of the term, he says that contagion is "the transmission of a disease from one person to another by direct or indirect contact."

The Bible teaches that God is Spirit, is good, and is All-in-all. The prophet says of Him, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." With this mighty fact before us, what is the conclusion to be drawn? Simply that spiritual facts constitute the only reality, the only power and presence, because they are of God, who is the only cause and creator; and that so-called evil—sin, sickness, sorrow, and death—is unreal, without either power or presence, because it is not of God.

What is humanly asserted to be evil and its manifestations is the expression of what Christ Jesus most emphatically called "a liar, and the father of it." In other words, the works of evil are but the objective expressions, the false pictures, of erroneous, illusive material belief, that belief which, in flagrant disobedience to the first command of the Decalogue, would set up "other gods," and then bow down before them; that belief which would seek out "many inventions" of sinful sense, of disease, distress, and destruction, and then, in order to excuse and consequently to establish itself, would denominate these very inventions the ways, means, and plans of a good and loving God, at the same time boldly declaring,—

> 'Tis not in man
> To yield a reason for the will of heaven
> Which is inscrutable.

Christian Science teaches that what seems to be evil, with its terrorizing effects, exists only in the belief of misguided, mistaken mortal man. It is not of God, nor is it believed in by the real or immortal man who, as the first chapter of Genesis so clearly portrays, is God's own image and likeness, having dominion over all the earth. It may be that mortal man will, either wittingly or unwittingly, continue for some time to conceive and bring forth that which must ultimate in pain and disaster, distress and death; but sooner or later he must play the part of the prodigal,—give up the dry, parched husks of materiality. Then we must prepare the way for divine Truth to correct and destroy the ignorant and enslaving beliefs and practises by dealing gently and kindly with those about us. We must have tender and loving respect for their views, and must, as legitimate opportunities permit, reason with them, and not for a moment think of antagonizing or embittering them.

Just as the children of Israel, in their seemingly long and hard jour-

ney from Egypt to the promised land, from matter to Spirit, were obliged to respect and obey the somewhat rigid and exacting social and moral requirements laid down by Moses, the very requirements which Christ Jesus was years afterward to replace largely with the divine law of love, forbearance, and mercy, so today we, as a common brotherhood interested in the welfare of each and all, are summoned to respect and obey the laws of our city, state, and nation. In connection with this, and under the caption of "Obey the Law," Mrs. Eddy writes as follows in the *Boston Herald* of Feb. 17, 1901: "Whatever changes belong to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights, and governmental usages." Again, in *The Christian Science Journal* (April, 1901), she writes: "I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law."

No right-minded person will carelessly oppose, much less wilfully violate, the laws of his country, which will, it is to be hoped, always be honestly framed by those who are chosen to do this very important work. Love and patience are noble virtues, and any man or woman who would either institute or help to institute a genuine and lasting reform, which as a rule includes the placing of better laws upon the statute-books, must be ready and willing to put into constant practise these two indispensable and wonder-working commands from the Master's sermon on the mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

After giving the medical definition of the term contagion, Webster goes on to say that it is also the act or means of communicating "any influence to the mind or heart; as, the contagion of enthusiasm. 'The contagion of example.'" This is indeed the part on which most stress should be laid; and why? Because, in directing attention to the communication, spread, or contagion of influence, we are led to think about the influences which we should seek to convey to the mind or heart of another. And right here we pause, for we are again confronted by those spiritual and eternal facts which are emphasized at the outset of this article, namely, the omnipotent and omnipresent goodness and love of God, and the consequent perfection of all that truly exists. In order to bring before us a living, practical illustration of this goodness and love, and to behold, even though it be in a small degree at first, the perfect creation as God beholds it, let us consider the beautiful and infallible example of Christ Jesus, who so many times declared himself to be the Wayshower of all mankind, and let us ask ourselves, What was the contagion which he respected and upheld? What was the influence which he exerted and communicated to the mind and heart of each and every one who gave him prayerful heed? Manifestly it was this,—the contagion,

the influence, of spiritual good,—and of this alone.

Have we anything at all in the account of his earthly ministry which tends to show that he ever made one so-called disease any more real or potent than another, or that he put certain diseases into the contagious or infectious class, and the rest into the non-contagious or non-infectious class? Is there anything of this kind, even in connection with the healing of that humanly dreaded malady named leprosy? No! The Master was not a respecter of diseases, and yet he was the most successful physician the world has ever known. In helping others to rise up and out of seeming discord and distress, and to go freely and happily on their way, he did not direct attention to their bodily and mental ills, but instead he labored to have them recognize just one thing, namely, the ever-present, ever-operative, and ever-sure Science of Christianity—of Christ, Truth, the perfect law of good, God.

In other words, the Master labored to have his patients and students see and understand the unreality, the nothingness, that is, the ungodlikeness, the unrighteousness of disease and its attendant suffering, sorrow, and death, despite the fact that these afflictions often seemed to be "legion." He tried hard to have them awake, put off "the old man," and put on "the new man;" thus centering thought upon God, Spirit, instead of upon matter with its lifeless, pulseless, soulless forms and conditions. In this simple way he endeavored to show them that as a man thinketh deep down in his heart, so he is, and that "the kingdom" is within.

Christ Jesus came into the world to overcome evil with good, matter with Spirit; to enthrone Truth and dethrone error,—or the "liar," and to show others how to go and do likewise. Therefore he first uncovered, then minimized, then annihilated the so-called laws and forces of matter, at the same time making ideally practical and sure the eternal laws and facts of Spirit. His mission was both to teach and demonstrate the verity of being, not to speculate on or to uphold the vacillating and deceptive evidence before the material senses. What he preached was entirely spiritual, and he proved his every statement, thereby rendering both his words and his works indisputable and final.

Thus we are brought to see that it really is "the contagion of example," of a spiritually good and pure example, guided and governed by a meek, a holy, and an unceasing enthusiasm, which is communicated to the mind and heart of each and every one who accepts without reserve the teachings of the great Master, and then endeavors to make them practical. Christian Science enables us to see and prove that by patterning after the example of Christ Jesus in this way, we, like him, can go about doing good, preaching the gospel and healing the sick. Thus only can we prove our right to be called his followers, thereby demonstrating that, after all, it is truth and not error, health and not sickness, love and not hate, joy and not sorrow, good and not evil, which is contagious; in other words, it is good which spreads itself abroad, ready to enter each and every receptive heart, and abide there forever.

HIS HOLY TEMPLE

VIRGINIA C. CHINN

WHAT a wealth of truth is found in that spiritual interpretation of the Bible to which we are led in the study of our Leader's writings! The message of Christian Science which she voices is direct and simple, so simple, indeed, that mortals in their pride of life, a belief of life apart from God, are quite sure to overlook it. It is the revelation of Immanuel—"God with us." Not the God of tradition, the God afar off, but the God of our fathers, the living God, delivering us from all evil in proportion to our realization of His saving presence here and now.

Opening as it does with that wonderful preface, the first two lines of which have been a daily inspiration to the multitudes who were seeking spiritual illumination, and closing with the "Key" to St. John's revelation of a new heaven and new earth, the pages of Science and Health are crowded with declarations of truth, and it brings to the sincere student that spiritual apprehension which leads to the overcoming of sickness and sin. It is impossible for one to become conscious of spiritual truth without proving it to some extent in his daily life. The truth thus gained becomes vital, is not only a part of life but is life itself. Did not the great Teacher say: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"? The knowledge of God includes the knowledge of Christ, the Son of God, for how can we know the Father without realizing His nature through the divine sonship? This seems to be the vital point lost to the world since the Master taught the multitudes who thronged about him to hear of the Father. He said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

This new-old understanding of God, and of His image and likeness, man, brings us a new comprehension of Jesus' mission, of his message to suffering humanity, and of the problems that confronted him in making plain the truth of being to those same multitudes who were eager for the healing but who could not understand the message. The student of Science, though he be but a babe in Christ, enters into a sweet sense of brotherhood and companionship with these earlier prophets and teachers, who had before been to him, perhaps, stern and incomprehensible or vague and even mythical characters. He turns to the Bible, and with joy finds it radiant with revealed truth. No longer is it a sealed book to him. The light of heaven shines out clear and strong. Verse after verse is illumined by this light, and with a sense of infinite peace he comes to his own, realizes that now he has the "Key to the Scriptures" and lo! the Scriptures, themselves, furnish the key to life and its harmonies.

Then humbly, reverently does the

student enter the path of demonstration. He learns to walk in the "footsteps of Truth" (Science and Health, p. 201)—to follow the example of Jesus of Nazareth, the master teacher in the Science of Life. He too finds the cross, and if he is wise he will heed our Leader's admonition patiently and bravely to bear it, for only through overcoming does he win the crown. The Bible now becomes his "chart of life," and in it he readily finds the inspiration needed for each step of the way. Perhaps no one verse from Scripture is richer in its spiritual meaning when illumined by this new light, than the declaration of Habakkuk: "The Lord is in his holy temple: let all the earth keep silence before him." The understanding of this verse brings healing again and again in the experience of the student, in the overcoming of pain, fear, unrest, temptation, sin. What a sure relief from the pressure of mortal thought, the strife of mortal living, and the conflict of personalities, to realize the healing truth in this declaration!

Here we find three distinct steps to be taken in realization before demonstration is attained,—the realization of God's presence, the recognition of man as God's reflection, and the silencing of sense testimony before the presence of God in His holy temple. God is present. Instantly does thought reach out to God and to the contemplation of His being and presence. But where is God present? This leads us to the second step. God is ever present, and is reflected by His idea, man. Then we must rise to a higher sense of man, the image and likeness of God. It is man's consciousness of God which is the temple, and this temple is holy because no impure or discordant thought can ever enter there. As this fact becomes clearer, one communes with God, there in "the holy of holies." He is filled with the peace of God and the heaven of the divine presence. The third step, or demonstration, follows inevitably. Sense testimony is seen to have no foundation and is denied; then pain vanishes and temptation or sin is overcome.

"Let all the earth keep silence before him." All the earth, all sense of one's own personality as material, or one's mortal concept of others, is silenced by the presence of God, divine Mind, in His holy temple, where we know as we are known of God. In the Glossary of Science and Health (p. 593) we find the following definition of the word "prophet": "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth." In reality God was never absent from His holy temple, his reflection, man. In Science and Health (p. 467) we also read: "Science reveals . . . God as not in man but as reflected by man." So now we see how the Lord is in His holy temple—God is reflected by man. Since God is Spirit and man is the reflection of Spirit, man must be spiritual. His consciousness of God, then, is the reality of his being, and the mortal concept of flesh and blood has nothing to do with this man.

This thought expands indefinitely. It is the dawn of the Christ, and grows clearer and brighter until the perfect day of understanding, when "the earth shall be filled with the

knowledge of the glory of the Lord, as the waters cover the sea," as prophesied by Habakkuk, and we know that the holy temple is creation, the reflection of Mind, for Mind is reflected in all of its ideas. We cannot realize the truth of our being without including all men in that realization of heaven. For do we not pray to "our Father which art in heaven"? In Hebrews we find this fact of being stated as follows: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

It is interesting to follow throughout the Old Testament the figures of the true temple. In Exodus there is an account of the building of the tabernacle by Moses for the children of Israel, to be their place of approach to God, because they had not become purified sufficiently to see God face to face. And how carefully was the "most holy place," where the ark of the testimony was kept between the cherubim and where God communed with the high priest, guarded from the intrusion of mortals. Yet Moses himself talked with God upon the mountain-top and received the commands of Truth, and he "wist not that the skin of his face shone" with the reflected glory of that presence. The shekinah was, according to Webster, "that miraculous light or visible glory which was a symbol of the divine presence."

We enter this holy place, or kingdom of heaven within man, in proportion to our purity of heart which overcomes the world. "Blessed are the pure in heart: for they shall see God." These familiar words from the Christian Science Hymnal are wonderfully more vital to us in the light of this revelation:

Here, O my Lord, I'd see Thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand th' eternal grace,
And all my weariness upon Thee lean.

In the twenty-eighth chapter of Genesis we read of another of those early prophets, who tarried in "a certain place" all night, and took of the stones of that place for his pillow, and slept. When he awoke from his sleep, he said: "Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." So unaccustomed was Jacob to communing with God in His holy temple, that he awaked from his dream of mortal life with a sense of fear. Yet this awakening is a most joyful experience. We are to be still, silence the mortal sense of self, and wait for the Lord to appear in His holy temple, knowing that "when he shall appear, we shall be like him; for we shall see him as he is."

Is not this the point that has been entirely overlooked until the perfect man, God's reflection, was revealed through Christian Science to us? "When he shall appear, we shall be like him." In vain have mortals throughout the ages sought to find God outside of His holy temple. That temple has indeed been the "secret place of the most High," hidden from mortal view. Yet this place is known to God and to all His children, for they dwell there. It is the king-

dom of heaven within man. Jesus told us to look for the kingdom within, and he taught us to pray to "our Father which art in heaven." How strange, then, that we should not always have known where to look for God!

We have talked of "the secret place of the most High," and wondered at the promises to those who dwell therein, but only as the light of Christian Science dawned upon us have we found our life which was "hid with Christ in God." We learn, too, that it is only as we die to mortal sense, that we can awake to this true sense of Life. No longer do we attempt to enter the holy place roughshod, to take the kingdom of heaven by violence. At each new appearing of the Christ to consciousness we say: "The Lord is in his holy temple: let all the earth keep silence before him."

"MY FATHER'S BUSINESS"

HENRY A. THOMAS

THE statement of Jesus the Christ, "I must be about my Father's business," carried with it a far more significant meaning than was originally accorded or even thought of by his hearers. It was a clear, concise, definite statement. Its literal interpretation was not material, but spiritual. His vocation of carpenter was merely an evidence of his earthly business ability, while his works done through the Father were purely spiritual, for they were exemplified through the infinite power of God and based upon divine Principle. Epigrammatic, as were all of Jesus' sayings, the remark was comprehensive, forceful, prophetic. True, time has played sad havoc with the sacred words in question, ever since their utterance nearly two thousand years ago, but their real import is clearer, stronger, and more scientific than ever. They embody a fact founded upon the rock of Truth, and will stand for all time.

In giving these words even momentary consideration, one cannot but observe the logic and admit their essential value. Jesus' mission was one of good, not evil; to restore health, not create sickness; to promote happiness, not discord; to prolong life, and overcome death. The same problems confront us in this present age, and fortunately they are being met in like manner, more and more, day by day, with correspondingly satisfactory results. The only trouble seems to be that we are rather loath to accept and apply the truth, and make its adaptation general, as did our Master. Jesus' declaration had an express meaning; it applied directly to ancient days, but it is equally applicable to the present, and will continue in all the coming ages. Every day makes manifest this great truth, that our Father's business is our business; and that our business is His business. In theory and practise they should be identical. In operation they are cooperative, and their beneficence becomes universal; it is subjective to the one Mind, God.

We are working in our Father's

vineyard. We are therefore His representatives, and as such are instrumental in exercising the functions of application, energy, wisdom, and resourcefulness, toward a proper conduct of His business. When activity is supported by the power of the one Principle, divine Mind, it necessarily terminates in good; and this means pronounced success. Business then becomes mutual, it is a copartnership with God. Without the recognition of this divine Principle, and the exemplification of the golden rule, our business naturally becomes a purely personal matter, and develops into an uncertain or unknown quantity.

We are individual owners; not copartners. The responsibilities are assumed with a certain degree of candor, but the consequences are reluctantly accepted. Intuitively we lean upon the purely personal self, rather than upon the infinite, and in so far we are relegated to insignificance. Discord, defeat, and ruin are the result. The experiences are bitter and the lessons costly. They could have been obviated by a simple adherence to the divine command, by obedience to God's will; but not until we have felt the pangs of disappointment, humiliation, and suffering, not until the idols have been broken and the "other gods" denounced and discarded,—seldom until then do we realize the critical situation and appreciate our actual condition. Then we begin to take inventory, see and know our humble position, our utter helplessness, our infinitesimal personality, and determine the fact that of our mortal selves we are nothing.

Mortal mind has divided the business of religion into various forms, generally termed creeds, all of which admit the supremacy of God—the one ever-living and true! The first commandment thus relates men to God. It is the first and greatest law, and yet how oft is it utterly disregarded. But the fact remains that there is only one true religion—that of serving God, loving our fellows, and doing good to mankind, and its requirements apply not only to Sunday, but to the week day as well. It was immaterial to Christ Jesus what day of the week it happened to be when he did his work, for he was about the "Father's business." He was doing good not merely on a certain day, or any part of a day, but each and every day, as he saw it, and all the time, as the Father willed it. The opposite of this Christ-idea in divine Science is commonly termed "error." It is productive of inharmony, evil, sin, and its myriad forms of manifestation, all of which are entirely at variance with anything and everything that is good, and that does not emanate from God, or good; hence they must necessarily be counterfeits, the inevitable effects of which are suffering and death.

This new-old religion of brotherly love, in its broadest and most liberal sense, is acceptable, applicable, and demonstrable at all times, under all circumstances and conditions, and by all peoples. Its blessings are within the reach of all and all the time. That divine Love is an ever-present help is one of the teachings of Christian Science. God's promises to His children are plentiful, and are fulfilled upon the asking. No one need hunger and thirst in vain after righteousness. "Ask, and it shall be given

you," saith the promise; "knock, and it shall be opened unto you."

The average person is both skeptical and fearful. He is willing to be counted on the right side, but apprehensive of ridicule and scorn. Fear has actually made him a coward. Selfishness and personal aggrandizement predominate until the true sense of sacrifice and proper adjustment counteract them. Good finally overcomes its opposite, even though "error" does exact a hard battle. Christ Jesus bore the cross that he might wear the crown of glory. Can we rightfully expect less? Surely not, else he would not be the "Wayshower."

The business man of today is realizing more clearly and forcibly than ever the benefits and blessings of a plain, common-sense religion. He is reckoning upon a closer communion with his creator. He indeed counts it his most valuable asset. He is applying it to his individual efforts in conjunction with God's interests, and in every instance of this nature he is finding a just balance on the credit side of the ledger. Divine Science is pointing the way to unity and harmony of action. The sooner the business man mingles this true religion with his business, the quicker, surer, and more satisfactory will be the outcome for him and for all mankind.

Christian Science is founded on Christ's teachings and works. It is neither a whimsical religious fancy nor a fluctuating creed. It is a practical religion, logical and scientific. It is based solely on Truth. It is essential to the general welfare of business and commercialism. In this enlightened age of individual thought and action, the inculcation of Christ's teachings is obviously necessary. This divine Science has been lying dormant for centuries, but through it humanity is now receiving an awakening, which results in regeneration. It is therefore being accepted throughout the world as presenting the plain, simple truth, undeniable, indestructible, and bringing salvation. It is demonstrable in business, despite its multitudinous avenues of operation. It matters not whether in the office or the workshop, on the rostrum or at the bench, in the schoolroom or at college, in the home or in the field, on land or sea,—everywhere the efficacy of Christian Science shines like a beacon-light, guiding countless mariners through the stormy sea of life into the haven of safety, bringing them out of the stress of life into the fulness of peace, happiness, and prosperity, for divine Love is their pilot!

This scientific religion is daily found a reasonable, safe, and sure factor in the business realm. It is not confined to any local condition or any particular phase of business. Its mantle of love and charity is spread broadcast. It covers the universe. The Christian Scientist knows that the dominating force, the "power behind the throne," so to speak, is divine Mind; that it is the one and only power, and that reflecting this Mind, nothing can retard or impede his progress. He realizes that this higher, stronger, potential force controls and governs all things. As Mrs. Eddy says, "God creates and governs the universe, including man" (Science and Health, p. 295). This

knowledge of divine Science indicates beyond a shadow of doubt that the fundamental principle of all successful business is divine Principle, and that under its rule it is the business man's divine right to prosper, the only condition being that he make God's business the paramount issue.

In view of these incontrovertible facts, need we wonder that the business men of the twentieth century are evincing a keener, deeper interest in spiritual things? Is it at all remarkable that religion is the absorbing topic in the industrial as well as social stages of life, and especially in commercial affairs? Is it not conclusive evidence that the business world is bettering its condition by interjecting, interlocking, and interweaving the truth into every business affair and relation? The atmosphere is being cleared of doubt, fear, intrigue, and dishonesty. Of this we are growing ever more conscious. History is merely repeating itself, and our Father's business is today receiving a consideration and impetus which is astonishing the world. The business man is simply complying with that divine command upon which Paul insisted, "Work out your own salvation."

Christian Science is enabling the business man to work out problems as they present themselves, day by day, just as the Master did, through the rule of divine Love. And there is no question as to the outcome, for thousands are giving testimony in attestation of the virtue, merit, and benefit of its teaching. It is an indication that the world-problem is nearing a practical solution when one is able to meet and overcome the seemingly insurmountable difficulties which confront him almost constantly in the business world, and this is being accomplished not by fire and sword, but through love and a better understanding and application of the truth. This is working wonders in begetting a more universal endeavor to establish the brotherhood of man.

The business man is of course working for success, but not exclusively his own. He has a solemn duty to perform, a problem to work out. He is a spoke in the wheel of commercial prosperity—a pulse in the heart-throbs of a nation. He needs all the help, support, and encouragement possible. More than all material aid, he requires and craves for something satisfying, permanent. He is anxiously looking for the higher, deeper, broader qualities of life realized through the power of God, good. Many a man has fought a good fight, and lost in despair. On the other hand, many a man has lost fight after fight, and kept on fighting, knowing and realizing the power, the oneness, and the allness of God. This man ultimately wins the battle. "Man's extremity is God's opportunity," and when everything else fails, then dawns the light of Truth.

The business man eventually realizes the fact that Christian Science brings harmony out of chaos; supplies confidence and courage instead of fear and cowardice; destroys limitation; brings peace, happiness, and plenitude; and crowns his every honest effort with success. It is a simple lesson, namely, this: "Seek ye first the kingdom of God, and his righteousness."

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Detroit, Mich.

IN February, 1885, Christian Science was brought to Detroit, and at the time of its introduction three of the leading daily papers published interviews and commented favorably upon some of the healing done in the city. The interest continued to grow steadily, and during the next few years a number of classes were taught and for a time services were held in a private house. It, however, became apparent that public services were needed in order to give all who so desired an opportunity to learn of the Christ-healing which had come anew to this age through Mrs. Eddy's wonderful discovery of its divine Principle and its universal application to all human need, as set forth in "Science and Health with Key to the Scriptures." Accordingly, those who had accepted this truth withdrew from their former religious affiliations and secured for the Sunday services Royal Templar hall on Woodward avenue. This they continued to use from August, 1889, up to the fall of 1891, when it was outgrown and Schwankovsky's hall, a most desirable auditorium in a new building, also on Woodward avenue, was rented.

It was during the occupancy of this hall, in 1895, that the form of service was changed from personal preaching to that which now characterizes all Christian Science services throughout the entire world. As it was not possible to secure this hall continuously for the experience meetings, temporary quarters were found for these in a small hall on Witherell street, and later in the Universalist church. Schwankovsky's hall was, however, retained for the Sunday services until the Scientists, late in 1897, bought an Episcopal church edifice, situated on Alexandrine avenue, W., near Woodward avenue. Extensive changes were made in the building, and with a joy which could not be measured, on the part of all the members, this church was dedicated Feb. 13, 1898. At each of the three services which were held, a message from Mrs. Eddy was read, as follows:

> Thanks for invitation to your dedication. Not afar off I am blending with thine my prayer and rejoicing. God is with thee. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

At the evening service several of the visiting Scientists spoke from the platform, each paying an eloquent tribute to the cause and to its Leader. The Detroit *Free Press* gave an extended notice of the dedication, from which is taken the following:

> Yesterday marked an epoch in the history of the Church of Christ, Scientist, when the first church building in the state belonging to that body was dedicated. So eventful was the occasion, that it drew many members of the church, not only from the state, but from distant points, to aid in the services and to join in the happiness of their fellow members over the advance in worldly affairs made by the congregation of their body in this city. The Foundress of the sect could not be present, but sent a message of greeting expressive of her love and appreciation of the good work of her followers. Among other causes of congratulation is this, that the church is not only free of debt, but has a handsome balance in the building fund. No contributions were asked for any purpose yesterday.

Since that time the church has grown steadily, a second church having already been organized on account of the expansion, and a third church being now under consideration for the same reason. The church is thus working out its destiny in the bringing of freedom to oppressed humanity,—freedom from sin, sickness, want, and woe, and to this end its members have on more than one occasion done effective work in opposing restrictive medical legislation, when bills of this nature were before the Legislature of their state. They have also realized that to be faithful followers of Christ Jesus means loyalty to the cause of Christian Science, which recognizes as essential Christianity his entire teaching, including the healing of sickness as well as the overcoming of sin. The entire membership of the church, also the dear children of the Sunday school, have shown their love for The Mother Church by contributing generously to all its activities, knowing that thus they are helping to remove all barriers which seem to obstruct the coming of God's kingdom on earth.

First Church of Christ, Scientist, Toledo, Ohio.

Christian Science was brought to Toledo in January, 1887, the gospel whose Principle and rule Jesus demonstrated, being again preached through works of healing. Two years later a little group began Sunday services, and on the first Sunday in April of that year the first public service was held in a room in the Curtis block, corner of Adams and Ontario streets, fifteen persons, mostly members of other denominations, attending. In May of the same year a Sunday school was started, and shortly thereafter a place was provided for the sale of Christian Science literature. From this small beginning, interest so increased that in six months it was necessary to move into larger quarters in the Worthington. With only a few earnest seekers for the truth, and no money in the treasury, First Church of Christ, Scientist, Toledo, was founded on the teachings of Christian Science, and then was begun the work of organization,—"precept upon precept; line upon line," each year bringing added proof that their faith was in the ever-living God, and that the promises of the Bible are being fulfilled today.

The charter for the church was obtained April 30, 1890, and in November of the same year a property at 321 Tenth street was purchased and the house remodeled for use as a chapel. In November, 1896, Currier hall was secured for services, to accommodate the increasing attendance. On May 22, 1897, a meeting was called to consider the question of building a church edifice. In October of that year the lot on which the present edifice stands, at the corner of Monroe street and Lawrence avenue, was given to the church, and ground was broken for the foundation in the following November. It was some time after the foundation was in and paid for before the plans for the building were made satisfactory, and it was not until July 14, 1898, that the contract was signed.

When the work was begun, the prospects from a material point of view were not bright, but it was felt that the time had come to build, and it was demonstrated that a cause or organization is strong in proportion as it is governed by good. When the time for furnishing and decorating the church came, and no money could be spared from the treasury for this purpose, or even for the windows, gifts from friends within and without the church, including the Sunday school children, supplied every need. The building, a beautiful structure of Amherst blue sandstone, was ready for occupancy, and the first service was held therein, on the first Sunday in April, 1899. The dedication of the church occurred on the first Sunday in April, 1901, just twelve years from the date of the first public service, and on this happy occasion the following message was received from Mrs. Eddy:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Accept my Easter greetings. God bless you.

In October, 1906, Second Church was organized. Services were held temporarily in Memorial hall, and in the following January a church property at the corner of Fulton and Prescott streets was purchased. In the early summer of 1911, a plan was adopted for the dissolution of the two church organizations and the formation of a new organization, to be known as First Church of Christ, Scientist, in Toledo, Ohio. The two churches dissolved Nov. 6, 1911, and three days later the new organization was formed. Although the reorganized church has been in existence less than a year, much activity is being expressed in all branches of the work. General supervision of church affairs is given to a board of ten trustees, five men and five women; the Sunday school is growing rapidly, and there is a constantly increasing demand for literature at the reading-rooms. The publication committee is doing much in the distribution of free literature, and has just established a downtown route whereby business men and women may have *The Christian Science Monitor* delivered at their offices. Best of all, the healing of both sin and sickness is being successfully carried on, thus laying the foundation for yet greater growth.

First Church of Christ, Scientist, Oconto, Wis.

As early as 1883 there were a few Christian Scientists, some of them students of Mrs. Eddy, in Oconto. Being very earnest seekers of the truth, they soon began to hold public services, and early in 1886 formed an organization for the purpose of building a church. It was through the diligent efforts of the committee appointed to carry on the work, that to this little city in the middle West fell the honor of being the pioneer in the erection of a Christian Science church edifice, and the modest frame structure wherein was first worshiped the God who "healeth all thy diseases" as well as "forgiveth all thine iniquities," thus acquired a distinctive and lasting recognition in the annals of the cause.

In *The Christian Science Journal* for October, 1886, there appeared this

modest announcement: "A fine edifice is nearly completed at Oconto, Wis., as a Christian Scientist church. It will hold some four hundred. Who will go and be the pastor and preacher there?" Not in vain was the call for a helper sounded, and during the succeeding months the church completed its organization, holding its first communion service Sept. 2, 1888, with thirty-three members on its charter roll. To this church was also accorded the privilege of proving that "it is more blessed to give than to receive," in later yielding up their pastor at the request of Mrs. Eddy, and in the following letter, written to the members of the Oconto church (see Miscellaneous Writings, p. 149), Mrs. Eddy shows her appreciation of their "willing offering" to the cause:

Lips nor pen can ever express the joy you give me in parting so promptly with your beloved pastor, Rev. Mr. Norcross, to send him to aid me. It is a refreshing demonstration of Christianity, brotherly love, and all the rich graces of the Spirit. May this sacrifice bring to your beloved church a vision of the new church, that cometh down from heaven, whose altar is a loving heart, whose communion is fellowship with saints and angels. This example of yours is a light that cannot be hid.

Guided by the pillar and the cloud, this little church that built the first temple for Christian Science worship shall abide steadfastly in the faith of Jesus' words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." May He soon give you a pastor; already you have the great Shepherd of Israel watching over you. Give my forever-love to your dear church.

Thus blessed in its beginning, the church could but prosper, and although it has at the present time only a small membership, the organization has wielded an influence which has been a great help and blessing not only to its members, past and present, but to many others as well. The zeal of pioneer days is still evidenced in earnest work for the cause which has resulted in a great deal of good, thus providing the assurance that with His ever-present love, God supplieth every need.

First Church of Christ, Scientist, Salt Lake City, Utah

It was in 1891, under the direction of one of Mrs. Eddy's students who was working in the field at that time, that First Church of Christ, Scientist, was organized in the house now standing at 349 East First South street. The organization comprised thirteen charter members, with a regular congregation of from twenty-five to thirty. Meetings were held at the homes of the members, until with the steadily increasing attendance it became necessary to secure larger quarters. The first public service was held in the old Odd Fellows hall on Main street in the fall of 1891, and when the new hall on Market street was completed, in March, 1892, the church moved into the new building. It was in this location that a reading-room, then called a dispensary, was first opened to the public. Corresponding progress marked the increased facilities for bringing the healing work to the attention of the public, and in May, 1896, it was again necessary to secure a larger hall. This time the Jewish synagogue was rented, and here services were held until November, 1898.

By the spring of 1897 the growth

of the membership and congregation warranted the purchase of a lot on which to erect a church edifice, and after a desirable site, five by ten rods, on Third South street between Third and Fourth East streets, had been secured and paid for, subscriptions were started for a church building. In November of the following year, First Church of Christ, Scientist, of Salt Lake City, dedicated, under the happiest auspices, its stone and brick structure, which has a seating capacity of six hundred and fifty. At the dedicatory services (two were necessary to accommodate the regular congregation and the many visitors), a brief cable from the Christian Scientists of London, England, conveying congratulations was read, and the fact referred to that similar letters and messages had been received from almost every state and territory in the Union. Chief among these was the following letter from Mrs. Eddy, under date of Nov. 16, 1898, in response to an invitation to be present at the dedication:

Accept my thanks for your cordial card, inviting me to be with you on the day of your church dedication. It gives me great pleasure to know that you have erected a Church of Christ, Scientist, in your city. Surely, your fidelity, faith, and Christian zeal fairly indicate that, spiritually as well as literally, the church in Salt Lake City hath not lost its saltness. I may at some near future visit your city, but am too busy to think of doing so at present.

May the divine light of Christian Science that lighteth every enlightened thought, illumine your faith and understanding, exclude all darkness or doubt, and signal the perfect path wherein to walk, the perfect Principle whereby to demonstrate the perfect man and the perfect law of God. In the words of St. Paul: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "For this is the message that ye heard from the beginning, that we should love one another."—*St. John.*

May the grace and love of God be and abide with you all.

During these years of advancement which had made possible the erection of this edifice, active healing work, the real foundation of all growth, was constantly going on. They who builded this church knew what confirmed their purpose and winged their faith; it was that it should witness to the power of Mind, God, to heal both sickness and sin,—one more landmark in the progress of divine metaphysics. It was the outgrowth of the gratitude of those who had been healed, mentally, morally, physically, through the teachings of Christian Science,—a gratitude which, too deep for words, had to find expression in deeds. As time went on, much of inharmony, selfishness, and pride was overcome, and unity was manifested in the disappearance of old troubles.

Through a continuous dependence upon divine Principle, there was an entirely harmonious coming together of First and Second churches, and a readjustment of the membership was effected whereby the growing needs of the different sections of the community could be more adequately served. In December, 1909, this expansion manifested itself in the organization of a new Second Church of Christ, Scientist, which has purchased a lot, adopted plans, and is now engaged in the demonstration of funds for a church edifice. Thus has its reliance upon Truth been justified, and thus guarded and protected this "church of the living God" will go on to yet "greater works."

TESTIMONIES FROM THE FIELD

SEVEN years ago last November (1910) I was completely healed of acute lung trouble, neuralgia, and rheumatism, through the operation of Christian Science. I was also freed at the same time from the liquor and tobacco habits. For a number of years prior to my healing I had suffered attacks of lung trouble, often complicated with other ills. I had tried various material remedies, and had been treated by physicians of different schools of medicine, but all to no purpose. My last physician told me that the Chicago winters were too severe for me, and that I must seek a milder climate. In my extremity I turned to Christian Science, and was completely healed. Since then I have suffered no inconvenience from cold weather in Chicago, and do not think that in all that time I have lost one day from my business on this account.

But what has always seemed to me to be the most wonderful part of my healing, was the entire recovery of the use of my right arm and shoulder. Forty-seven years ago, on the twenty-first of July, during a battle in front of Atlanta, Georgia, I was shot through the right shoulder with a Minie ball. My shoulder was thrown out of joint, the bone between the shoulder and elbow was splintered as the ball passed through. For sixteen years after receiving this wound I suffered greatly from it. The loosened bones caused me much pain, and when the openings in the wound closed up it was necessary to have them reopened. During the sixteen years I had fourteen operations of this kind performed and seventeen pieces of bone removed.

The physicians who attended me were greatly puzzled over the case. Finally three army surgeons came to my house, and after cutting and probing diagnosed the case as diseased bone,—I think they called it caries of the bone,—and told my wife that there was danger of poisoning and that the entire bone between the shoulder and elbow should be removed; but this my wife refused to have done. After sixteen years all of the splintered bone had worked out, and the different openings were healed over, but up to the time that I was healed in Christian Science of pneumonia, and other ills, I had to be assisted in dressing, had a flannel-lined chamois skin padding to cover my arm and shoulder in cold weather, and was in constant fear that if great care were not taken the wounds would break out again.

At the time I was healed of the ills spoken of, I had no thought of having Christian Science treatment for my crippled arm and shoulder, but from the time I was healed the pain said to be from broken bones entirely ceased, and I have had no pain whatever since. Besides this, strength gradually returned to my arm, the muscles became firm and strong, and after three years the entire arm resumed its normal condition. It has since been as strong as the other arm, so that I have been

enabled to do any kind of manual labor required, and that, too, without unusual fatigue. Is it any wonder that I feel a deep sense of thankfulness to almighty God, and of gratitude to Mrs. Eddy for this wonderful truth that has made me free? I am indeed grateful.—*Oscar Ludwig, Capt. 20th Ill. Inf. Vols., Bristol, Pa.*

As one who has been brought back from "the valley of the shadow of death," through the power of Truth as revealed in Christian Science, I wish to give my testimony as an expression of gratitude to God for His "unspeakable gift," and to Mrs. Eddy for her unselfish work in behalf of mankind.

Three years ago, after a long period of suffering, I came to Chicago for an operation which the best physicians had decreed was inevitable. I did not agree to this until my life had become a torture, and I was assured that after the operation I would be entirely well. I had been interested in Christian Science for some time, and had received several treatments, but without much benefit. I now understand that it was because I was halting between two opinions, as I was a member of another church, which I loved, and was a teacher in one of its schools. After the operation, however, it was found that a wrong diagnosis had been made, and I was in a far worse condition than before, since the pain was more intense and I had lost all hope of being benefited.

At length there came a day when my daughter and I believed that death was at hand, and in answer to her question whether a physician or a Christian Science practitioner should be summoned, I decided in favor of Christian Science, before I passed into a state of total unconsciousness. The practitioner called by telephone gave me absent treatment, and I was restored to consciousness in a few moments; but other loving relatives, firm in their faith in *materia medica*, insisted on having medical advice, and again I yielded, and another struggle ensued before I took my stand, dismissed the nurse and physician, and trusted to God alone.

I was not healed, however, although the five different practitioners had been eminently successful in healing others. During a period of acute suffering a physician was called in to administer an opiate, and in a kind and sympathetic manner he explained that the dreadful pain and hemorrhages were caused by internal ulcers, and that if I hoped to get well another operation would be necessary. In my desperation I consented to this, but it was soon discovered that I had not the strength for it, and I was left to die. Then there came to my bedside one who asserted, with the authority of the Master in whose name she spoke, "This case can be met in Christian Science, and I know that I have sufficient understanding to handle it."

That was the turning-point, and the enemy was soon routed. I had never lost faith in the power of Truth to heal, in spite of the seeming failures, for I thought that it was due to lack of understanding on my own part, and this clarion call to courage was all that was needed to insure

my recovery. Today I am perfectly well, and Christian Science has my entire devotion and no half-hearted service.—*Mrs. Isabel H. Easley, Chicago, Ill.*

My sister, living in Scotsville, Cape Breton, suffered for about three years from severe inflammation in her knee, accompanied, as is usual in such cases, by stiffness of the joint and great pain. Several physicians, among them one of Quincy's leading doctors and an eminent medical man in Boston, treated her, but failed to effect a cure or even secure permanent improvement. Conditions gradually grew worse; it looked as if the knee had become tubercular; the general health of the patient was becoming poor and she was losing courage. This was the state of things for about three years.

I did not know anything about the processes of Christian Science healing, and do not in fact now, but I knew there must be something in it because of testimonies that had come to my attention from reliable sources, so I wrote to my sister, urging her to give Christian Science a fair trial, and saying that she had everything to gain and nothing to lose by the experiment. I ordered a copy of Science and Health and a trial subscription to the *Monitor* sent her, and I mailed her the *Sentinel* every week.

My sister, being by occupation a professional nurse and in religion a Presbyterian, found it hard to take to the remedy I advised, but finally laid aside all prejudice and began to study the literature, with the result that in less than a month she reported progress and improvement. The tissues in the region of the knee, which had for some time been flabby and shrunken, were beginning to fill out and the pain was passing away. A short time later, flexibility took the place of stiffness in the knee. The patient's general health became normal, and today she is apparently well, attending to her work and ardently studying Christian Science, from which she has also received other benefits.

During the past summer I spent a two-weeks vacation at Lake Ainslie, Cape Breton, and had ample opportunity to determine whether the cure was real and complete. My sister's knee was frequently put to the severe test of ascending and descending hills and mountains, as she accompanied me on my tramps. She suffered no pain and no discomfort, even after getting her feet wet in a cold brook which we were obliged to cross and recross while trout-fishing. I should be lacking in candor and appreciation did I fail to make this acknowledgment, although I am not a Christian Scientist, but as Peter and John said, after the healing of the lame man at the gate of the temple, "We cannot but speak the things which we have seen and heard."—*John D. Mackay, Quincy, Mass.*

I HAD always been terrified at the thought of having a tooth extracted, and I had been a student of Christian Science several years before it became necessary for me to go to a dental office for that purpose. A lower tooth had been giving me some trouble, so I decided to have it removed. Having thus resolved, I was

seized with a terrible sense of fear, and for an instant it would have been easier to have played the part of a coward. But my faith was at stake, and I thought I must prove my religion. Despite my seemingly great struggle, I knew I must press on and prove what I had accepted as my strong reliance.

With this thought—and it came with the utmost conviction—all sense of fear left me; it was like the lifting of a black cloud, and I found myself in a normal mental state. I entered the office, told the dentist my mission, and sat down and had the tooth removed, being scarcely conscious of the operation. When the work was done, the dentist remarked that I must have had courage, as the two roots were very crooked. This proof of Truth's power in my hour of need was to me perfect, the operation being entirely painless, although I understand dentists consider this particular tooth one of the most difficult to extract. It is always with a great sense of gratitude for Christian Science that I recall this experience.—*Mrs. Mamie M. Hayden, Salem, Ore.*

Christian Science has done so much for me that I desire to acknowledge publicly my gratitude for it all. I was a member of a church for a number of years, also a teacher in its Sunday school, but must say I was never satisfied. When Christian Science found me I was a most miserable wreck, very unhappy and discontented. I had been a constant sufferer for many years with what some of the very best physicians called spinal trouble and nervous breakdown. One summer my dear father paid over seven hundred dollars to a doctor for treatment, and was then advised by that good gentleman, who said frankly that he could do no more for me, to try Christian Science.

Upon receiving this advice, my father called in a practitioner, and with one treatment I am happy to say that I was able to dress myself and walk out and eat my supper. Previous to this time I had been unable to help myself, and not only for days but for years had been given up to die. This healing was over thirteen years ago, and I have not taken any medicine since, nor have I ever had any desire for it. I also have a sister who has been healed of a catarrhal trouble by attending the services, and a brother who is now reading Science and Health.

For all the blessings received in Christian Science I am indeed thankful to God, who is Life; also to dear Mrs. Eddy, who has given us the Christian Science literature, which brings us peace, happiness, and contentment. Instead of discord in my home, I can truly say we have harmony. I earnestly hope so to live that I may be able to gain more of this saving truth which makes men free, and to learn to set my mind on things that are "above," not on things upon the earth.—*May Olvis Hopper, Leavenworth, Kan.*

It is with an almost overwhelming sense of gratitude that I give this testimony to what Christian Science healing has done for me. While going to my business on Feb. 3, 1911, I was suddenly taken with an acute attack of pleurisy, which was so se-

vere that I could hardly reach my home, only a few blocks distant. After a hard struggle I got there, but could neither lie down nor find any other position that would offer comfort. My wife immediately wired to a Christian Science practitioner, and within an hour I got relief. In three days I was well, indeed better than I had ever felt in my life, and was attending to my business. At another time I had one of my periodical attacks of illness, which was unusually severe; but I applied to the same practitioner, and was cured in a day, while formerly, when using material means, three and four weeks of illness was my usual quota.

I am very glad to be able to give this testimony to the benefits I have received from Christian Science, for I have realized that it is the truth indeed.—*George L. Foex, Denver, Col.*

In July, 1910, I had every symptom of a fever, and as there was a case of it in the house where I was living, I felt very fearful. I wrote to a Christian Science practitioner for help, and the disease was quickly met and overcome. In a few days my condition was normal. I feel a great sense of gratitude to Mrs. Eddy for giving us this truth which heals us of all manner of discords, and am very thankful for the understanding of it which has met my need so quickly and effectively.—*Mrs. Minnie Foex, Denver, Col.*

It is over three years since I turned to Christian Science for physical healing, after medicines, electricity, and other material means had failed to give me more than temporary relief. I was a graduate nurse and had practised that profession for twelve years prior to the spring of 1906. During those years I had two attacks of nervous breakdown, from which by the above remedies I recovered sufficiently to continue my work; but symptoms of the trouble remained, and my general health seemed to continue to fail from time to time. After giving up nursing in 1906, there came the final collapse, accompanied with great fear that my time on this plane was short, and I was not ready for the change. For a year and a half there was scarcely a time when I was not suffering from pain in some part of my body—with severe stomach and bowel trouble at times, and various other complications.

Then, while in a city in Kansas, a friend advised me to try Christian Science. I asked her to tell me what the treatment was like. Her reply was that all she knew about it was that people say they are not sick when they are; yet she knew of some who had been healed. I knew there must be more to the treatment than she had stated, and later decided to try it. I had three weeks' treatment, during which time I realized the healing of what the doctors had pronounced a serious kidney affection. I was still very nervous, and had enough other troubles to contend with; but the good seed had been sown. At this time my husband and I went East to visit our relatives, where I was again persuaded to take material remedies, but the medicine had a tendency to make me worse, rather than to benefit me in the least. I could not continue taking

it, and I longed for something, I knew not what, only that it seemed so far beyond my reach.

After returning to St. Louis, six months later, I decided to attend a Wednesday evening meeting. At first I was not impressed with the service, but later I heard a testimony given by a lady which encouraged me to hope that I, too, could be healed. I went home with a sense of having been uplifted, and I rested better that night than I had for many months past. I also decided that the next day I would try to ascertain who this lady was, and have her tell me more about Christian Science. I did so, and she told me that it was the religion which Christ Jesus taught. This of course brought more questions and answers, and thus I realized that the hungering heart had at last found "the living bread," notwithstanding I had been a church-member and had never thought that I could change my religious views!

I was now ready to study the Christian Science text-book, and had great hopes of again realizing my health. After the first treatment I was healed of the extreme nervousness, and during the next three months I was completely healed of other ills; five months later, I laid off the glasses which I had worn for thirteen years. I was also healed of a severe attack of "hives," and overcame the fear of electric storms. During the past three years I have made many demonstrations for myself. God has been my only help in every time of need, and I am thankful that I am able to help others.

I was the first among my relatives to take up the study of Christian Science, but in the past two years my mother has also become interested. She started with treatment from a practitioner, and in a short time she was healed of what was supposed to be chronic catarrh, from which she had suffered for years, also from a bowel trouble. Since then she has had many demonstrations of Truth's power. My father has been healed during the past year of kidney trouble, and my husband and two brothers have also been physically benefited. During the past winter a little niece of mine was quickly healed of croup.

For these many blessings my heart goes out in deep gratitude to God for having given to us in this age the revelation of Christ, Truth, as found in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My prayer is that I may ever continue to walk in the straight and narrow path.—*Mrs. Katherine D. B. Shaver, St. Louis, Mo.*

I HAVE been so greatly benefited by the teachings of Christian Science that I would indeed be ungrateful were I not to make public acknowledgment therefor. I first read Mrs. Eddy's book, "Science and Health with Key to the Scriptures," out of a curiosity which was awakened by the unfavorable criticism of it by my teacher in the Sunday school of another denomination. From the very first I was impressed with the wisdom contained in the book, and gradually the truth of its statements dawned on my consciousness. Since that time, now over five years, I have

depended entirely on the teachings of Christian Science as my guide toward right living, and while there have been occasional times of physical or mental distress, these conditions have always been overcome, either through my own understanding or by the help of a practitioner.

I find that in trying to live in accordance with the rules of Christian Science I have been able to overcome to a very great extent a very sensitive and self-conscious disposition, and know that in the measure I am able to realize God is the only Life, Truth, and intelligence, will this condition of thought be corrected. For the spiritual uplifting and calm trust in God which Mrs. Eddy's writings have enabled me and many others to enjoy, I am most grateful.—*Odelia L. La Tour, San Francisco, Cal.*

WITH a deep sense of thankfulness I write this testimony for the benefit of others, realizing the help I have received in the same way. I have known something of the good done by Christian Science for more than twenty years, but did not study it until the last eight or ten years, and I find that the more I study and try to demonstrate its teachings the more I gain from it. I seemed to be a physical wreck after a siege of fever about ten years ago, but Christian Science has healed me. The work has seemed slow, but as I gain in the understanding, I gain in strength, and I am now able to overcome many things that had troubled me for years. A rupture which had been in evidence for several years was cured in one treatment, and this was accomplished when it seemed the worst it had ever been.

As we see the wonders which are being wrought in Christian Science, we can but thank God, and also Mrs. Eddy for bringing to us again the light of Truth.—*J. C. Kelso, Jamaica, Iowa.*

BEFORE coming to Christian Science, I had been suffering from ill health for many years, and worry seemed to increase it, until at times I suffered almost complete collapse. I tried many doctors and remedies without any benefit, I also tried will-power, and thought that if I paid no attention to my ailments they might disappear in time; but I kept getting worse, until finally I gave up and sank into a state of hopelessness, when death would indeed have been welcome. But when this extremity is reached is God's opportunity, and at this time I had a neighbor who was a Christian Scientist. He would often ask me to read some of the literature, and he also offered to help me. I however scorned this offer, and looked on him as a religious crank. I would not even look at the literature, but instead of being offended, he never lost an opportunity to tell me that God could and would heal me, if I would let Him.

This went on for about six years, and gradually I began to think that I might try Christian Science and see what it would do for me, although I did not in the least believe in it. In March, 1907, it seemed as if I had reached the climax of suffering, both mentally and physically, and as a last resort I consented to try Christian Science. I had one present

treatment; then I began to read Science and Health, and strange as it may seem, I could not read fast enough. I had some glimpses of the truth; not fanciful or shadowy, but truth which I could apply and prove every day, and so dispel the awful fear and darkness in which I had lived almost all my life.

In about three weeks I was healed of an ailment of over twenty-four years' standing. The nervous trouble did not yield at once, and it seemed as if this, together with the ridicule and opposition which I had to endure from family and friends, would if possible hold me back; but I kept bravely on, always realizing that God's presence was with me, until in a year's time I was completely healed of every ailment, and they have never returned. Am I grateful for these benefits? I am indeed inexpressibly grateful to God, also to our dear Leader, Mrs. Eddy, that I was so lovingly and unselfishly led to the glorious truth which has set me free. —*Mrs. Christina Falkenberg, Port Arthur, Texas.*

I WISH to express my gratitude for what Christian Science has done for me, hoping that it may benefit some one as I have been helped. This truth found me with my health and home broken up. I was most miserable when I was led to a Christian Science home, where I saw the truth lived every day, and words can never express my gratitude for the good I have received through the understanding I thus gained. My constant prayer had been to know why I had to suffer so, but I soon realized, after reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, that it was an army of false beliefs which had caused all my trials, so I quickly determined to put them to flight. I read Science and Health every spare minute I had, and it has surely made a new person of me. Indeed I often think of that beautiful hymn sung in our churches, which begins, "O Life that maketh all things new."

Instead of poor health and worry, I now have the best of health and rest in the promises of Him who is all power. I also have my two boys with me and we are very happy. Last summer one of them ran a nail through the thick part of his thumb with such force that it required considerable effort to remove it. The hand was, however, perfectly well in less than a week, and he did not suffer from it but a short time. I have never used medicine in any way since I first knew of Christian Science. I now work all day over the stove, but do not suffer from the heat, and it is very seldom that I ever feel even the least bit fatigued. Is it any wonder that we are grateful to the one who lived near enough to the Father to discover this healing truth and give it to a suffering world!—*Mrs. Bethiar Allen, Springfield, Ohio.*

A GREAT feeling of gratitude surges over me when I think of my condition now as compared with what it was when I turned to Christian Science for help. Even gratitude seems a poor word to express what I feel, and it is my earnest wish that this testimonial may induce some one who is in need to turn to this source for help, for Truth will not fail.

About three years ago I asked for help in Christian Science for a very bad state of mental depression of long standing. I had tried many other methods of treatment, various schools of medicine, specialists, etc., and I was in despair, as all had failed. Hundreds of dollars had been spent, I was surrounded by every comfort in my home, husband and children were devoted, I had everything to make life attractive, and yet I was wretched. I felt every morning as though there was not enough in life to be worth living through that day. Words are inadequate to express what I suffered. I dreaded to meet people, as it seemed such an effort to talk, and I could hardly think. Four of my people had gone in this same way, and it seemed inevitable that I should do the same. Life was indeed a burden, and my whole family were under a cloud because of my condition.

But now, thanks to Christian Science, we are in the sunlight of Truth; the clouds have been swept away. I began to improve almost from the first, and was immediately healed of a chronic stomach trouble from which I had not been free for more than ten years. I had been afraid to eat, and confined myself to a very limited diet; but the practitioner told me to eat whatever I wanted, as it would not disturb me, and I found this to be true. I began at once to eat all kinds of food, and have never been disturbed one single day in nearly three years.

I was also healed of many other ills, perhaps the most remarkable healing being that of a stiff shoulder, which was at times painful and always very inconvenient, as I was unable to dress alone or to arrange my own hair. One very noted doctor who examined the shoulder, said there was no other way but to have an operation and break the joint, which would be so serious that I would probably not be able to endure it. All these things had distressed me more and more, but after a few weeks' treatment in Christian Science I found, much to my surprise, that I was able to use my arm, and my shoulder soon became perfectly normal. I have had no trouble with it since, which proves to me that the truth reaches the very "joints and marrow" in its healing work.

I find the study of the Bible, with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, very interesting and helpful. My entire family, husband and three children, are all interested, and for nearly three years Christian Science has been our only help in meeting and overcoming all forms of error. I believe we have each got to work out the Science of life, and, as in the case of mathematics, ask for explanations from those who have a better understanding, when we find ourselves unable to do this alone.—*Mrs. C. S. Emery, Newport, Vt.*

I WISH to express my deep gratitude for an experience which opened up to me a clear understanding of our Leader's statements respecting the influence of mortal mind upon the body, and I give it with the hope that it may be of help to many who read it. Some time ago my son, a lad of seventeen years, developed what is known to *materia medica* as

a "carbuncle," on his neck. Not being at that time enough in sympathy with Christian Science to desire treatment, he had a doctor attend him, who told him that it was a severe case. The carbuncle was opened, and for six weeks had to be constantly attended to. During this time I had heard from the boy of the different physical laws laid down by the doctor, and the dangers supposed to attend this particular manifestation, but I always met these by telling him that disease of any kind is mental, and that the surgeon's knife could never remove the thoughts which produced the disease. I also silently declared that divine Truth only could really heal, but I had to meet a sense of fear, because in years past a dear friend had passed away from the same disease.

Some weeks after this I had to meet a very disagreeable situation in which I became, so to speak, the center of a storm, in which I had no concern except that I had been the means of bringing the parties together. Although I tried not to do so, I found that I was quite a little partial, and minding the business of others rather than my own. About this time my neck began to swell, and in three days a well-developed carbuncle appeared, which spread rapidly. I thus found myself called upon to make good my declaration. I knew the cause of this disturbance to be mental, and realized that I had allowed the mental picture to impress itself upon me, but I also knew that there was a deeper reason for this appearance. In talking it over with a dear friend it was soon seen that I had allowed myself to be partial in my attitude toward the parties concerned in the affair spoken of, and I had thus mentally become the storm-center of the discordant condition. As this was seen, I at once set to work to clear away these errors, and when this was done the spreading of the disease stopped. I then set about to find out if any other hidden serpents of mortal belief were lurking in my consciousness, and in a most remarkable manner they were uncovered.

For many years I have been separated from my relatives, who live in England, but to whom I was most devoted. My habits had been wild and prodigal, and while smarting under a rebuke, just though it was, I was led to turn away from home and friends and make for America. For many years I had suffered from a sense of hurt and of resentment, in view of what appeared to me the neglect of my sisters, their seeming indifference as to correspondence with me. About the time of which I write, one of my brothers-in-law came over here, and he one day received a letter from one of these sisters, which uncovered to me a sense of hidden resentment and bitterness which it was hard to believe I could entertain after seven years' patient study of Christian Science. On perceiving this error, in quick succession other hidden thoughts were seen, among them a deep-seated resentment that my dear mother, to whom I had been a source of grief and trial, would not or could not rejoice with me in grateful acknowledgment of what Christian Science has done in destroying the errors to which I had been in such bondage. I naturally desired her to share in my joy, but she had ap-

peared indifferent, and I allowed great bitterness to possess me, though it hid behind the excuse of a sense of pity for her.

As these discordant thoughts were scientifically handled, their powerlessness was seen,—their absolute inability to disturb or distress me,—and the "carbuncle" gradually disappeared. In a little over one week I was quite healed, and during this time I had absolutely not one moment of pain, the only discomfort being a slight stiffness, and the inability to wear a collar. To say that I am grateful for this proof of the power of Truth to heal such a malignant and dangerous form of disease (according to *materia medica*), is saying little, but deep gratitude is felt for the proof here given that all disease is mental, that it is simply the manifestation of wrong thinking. I have learned many lessons from this experience, the one most deeply impressive being that mere suppression of error is not demonstration over it. I found that I had simply suppressed my feelings and motives, and because they were hidden from sight I supposed I was demonstrating love as taught in Christian Science. It has, however, been clearly seen that we cannot in this way demonstrate the truth which our Master declares will make us free. Evil thoughts and beliefs must be held up to the light of Truth and thus eradicated, and unless this is done we are still open to the attack of a hidden foe,—a latent cause producing the effect we see.

To understand God and to manifest Love is our daily duty, and we shall then realize what our Leader means when she tells us that "when we understand that God is what the Scriptures have declared,—namely, Life, Truth, and Love,—we shall learn to reach heaven through Principle instead of pardon; and this will make us honest and laborious, knowing that we shall receive only what we have earned" (Christian Healing, p. 8). I am grateful for the light of Truth, and grateful to our Leader for giving us this clearer and better understanding of God by which we are able to "prove all things."—*William R. Best, New York, N. Y.*

Prior to four years ago I was very much opposed to Christian Science, but at one time, on becoming dissatisfied with physicians and drugs, I called upon a practitioner, stating that I had no faith in Science, but wished treatment. The practitioner asked if she might explain to me the teachings of Christian Science, and when I consented she did so, also invited me to attend the church and visit the reading-rooms. She told me I did not need treatment, and this all seemed very strange—Christian Science was not what I had supposed it to be; but when I had recovered from my surprise, I found that I had no more fever and no more headache. Instead of remaining at home for several days, or perhaps weeks, as I had expected, I went to work that very afternoon, feeling well and the world looking much brighter to me.

For several years my eyes had given me a great deal of trouble. I had worn glasses continually, had consulted two of the leading eye specialists of Minneapolis, Minn., on one occasion paying fifteen dollars for

a single examination and being told that nothing could be done, but that I must continue to wear glasses and not read, write, or do anything which might tire my eyes. In less than two months after I became interested in Christian Science, through the reading of Science and Health I laid aside my glasses, and have not worn any since.

My employment during the past three years has kept me on the road continually, eight days out of every ten, and in the fall of 1907 I contracted a severe cold and had a cough, which grew worse. On my arrival in Portland, Oregon, Dec. 25, I was so weak that I could scarcely stand. I had lost considerable weight, could not eat or sleep, and coughed incessantly. I consulted one of the leading physicians of Portland, as required by the railway company with whom I was employed, and after a thorough examination this physician informed my wife that I had tubercular disease and was in a very critical condition. I started with his treatment, but continued only a short time, when it seemed as if the time had come for me to pass on. Then this thought came to me: "Why am I depending on drugs? God alone can help me!" With the realization that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), I had my medicine thrown away, and in the morning sought the assistance of a Christian Science practitioner. I improved at once, and after taking six or seven treatments I went back to my work. Soon I had regained my weight, the cough ceased, and I am still on the road, and never felt better.

These are a few of the many blessings which have come to me through Christian Science. God is "a very present help in trouble." In my every-day busy life I call upon Him for help, and have never yet been disappointed. I have attended services in the Church of Christ, Scientist, in many different cities, and on every occasion I have received a hearty welcome,—was made to feel at home, and not as a stranger in a strange land. There is certainly nothing that God cannot and will not do for us, if we only ask in the right way, and Christian Science teaches this way. I am indeed thankful to God for these many blessings, also grateful to Mrs. Eddy for making plain the way through which help came to me in my hours of seeming trouble.—*J. R. McClure, Portland, Ore.*

[Translated from the German]

It is with a heart full of gratitude to our heavenly Father that I wish to testify to the great blessings which have come to me through Christian Science. Some four years ago, soon after returning from a ten-mile walk during which we were caught in a heavy rain and drenched to the skin, I experienced a severe pain in the abdomen. The condition became unbearable as time went on, and we appealed to a physician, who after an examination advised an operation, which he declared to be a small matter and one which could be performed through natural channels. I consented to this, but later on was told that three different organs had been removed. During the following year and a half, I was an invalid, and

obliged to spend the greater part of the time in bed. Two other physicians, whom my husband consulted later, advised a second operation, but it was plain to us that while an operation had almost ruined my health, which up to that time had been normal, a second operation could but reduce me still more.

I lost faith in the skill of the physicians, and treated myself according to what I read in books on the sanative power of nature. We then went to Germany, where for a year all kinds of treatment were resorted to. I then returned to Vancouver, and the trouble which seemed to have been suppressed returned, so that I could only leave my bed temporarily. We now decided to turn for help to the Christian Science church, of which we had heard quite a good deal while in Germany, and I applied for treatment to a local practitioner. She explained to me that the body has no life of its own, but that God who is Love, and good, and who therefore cannot possibly send evil of any kind upon us, is Life; hence that everything which is unlike God, including all disease, is error. This seemed plain to me, and I soon experienced the power of the truth. Whereas my first drive to the practitioner's had been accompanied by suffering, I was able to walk home, and with a few more treatments was entirely restored. Since then I have devoted much of my time to the reading of Science and Health and *Der Herold der Christian Science*, thus becoming more and more enlightened by the understanding that God, our creator, is Life, and that "in him we live, and move, and have our being."

Through the dawning of this recognition my whole life has been changed. Whereas formerly I used to be depressed and rather irritable in disposition, today I experience a sense of contentment and happiness. I am grateful for the blessings which have come to me through the teachings of Christian Science, and there is no doubt in my mind that all men will sooner or later become convinced of its truth.—*Gertrud von Kolkow, Vancouver, B. C., Canada.*

I WISH to tell of the wonderful healing, through Christian Science, of a sore that had been on my face for twenty-five years and had been pronounced malignant by a great many people. I had tried every means I could hear of to cure it. I am deeply grateful for Christian Science, as discovered and taught by Mrs. Eddy, and I thank God that I am well.—*James Long, Mesa, Ariz.*

I HAVE been interested in Christian Science for a number of years, and daily breathe a prayer of thanksgiving for the coming to me of this life-giving truth. I have been blessed in many ways, and as my last demonstration has convinced me more than ever of the all-power of God, I want to give it to hungering humanity. In the winter of 1910-11, I became conscious of a cold attacking my lungs. I tried to help myself, but not wishing to cause any disturbance in a community where the truth is so little known, I called upon a Christian Science friend to help me. After two days I seemed to be getting worse, so she advised me to write to a practitioner in New Orleans. I did

so, and in less than twenty-four hours I could scarcely realize I had been ill at all. In a few days all symptoms of the trouble had disappeared.

My heart overflows with gratitude to God, also with thankfulness to Mrs. Eddy, who has brought us in this age an understanding of this healing truth.—*Harriet L. James, New Iberia, La.*

It is with a great sense of joy and gratitude that I add my testimony to the steadily increasing number of those who have been brought out of darkness into the light of Truth through the teachings of Christian Science. Since I became interested in this teaching I have received many blessings—so many that it would not be possible to relate them all here. I have been changed from a restless, discontented woman, into a happy, healthy-minded, and contented being, for the truth has brought me a peace which I never thought it was possible to find in this world. I have learned something of the meaning of Jesus' words, "The kingdom of God is within you," and of the consequent joy, freedom, and liberty which this knowledge, this realization of the truth, brings with it.

I am deeply grateful for all the good I have and know, and I think the most wonderful blessing I have received is the healing, not long ago, of an almost overwhelming sense of grief. For a fortnight I seemed to be groping in the dark, trying to find the light which I knew material sense could never really hide; but by persistently keeping my vision turned to the scientific fact that the harmony of the kingdom within can never be disturbed, because nothing unlike God, infinite Mind, infinite Love, can ever enter there, I discovered that the sunshine of this ever-presence had melted the dark clouds of material sense, and I knew that for all time I had been healed of grief. I also realized, as never before, that nothing can separate us from the love of God. To speak of gratitude to our dear Leader seems a poor way to express what one really feels for the great work she has accomplished, the result of which is every day releasing humanity from sin, sickness, and sorrow. — *Mrs. Ella C. Wiltshire, Wharncliffe, Harrow, England.*

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THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

CHRIST JESUS announced his mission to mankind in these prophetic words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Thus briefly did the Master outline the task he had taken upon himself, in fulfilment of the Father's will, and we find him speedily about the Father's business,—preaching in the synagogues and healing those sick of divers diseases that were brought to him, and often stopping by the wayside, as he journeyed from city to city, to comfort some afflicted one.

Only one who was loving and gentle, whose heart was "moved with compassion" at the woes and needs of the multitudes which thronged him wherever he went, who knew the inexhaustible source of his power, could have accepted such a responsibility and carried it so courageously to the end. The pathetic cry of the leper, "Lord, if thou wilt, thou canst make me clean;" the blind man's humble appeal, "Lord, that I might receive my sight;" the proud centurion's confident assurance, "Speak the word only, and my servant shall be healed,"—to one and all who sought him, believing, the boon of restoration to health, to wholeness, was granted. He who could read the inmost thoughts of men could likewise discern when they were sick, hungry, or oppressed, and out of the abundance of the Father's house he met their need.

There is a lesson in all this for the Master's every follower,

and the duty is the more incumbent on this age because of the long centuries that his command to heal the sick has been practically in abeyance. The Church of Christ, Scientist, was founded "to reinstate primitive Christianity and its lost element of healing" (Manual, p. 17), and its every adherent enlists "to lessen evil, disease, and death" (Science and Health, p. 450). "Ye are the light of the world," said the Master; and the Christian Scientist who lets his light shine out in the darkness, who is reflecting in his daily life the Love that has "infinite resources with which to bless mankind" (Science and Health, p. 60), will not lack for opportunity to demonstrate the truth he professes.

More and more humanity is coming to realize that in Christian Science is offered the undivided garment of the "great Physician;" that it brings surcease of bodily ills, as well as peace to the troubled mind, and everywhere men are questioning as did the jailer of Paul and Silas, "Sirs, what must I do to be saved?" Nor can the true Christian Scientist meet these appeals other than with love and tenderness. He has learned in his own experience the unreality of these seeming ills, that they are only beliefs of mortal mind, which must be removed if the sufferer is to find relief; but that same experience has taught him compassion, for he knows these illusions are all too real to the one whose eyes are yet holden to the truth of being, and that it is his privilege to open the blind eyes to a recognition of infinite Love.

In a mistaken sense of the teachings of Christian Science, it is sometimes urged against its followers that they ignore or are indifferent to the sufferings of their fellows, but he who has proved the utter nothingness of the claims of evil, whether manifested as sin or disease, and the omnipotence of good, knows that in this realization of the allness of God, the infiniteness before which error is powerless, he has a remedy for every ill. He knows that the power of Truth and Love is more efficacious than any material means, and that, though to human sense he is doing nothing for the sufferer, he is bringing to bear upon the hosts of evil a weapon "quick and powerful," even "the word of God," before whose dissipating influence error of whatever nature

must disappear; that when the fear which is the predisposing cause of the suffering is overcome, the victory is won.

While the Christian Scientist cannot for an instant admit, even in his own consciousness, the possibility of any reality in the evil against which he is contending, he should be careful, on the other hand, not to voice this unreality in a way to antagonize the thought of the patient and his friends. Baldly to tell a man, wrestling with the pangs of disease and gripped by mortal fear, that there is nothing the matter with him, is simply to rouse to opposition every fiber of his being; his unprepared thought rejects a view so wholly contrary to the mortal beliefs in which he has been educated.

If Jesus, after three years' association with his disciples, could be patient with their seeming inability to grasp the broad concept of the Father's infinite love for His every child with which he had sought to imbue them, only reminding them, "I have yet many things to say unto you, but ye cannot bear them now," surely we can be compassionate with the one who knows little or nothing of the God who is Love and Love alone, and reassure his trembling hope with a declaration that the fear and suffering which seem so real to him are not of God and can therefore be overcome and cast out through reliance on the power of Truth.

Our great Exemplar did not repel those who came to him for help with the stereotyped argument that there was nothing the matter with them. He said, "They that be whole need not a physician; but they that are sick;" and while he knew the unreality of all that is unlike good, he was quick to recognize and meet the need which had impelled them to seek healing at his hands. As Christian Scientists we too must be loving and compassionate, not submerging the spirit in the letter, but reaching out to the needy with a yearning love that will not let them go until its mission is accomplished, remembering, as Mrs. Eddy tells us, that "the tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them," is an exemplification of the gospel of the Master,—of "legitimate Christian Science, aflame with divine Love" (Science and Health, p. 367).

ARCHIBALD MCLELLAN.

IT is well for us to recall ofttimes the words spoken by Paul at Lystra, when the priest of Jupiter essayed to offer him divine honors because of the healing of a man lame from his birth. He reminded these Greeks that God, as known to the apostles, was always doing good, and that he had never left Himself "without witness," a statement in accord with that of Christ Jesus, who said that our Father in heaven "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" or, to quote the words of our text-book, "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). In view of these and many similar statements in the Bible, it is interesting to consider the widely prevailing belief in the divine intervention in human affairs, a belief based upon the supposition that mankind are usually left to their own devices, but that in the crises of human experience God exercises His power to prevent the catastrophes which are impending.

It cannot be denied that the tendency of the carnal mind is evil, and that it knows not how to guard mankind against the miseries and misfortunes of mortal existence, because, as the Scriptures declare, "it is not subject to the law of God, neither indeed can be." Under this blinding influence the unwary are led to do that which the enlightened human sense would condemn, even to the commission of crimes from which the innocent seem to suffer; all of which is explained in the words of Christ Jesus: "O righteous Father, the world hath not known thee." This would indeed seem a hopeless outlook for the race, were it not for the fact that when all earthly supports fail, when every avenue of escape seems closed, then men turn to God for help; and never do any fail to find it, if they seek in sincerity and with the grain of faith demanded by Christ Jesus.

One of the most deeply instructive stories in the Bible is that of Joseph, who was sent away into cruel and, as it must have seemed, hopeless bondage, through the envy and jealousy of his brethren. His was a rarely strong and beautiful nature, however, and this because of his deep spirituality, which not only preserved him from sin and suffering, but

lifted him to a most exalted station,—made him prime minister of Egypt, one of the greatest nations of antiquity. If we regard his experience, as given in Genesis, from the ordinary standpoint, it would scarcely be possible to think of any situation more menacing to unfolding goodness of character than the one in which he was placed in his youth,—separated from his loved and loving father and thrown among strangers alien to his religion and ideals. But God had not left Himself "without witness" in Potiphar's household, for even there Joseph found favor because of his intelligence and integrity,—sure proof that God was with him. Then came a terrible temptation, but hatred and lust assailed his purity in vain, and though he went to prison on a false charge, and remained there for several years, yet all the time he was learning the deeper lessons of life; learning, too, how to interpret the dream of mortal existence in its varied phases; and all this because of his acquaintance with the Mind that governs man and the universe.

Here it may be remarked that if Joseph had spent his time in vain regrets for a lost home and loved ones, or had indulged in resentment against the perfidy and cruelty of his brothers, he could never have attained his deliverance. Mrs. Eddy's analysis of this character, as given in Science and Health (p. 589), is well worth our study. It reads: "A higher sense of Truth rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure affection blessing its enemies." Well might his father say of him, after their happy reunion, "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," while he calls down upon Joseph countless blessings which should be "unto the utmost bound of the everlasting hills."

The climax of the story is reached, however, when we read Joseph's words to his repentant and humbled brethren, after they came to Egypt. He said: "Fear not: . . . as for you, ye thought evil against me: but God meant it unto good." God always means everything for good, and enables us to find in every trial and temptation a way to prove that man

is never subject to evil, but that in reflecting God he is master of his fate and can express dominion at every step of the way. Our revered Leader tells us that "the very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (Science and Health, p. 574). This does not mean that evil is ever an agent of the divine government, but that the nothingness of evil can be proved in every situation, and that the greater the need the more should we turn without reserve to divine Love and infinite wisdom. In Robert Browning's splendid poem, "Saul," he makes David say,—

> —What, my soul? see thus far and no farther? when doors great and small,
> Nine-and-ninety flew ope at thy touch, should the hundredth appal?
> In the least things have faith, yet distrust in the greatest of all?

Shall we trust God for the unknown future beyond the grave, and yet doubt His care and His guidance today and tomorrow? question whether the one source of life, who is Life indeed, can restore health even to hopeless sufferers, when our Lord and Master declared that his mission was to bring life "more abundantly" to those in direst need? Christian Scientists are daily witnessing to the fact that divine Love constantly intervenes between the oppressed and the impending evil, by revealing to the awakening sense the nothingness of evil, and that "all things" are even now working together for good to those who love good.

ANNIE M. KNOTT.

IN an age of marked revolt against sectarianism, the essence of which has been well named "adherence to error," and the traditionalism which clings to the old because it is old and not because it is true; when a joyous sense of escape from dogma and superstition pervades the atmosphere of religious thought, the extreme oscillation of impulse, the excess to which many are tempted to carry their self-assertion, inevitably precipitates the question as to what constitutes a true democracy of thought, as to where and when liberty veers into license.

The prevailing mental attitude on this subject has always

had much to do with the prevailing religious life and habit, and every Christian reform has had to reckon with the glamour of that so-called broad-mindedness which proves itself to be but the well-ridden hobby of the superficial and the erratic. These persons are ever commending themselves because of their breadth of thought, and counseling others to free themselves from the restraints of an established order or rule of faith, and it is important therefore that as Christian Scientists we recognize the necessity of carefully discriminating between that freedom of progress which seeks first and always conformity to divine law, which, while acknowledging no sovereignty save that of Truth, is reverential in the presence of hallowed traditions and convictions, and that assertion of personal liberty which is indifferent to the past, and manifests an itching for prominence in espousing the new without troubling to demonstrate whether or not it be true.

Whenever this discrimination has been forgotten or ignored, liberalism has invariably degenerated into that type of so-called free thought which has marked not the beginning but the end of spiritual progress. Such a liberalism is wont to declare that there is good in every faith and philosophy which is honestly or innocently accepted; that all the so-called lower forms of belief are but the ideal in process; that the material selfhood with its sensual appetites is man in the making, and that it is well to keep open house to all views and gather from them what each has of good. This kind of broad-mindedness readily becomes hospitable to everything that knocks at its door, and ultimately makes room for a veritable potpourri of conflicting ideas, thus presenting an absolute contrast to that true liberalism which is considerate of but not subject to traditions, which is open not to all theories, but to all demonstrable truth.

It is here that Christian Science effects the growth of a liberalism which is sound and safe because scientific. The thought of sectarianism or illiberality among mathematicians would simply amuse us, and that because the association is seen to be impossible. Science is just as broad, just as unvarying, just as intolerant as Truth. No more, no less. The Christian Scientist can be broad-minded in the sense

that he is considerate of those who disagree with him, and ever alert to learn more of that which he has demonstrated in part, but otherwise the liberal Christian Scientist is as incongruous as the liberal chemist. Said one recently: "The Christian Scientist who has common sense must move onward." This is true in the sense that he must add daily to the knowledge of Truth already gained, but not true in the sense that the truth of tomorrow is to replace that of today.

False liberalism impels all lovers of notoriety to espouse every new thing, acquire a ready command of its most easily misunderstood statements, and then talk volubly and intrusively of it until some other idea puts in an appearance. The women of one of the native Inca tribes of the upper Andes wear a very thick, coarse woolen skirt, and when a new one is acquired it is their custom to put it on over all their previous belongings of this kind, and thus give themselves a grotesqueness of figure which is altogether the most impressive thing about them. The superficial absorption of many religious beliefs and philosophies is sure to produce an equally ludicrous mental distortion, and much of the misjudgment of Christian Science has no doubt resulted from contact with it.

"Be broad-minded," yes, says Christian Science, toward Truth; "a larger thought," yes, big as God and His universe, if right. Christ Jesus was the broadest-minded man who ever lived, he was also the most intolerant of error, and that for the reason that he was a Scientist. In nothing has Mrs. Eddy more surely benefited human thought than in leading men to see that true "liberation does not scientifically show itself in a knowledge of both good and evil," that "Love and Truth make free, but evil and error lead into captivity" (Science and Health, pp. 103, 227). One cannot be too kindly in his attitude toward all conscientious convictions and beliefs, provided he maintains his hold upon the Principle and rule of the Christ Science. "Love is the liberator" (Science and Health, p. 225), and Love is always expressed scientifically, through that practical demonstration which defines Truth, which conserves faith, and which foils and finishes the vagrant impulses of presumptuous pride.

JOHN B. WILLIS.

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[Frederick Dixon in *The London Budget*]

THE VISION OF THE CHRIST

THERE are some five hundred and seventy-two direct references to Jesus of Nazareth in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," alone, without counting those to the Christ. Among them are some eight in which he is described distinctively as the Saviour, without mentioning those in which this title is conveyed. Christ is not a synonym for Jesus by any means, but rather a title, being roughly the Greek equivalent of the Hebrew Messiah or Anointed. The Greek term is, of course, Jesus the Christ, and it may be interesting to examine the exact relation of these words to one another.

The idea of the Messiah was not so exclusively a Hebraic one as is commonly supposed. During centuries of the Christian era the famous Fourth Eclogue was regarded with a veneration second only to the book of Isaiah. Human thought was permeated with the idea in its more material Judaic sense. The peasants of Wales, as they listened to the bards singing of "the passing of Arthur," saw in the Usk rolling down to Caerleon a new Jordan, and in the dragon of Pendragon the flaming crest of the man who was to drive the Saxons across the Severn sea, just as the plowman of Judea had waited for the Messiah who was to hurl the Romans into the *mare Internum.*

There are few more interesting studies than the Fourth Eclogue, and the whole phase of what might well be termed Messianic folk-lore, in their relation to the four great prophecies of Isaiah, known as "the servant of Jehovah." The writer of those prophecies saw, with unerring spiritual insight, the nature of "the servant," as set forth in Cheyne's Translation:

Faithfully will he set forth the law;
He will not burn dimly nor be crushed in spirit,
Till he have set the law in the earth,
And for his instruction the far countries wait.

And again:

And now Jehovah says, He who formed me from the womb to be a servant to Him,

That I might bring Jacob back to Him,
that Israel might be gathered;
It is too light a thing to raise up the tribes
of Jacob, and to restore the preserved
of Israel;
So I set thee as a light of the nations, that
my deliverance may be to the end of
the earth.

And in the fiftieth chapter:

I have not been rebellious, I have not turned
back,
My back I gave to smiters, and my cheeks
to those who plucked out the beard,
My face I hid not from insult and spitting.

And best known of all:

But our sicknesses, alone he bore,
And our pains—he carried them,
While we esteemed him stricken,
Smitten of God, and afflicted.

The writer of these prophecies had not Jesus of Nazareth in mind, but he had in mind the servant of God, the man entirely obedient to divine Principle. Such a man, coming in contact with the selfishness and animality of humanity, would, indeed, inevitably seem to humanity "smitten of God, and afflicted;" though to those gifted with sufficient spiritual insight it would be seen that "for his instruction the far countries wait."

What, then, constituted the distinctive feature of the servant? It was the knowledge of Truth which was to free the world, that understanding of Principle which is described in the epistles as full, exact, a scientific knowledge of God, and so of Truth. The Stoics had a saying that the wise man alone was free, and this freedom a great bishop of Durham, commenting on this very passage, has defined as "a perfect conformity to the actual—to that which is. Intellectually this conformity is knowledge of the truth; morally, obedience to the divine law." It was this knowledge of Truth, this scientific understanding of the actual, which constituted necessarily the Mind that was in Christ Jesus, or the Mind of Christ, and it was this obedience to divine law which was expressed in the atonement.

The day is passed when it is any longer possible to juggle with the word atonement. Critical Christian scholarship has been driven to admit Mrs. Eddy's contention that the word simply means at-one-ment. Scholastic dogmatism, driven into the last ditch, may entrench itself behind a rendering of the word as expiation or propitiation, but the position has been turned so completely that it is scarcely worth carrying by a direct assault. The word atonement is simply a later form of the old English substantive "oneness," itself derived from the verb "to one," or "to be at one." It meant simply oneness of mind, and Norris' calm declaration in his "Rudimental Theology" that its meaning had very properly been deepened into the underlying thought of propitiation or expiation, is a pure act of theological word-snatching. Shakespeare, writing in the English of the sixteenth or very early seventeenth century, in which the King James version is made, uses it in "Richard II" in its pure form, in the sentence, "Since we cannot atone you," that is, make you of one mind. The atonement, therefore, is simply the unity of the one Mind, or the letting, by all men, that Mind be in them which was also in Christ Jesus. Such a condition would constitute obedience to divine law, and Jesus of Nazareth was the Saviour of the world not less in teaching it how

to make the atonement an accomplished fact, than in showing it that life eternal could not be destroyed upon the cross. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This knowledge of God was the scientific knowledge of Truth which was to free the world, and Jesus the Christ was the one who had mastered this knowledge more completely than any other man, and was so anointed by God, by Truth.

Considered in this way, the miracle ceases any longer to be a supernatural violation of law, and becomes what Mrs. Eddy has steadfastly maintained for it, the divinely natural demonstration of law. It is, in short, the object-lesson in support of the theology of Jesus, and anybody who will take the trouble to consult a Greek Testament will discover that the two words arbitrarily translated miracle mean, the one an act of power, and the other a sign. An act of power to a generation believing entirely in matter, the miracle certainly was, and it is equally certain that it was a sign or proof of the power of Truth to free the world, to all who beheld it.

"This is life eternal," Jesus had said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." No human being can form a conception of God. The man who wrote "God is love," was the man who wrote "No man hath seen God at any time." The dream of the old masters of a human being, terrible in his wrath, is as preposterous as that of Blake, in more modern times, of the "Ancient of Days," gaunt and long-bearded, balancing the heavens and the angels on his outstretched arms. Far more convincingly Mrs. Eddy wrote on page 19 of "No and Yes," "What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being."

Whatever, as Mrs. Eddy says, the person of the infinite may be, of this at all events we are certain, that we can only participate in the atonement as we become one with the divine Mind. Becoming at one with the divine Mind, we shall gain the Mind of Christ, and, gaining this, be able, as Jesus promised, to do the works he did, for it was the Mind of Christ, and not the person of Jesus, which healed the sick, cast out devils, and raised the dead in the first century. The Mind which raised the widow's son in the gateway at Nain, which bade Lazarus come forth in the garden at Bethany, and cried "Talitha cumi" to the maiden in the house on the shore of Galilee, certainly possessed that knowledge of Truth which was to free humanity from the last enemy to be overcome, and that Mind it was which, as Mrs. Eddy says, on page 44 of Science and Health, enabled Jesus to prove Life to be deathless in his three days' work in the sepulcher.

The Saviour of the world spiritually was the Christ, the divine Truth ever available by all in the degree in which they possess the Mind of Christ, and humanly, Jesus of Nazareth, the man in whom the Mind of Christ was manifested as it has never been manifested before or since. Smitten and afflicted was the servant

of the most High to those who passed the cross, wagging their heads and saying, "He saved others; himself he cannot save." Yet the sickness of the world he bore, and its pains he carried, till he flung the whole load from his shoulders in those words of hope and encouragement, "Be of good cheer; I have overcome the world."

If Jesus of Nazareth had been God, humbling himself by some action of his own omnipotence, for the wickedness of the world, which must have existed in his own omniscience, why should the world have been of good cheer? What he could do it was not in their power to imitate, and they had no particular reason to be cheerful. But if Jesus was, as Mrs. Eddy says, on page 313 of Science and Health, "the most scientific man that ever trod the globe," then indeed the world had reason to be of good cheer. He had gained, through his own selflessness and purity, the scientific knowledge of God; he had mastered, through his own self-surrender and love, the truth, the knowledge of which was to free the world. He had given this knowledge to mankind in his teaching, demonstrated the practical availability of it through his miracles, and so obeyed the word of the prophet, to "set the law in the earth."

Now, law is not a changing quantity, not something like the decrees of the Medes and Persians to be abrogated by new decrees. It is that in which no variation ever has been observed or ever can be observed. The law which Jesus knew, and which he proclaimed, was the truth; the gospel he preached, the good news of that law; and the works he wrought, its demonstration. This law was eternal and did not originate with him, for it was to him as to Abraham before him and to every follower after him, the assimilation in the individual consciousness of what Mrs. Eddy terms, on page 28 of Science and Health, "the divine Principle of the deathless Christ." It was thus Jesus of Nazareth was able to say, speaking not of the son of Mary the virgin, but of the Son of God, the Christ, "Before Abraham was, I am."

Jesus' vision of the Christ was a very different one from that of Caiaphas. To the high priest, the Christ was some new Joshua, some more successful Saul, some greater Omri. To Jesus, the Christ meant sonship with God. It was the permeation of the human mind by the knowledge of the truth which was to free the world. It was the courage which drove the money changers from the temple; the authority which cried to the waves, "Peace, be still;" the humility which entered Jerusalem seated upon an ass; the knowledge which rolled the stone from the mouth of the sepulcher: it was the glory of the risen Lord. The Christ was without beginning of years or end of days, and so antedated Abraham. This was why Jesus, speaking of his spiritual selfhood, was able to say, "Your father Abraham rejoiced to see my day: and he saw it, and was glad," a statement which drew from the Jews, with their limited spiritual perception, the angry retort, "Thou are not yet fifty years old, and hast thou seen Abraham?"

What, of course, Jesus meant was that Abraham, coming out from his own country and his own people,

crossing the great river and leaving behind the polytheism of Babylon for the monotheism of Palestine, had had that first vision of the Christ which made him the father of the children of Israel, of that chosen people who, whatever their shortcomings, clung with fierce persistence to their view of the Christ in their worship of the God of Abraham, of Isaac, and of Jacob.

It was in the thwarted attempt to sacrifice Isaac that Abraham's vision of the Christ broadened into the grander view. He had given up polytheism, but the old instinct of Moloch worship prompted him still to sacrifice his child to Jehovah. Then it was that the picture seen in a glass darkly brought him face to face with the ram caught by its horns in the thicket, and the substitution of the animal for the human being took place.

The vision shared by Abraham and Isaac grew even clearer to Jacob. First there came that night when, resting on the rocks at Bethel, he saw the brow of the opposite hill flung, like a *sullam*, or stairway, into the clouds, and lying down to sleep, his mind filled with pictures of the steppe-temples of his native plains, with the priests perpetually moving up and down their terraces, dreamed of a ladder raised to heaven, and on it the angels of God, ascending and descending. This was, perhaps, Jacob's first great vision of the Christ; and later there came that second vision, when, as he slept under the stars, on the banks of the brook Jabbok, he held fast, in his midnight wrestle, to his angel, to his view of the Christ, so that when the day dawned, he was named Israel, for as a prince he had prevailed.

It was Joseph's vision of the Christ, held to amid the temptations of the palace of Pharaoh, which brought Israel into Egypt; and it was Moses' vision of it, when there arose a king who knew not Joseph, which opened a passage through the Red sea, brought the stream from the rock, and the manna from the sky, and which finally, from the summit of Pisgah, showed him the "promised land." There, in that land of Jordan, there came that long procession of prophets, judges, kings, holding in the fierce battle with "other gods" to their vision of the Christ, and rejoicing to see his day. Samuel, hearing the voice of Truth speaking to him as a child; Elisha, viewing "the chariot of Israel, and the horsemen thereof;" and Isaiah, boldly proclaiming the futility of burnt offerings, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats."

Later there came that new captivity in Babylon. In it, Daniel, clinging to his angel, his vision of the Christ, all through that long night vigil in the lions' den; Shadrach, Meshach, and Abednego, walking in the fiery furnace,—"And they walked in the midst of the fire, praising God, and blessing the Lord,"—holding fast, in the words of the Apocrypha, to their angel all the time. Angels, Mrs. Eddy writes in the Glossary of Science and Health, are "God's thoughts passing to man; spiritual intuitions, pure and perfect; the in-

spiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality" (p. 581). Angels, says a brilliant commentator in the Church of England, writing of the Apocalypse, "are a symbolic representation in which the active, as distinguished from the passive, life of the church finds expression. . . . God proclaims and executes His will by angels. He addresses even the Son by an angel." The angel to which Jacob clung by the brook of Jabbok, the angel which came to Daniel in the lions' den, was, as Mrs. Eddy writes on page 308 of Science and Health, "a message from Truth and Love." That message constituted, at that moment, their vision of the Christ, and they "saw it, and were glad."

The Old Testament is the story of the gradual evolution of the spiritual idea in the human consciousness, the perpetual widening of the horizon's grander view, as the vision of the Christ became clearer and more defined. From Genesis to Malachi, it is filled with the thunder of the spiritual rollers, speeding on their way, and at last lifting up on their crest the teaching and demonstration of Jesus the Christ. Just as the Old Testament closes with the promise, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," so the New Testament opens with the story of the forerunner of the man who was to be known for all time as Jesus the Christ.

John the Baptist was the last of the prophets of the old order. He came baptizing with water, the emblem of spiritual purity, but he declared that one should come after him who would baptize men with the Holy Ghost and with fire. When that one seemed to have come, he sent his disciples from his prison to demand if he were the Christ. It was then Jesus returned his famous answer: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Jesus realized that the spiritual perception of John would recognize the fact that it was the Mind of Christ, the spiritual vision of Truth, and not a material process, which accomplished the works of physical healing and baptized with fire. What was the baptism of fire but the burning of the dross of human thought, as the refiner burned away the dross of the quartz, and left nothing but the pure gold? and it was the refiner's fire to which Jesus likened the effect of the vision of the Christ on the human consciousness, when the vision of the Christ, the understanding of the Logos or Holy Ghost, begins to reduce material facts to their true values, so that he who runs may read. "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

If from Abraham to John the Baptist the prophets had shown mankind some vision of the Christ, it was Jesus of Nazareth who first showed humanity the full vision, and so gained the title which will always be peculiarly his own. Other men may succeed in gaining that vision, as, indeed, he demanded that they should, when he said, "Be ye therefore per-

fect, even as your Father which is in heaven is perfect," but it will be because he showed them the way, storming Calvary before them with the cry, "Be of good cheer; I have overcome the world."

On the eve of the crucifixion, Jesus explained his life-work in the words, "For their sakes I sanctify myself,"—for their sakes I strive for that vision of the Christ which is the knowledge of Truth. His ministry was devoted to showing mankind how they too might gain this knowledge, in gaining the Mind of Christ. The Word was, indeed, made flesh, in that the human Jesus possessed the Mind of Christ, but day by day, as the demonstration of the power of the Christ became more effectual, the human Jesus vanished from material sight.

Jesus spoke of himself as "the way;" in other words, he referred to his demonstration of the power of Spirit over matter, through the perception of the Christ, as the demonstration every one of his followers would be called upon to make: "No man cometh unto the Father, but by me." Save for a couple of incidents related in the gospels, we know nothing of his childhood. The story of the clay pigeons and the whole structure of the Book of Infancy are the product of a latter-day supply to meet a not unnatural demand. Almost the first record we possess of his later years is that of the forty days in the wilderness. In those few weeks he met and destroyed, if the anachronism may be forgiven for the sake of the illustration, the elemental qualities of mortal mind,—"the lust of the flesh, and the lust of the eyes, and the pride of life."

In that terrific conflict he proved that life is neither in nor sustained by matter; that no appeal to the senses can awaken man's spiritual perception; and that there is neither intelligence nor power in the human mind. The Jesus who went into the wilderness was a very different person from the Jesus who came forth: the vision of the Christ had triumphed over the evidence of the senses. Thenceforth, with every case of sickness healed, with every case of death vanquished, with every case of sin mastered, the Mind of Christ supplanted the human Jesus. Only the one who had overcome the law of material sustenance could have fed the thousands; only the one who had refused to leap from the pinnacle of the temple would have entered Jerusalem on an ass; only the one who had turned his back on the vision from the mountain could have gained the vision of the Christ, so as to reply to the taunt of Pilate, "Thou couldest have no power at all against me, except it were given thee from above."

It was not the power of the kingdoms of the world which the adversary, Satan, offered to Jesus of Nazareth, that stilled the tempest, carried the boat in a moment across the lake, or brought their Master to the disciples walking upon the waves. It was the understanding of Truth, the vision of the Christ, and so Mrs. Eddy has written, in one of the most beautiful of her hymns (Poems, p. 12):

> And o'er earth's troubled, angry sea,
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk.

In spite of this, it was not until the last supper had been eaten, in the

upper chamber, that, in those wonderful words of blessing, exhortation, and encouragement which preceded the walk to Gethsemane, Jesus was able to say, "The prince of this world cometh, and hath nothing in me." Then he was ready to climb Calvary, and make what Mrs. Eddy has described as "his mighty, crowning, unparalleled, and triumphant exit from the flesh" (Science and Health, p. 117). After that moment no man ever again saw Jesus the Christ but those who had themselves some vision of the Christ. The Roman soldiers guarding the tomb did not witness the resurrection. The scribes and Pharisees went about Jerusalem all unconscious that he had risen, but Paul tells us that he was seen, first "of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." Even those who did see him did not at first know him, so completely had the human Jesus already given place to the Christ. Mary took him for the gardener until he lifted her perception to the truth. The two journeying to Emmaus only recognized him in the breaking of bread, when their spiritual perception was aroused to some vision of the Christ. To the disciples he came and went, just as their spiritual mercury rose and fell, as they found and lost their vision of the Christ.

Then, as his spiritual vision obliterated the last vestige of human belief, there came the moment of the ascension. In this final demonstration, Mrs. Eddy writes on page 46 of Science and Health, "which closed the earthly record of Jesus, he rose above the physical knowledge of his disciples, and the material senses saw him no more." In the mountain in Galilee he spoke, for the last time, to his disciples, bidding them go to all nations, "teaching them to observe all things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world." Jesus, the son of Mary, had vanished from the flesh, but the Christ, or Son of God, remained, since "before Abraham was, I am."

What were the things Christ Jesus had commanded the disciples which they were to teach the world? They were to preach the gospel and heal the sick by gaining the Mind of Christ. Never once did he claim for himself anything which he did not claim for humanity. He never spoke of himself as the only Son of God, but always as a son of God. He called on mankind to be perfect, not as "my" Father which is in heaven, but as "your" Father which is in heaven. And again he alluded to "my Father, and your Father." Beyond question, he taught that the sonship of God lay in the attainment of the Mind of Christ, and salvation in man's at-one-ment with divine Mind. The sacrifice on Calvary had its distinctive value in that it demonstrated before the world the scientific fact that eternal life is a knowledge of God, and that Christ is the Son, the only-begotten of divine Mind. Christ Jesus, however, never pretended that his at-one-ment with divine Mind was

the at-one-ment of all mankind. On the contrary, he declared impressively that to be his disciple, it was necessary to accept him as "the way," to deny utterly the flesh, and to take up the cross daily and follow him.

On that last day when he came to the coasts of Cæsarea Philippi, he demanded of his disciples whom men said that he, Jesus, the Son of man, was. And they answered, "Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." Then, testing their perception of Principle, he asked again, "But whom say ye that I [the spiritual ego] am?" And Peter replied, "Thou art the Christ, the Son of the living God." It was in answer to this that he made that momentous statement, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It is not human intelligence which has shown you it, but your vision of the Christ. And then he continued, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Perhaps no verse in the whole Bible has lost so much as this one in translation. In their efforts to retain the play on the Greek equivalents for Peter and *petros*, generations of scholars have lost the substance in the shadow, the more remarkable antithesis between *petros* and *petra*. "I say also unto thee, That thou art *petros* [a fragment of rock, a stone, *petros* being also the Greek for Peter], and upon this *petra* [the rock itself] I will build my church." I say, in other words, that thou hast a glimpse of the Christ, but upon the full vision of the Christ I will build my church. Is not the church of Christ built on the understanding of the Christ?

It can scarcely be argued from this that Christian Science ignores either the work of Jesus the Christ, or the glory of the Christ as the Saviour of humanity. On page 326 of Science and Health Mrs. Eddy writes, "We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great healer of mortal mind is the healer of the body."

[Written for the *Journal*]

E'EN AS OF OLD

AMY RUTH WENZEL

Shepherds still watch through the night their sheep,
Hopes of heaven the flocks they keep.

Angels still sing, as they sang of old,—
Though faith be faint, and the night be cold,—

And the same sweet message still they bring,
"Come, see in a manger the new-born king."

In humble hearts is the dear Christ born,
And heaven is not a dream outworn.

"NO LIE IS OF THE TRUTH"

SAMUEL GREENWOOD

IN the essential nature of things, one mistake is just as void of truth as another, although, because of their seeming larger proportions, some may occupy more of one's thought and attention. The juvenile scholar grappling with his first mathematical problem, and the more advanced student in high school or university, are working to demonstrate the same fundamentals, and are encountering practically the same difficulties, the difference being chiefly one of magnitude. An error involving but one person, and an error involving a hundred persons, are equally untrue and are disposed of with equal effectiveness when the truth in each case is demonstrated. Or, again, a lie may spread throughout a whole community, or throughout the whole world for that matter, and be proportionably far-reaching in its evil results; but it does not on that account become more formidable in itself, nor is it less open to correction.

In Christian Science we learn that the discords of human existence arise from a mistaken sense of things, and must therefore be eliminated in the same manner that one gets rid of his errors in mathematics, that is, by correcting this wrong sense with the truth. As with the science of numbers, so with the Science of being, —whatever appears in the human ignorance thereof is absolutely untrue, regardless of its relative size or importance. "One disease," writes Mrs. Eddy, "is no more real than another" (Science and Health, p. 176). It is true that some forms of error seem to be more easily disposed of than others, and are less feared in consequence, but this is due, not so much to the nature of the trouble itself, as to the sense entertained of it. We fear so-called evil in proportion to our belief that it has power. This may be seen in the ease with which our Master cast out all manner of evils, and the comparative difficulty which we experience in following his example. Evidently this difference is not in the character of evils destroyed, but in the individual's understanding of the omnipotence of good.

The element of time in this relation needs also to be rightly judged; that is, not as affecting or strengthening the claim of evil, but as being in itself but a phase of the mortal concept. There is a tendency to regard certain troubles as gaining in magnitude or power the longer they remain in thought, and as being therefore more difficult to overcome; these conditions, however, do not actually grow in strength, but their habitual acceptance serves to magnify the mental image and to increase fear accordingly. The assumption that, because of their long standing, a correspondingly long time is required to eradicate such wrong states, is but a part of the evil temptation and should be treated as such.

Though one may have hoarded a counterfeit dollar for years, in the

delusion that it was genuine, how long would he continue to hoard it after its falsity had been exposed? Would he feel that because he had been cherishing it so long he would have to hold on to it a little longer? Would he not at once lose his belief in its reality or power and cast it away in disgust? Then, when we reach the conviction that infinite good, the one God, is the creator of all, how long shall we continue to acknowledge an opposite evil power, cause, or intelligence? How much time do we need in which to give up our belief in anything besides good? If we had learned for the first time that two and two are four, how long would it take to adjust our thoughts to that fact? Would we say: I must correct this error by fractions, until I gradually reach the right figure?

This does not imply that simply because we admit the truth of Christian Science, and have demonstrated it to some degree, we can enter at once into the full consciousness of spiritual being with all that this term includes, for human thought is not yet prepared to grasp this truth in its entirety; but we are able to turn from evil to the extent that we understand what God is. We can let two and two equal four without holding on to any fractions of the wrong figure. We can stop hoarding counterfeit dollars. Though we may not now fully apprehend all that divine Love is, we can do this sufficiently to stop hating our neighbor. We have grasped enough of the truth that man is the image and likeness of God, if we have grasped any of it, to stop being envious or mean or dishonest, and to love all mankind. We know enough of the truth, if we will use it, to stop voicing what is untrue about ourselves or others, look for the best in every one, and think only what is pure and lovely and of good report. There is absolutely nothing to prevent our doing these better things, if we do not cling to the mortal counterfeit, the sinful sense of being, after we have seen its nothingness exposed in Christian Science.

Because it has no relation to the truth, whatever does not belong to God, to His creation and government, is all false, all the time and all the way through, without respect to time or place or person, or to its apparent magnitude or duration. The assertion that two and two are five is precisely the same error as the assertion that two hundred plus two hundred make five hundred, though the latter may seem worse because the discrepancy in the result is a hundred times as great. Similarly, we should watch that error of any kind is not accepted on account of its larger pretense. The adding of lie to lie is but an inflation of the one false claim that something exists besides God; but this inflation does not make evil real, nor does it make God's allness less demonstrable.

Probably most Christian Science practitioners are tempted at times to forget that God is the only healer in every case, and are led to regard some types of disease as more readily healed than others. We are too liable to be influenced by appearance, medical verdicts, moral aspects, or age, instead of knowing that none of these things can endow error with truth or power. We are all aware that a large shadow is not more substantial than

a small one. Shadows of all shapes and sizes are equally harmless, and frighten no one who understands their negative nature. Like these shadows, evil in any of its forms has no substance or power, though to the unenlightened human sense it appears to have both. Light reveals the nullity of darkness, and Christian Science is demonstrating for mankind the same fact concerning evil. The seeming increase or development of error is but the lengthening or broadening of a shadow, which disappears as we realize the presence of God. Every one knows that the mistake that two hundred plus two hundred make five hundred, is as readily corrected as the mistake that two and two are five. It is also just as easy to see that a hundred counterfeit dollars are as worthless as one. The dreaded names or the number of one's ailments do not impart reality to evil, nor command recognition on the part of God; and to work successfully in Christian Science we must see as God sees, and give to the claims of evil no more power than He does.

The passage of time added not one iota of truth to the primitive belief that the sun revolved daily round the earth. Nor did the age-long belief in an intelligence and power apart from God have any weight with Jesus when he called the devil, or evil, "a liar, and the father of it." Perhaps he was thinking of the long stretch of centuries in which mankind had submitted to its reign of terror,—sinning, suffering, and dying because of it,—when he declared it to be devoid of all truth. At another time he said, "I beheld Satan as lightning fall from heaven." It meant nothing to him in what guise evil appeared, whether as sin, disease, or death; he cared not whether his patient were blind or lame from birth, or whether the trouble were functional or organic, acute or chronic. He saw its most exaggerated claims as but the inflation of the one lie that God is not all, and when he pricked it with his understanding of Truth it invariably collapsed. As his followers, it is our privilege to know, as he did, that to the healing Christ it makes no difference what the name or nature of a disease may be; and with this knowledge we may reassure our frightened faith and wavering reliance.

The original error, that God is not the only cause and creator, has gone on repeating itself throughout all human history, piling up its false evidence until it has become, as it were, self-deceived with the sense of its own magnitude; but Christian Science shows the utter unreality of this whole claim. Standing alone in a world of materialists, Mrs. Eddy, divinely enlightened, declared material existence, or life separate from God, to be a myth. To her clearer spiritual vision it meant nothing that the material sense of being was hoary with the belief of countless centuries; she knew this did not in the slightest degree affect the logic or the truth of her deduction, that the reflection of infinite Spirit, the real, divine man and universe, must be spiritual only. Speaking of the vision of the Apocalypse, Mrs. Eddy says, in her sermon on "Christian Healing" (p. 19): "St. John saw the vision of life in matter; and he saw it pass away,—an illusion;" and each follower of Truth should strive to do the same.

LAW OF ADJUSTMENT

WILLIAM D. MC CRACKAN, M.A.

NO human ingenuity can safely guard mankind on the way from sense to Soul. The attempt to rely upon the mind which Paul calls "carnal," and which Mrs. Eddy denominates as "mortal," for a sufficient guide on the journey, must be disastrous, because this mind knows neither the way nor the goal. Jesus said of himself as the Christ, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." No man can know God except through the Christ-consciousness. Jesus' contemporaries could understand only a little of what he taught. Even his students grasped only in part the purport of his teaching. To understand him and his goal meant to have a glorious perception of man in the image of God, and of Soul itself. This understanding Jesus once declared was "life eternal."

Mankind turns eagerly to every material semblance of help. It devises material contrivances to perform its work or to protect it from heat and cold; elaborates safeguards against the fury of the elements; erects physical barriers against the invasion of want or wo; but no mechanical device has ever yet been found which can insure safety for man or put him in possession of the true aims of life; namely, happiness, harmony, and completeness. Mankind has sought out many inventions. These may seem satisfying for a while, until the carnal mind loses its blind belief in them and clamors for something new. Material ceremonies seem to satisfy temporarily the instinctive desire to do reverence to God, material remedies may seem to work certain desired results upon the physique, and material assistance to satisfy the needs of the poor and forlorn, but these appearances are deceptive. The time comes when men yearn to be spiritually cognizant of God, "to be absent from the body, and to be present with the Lord;" to attain the sense of substance which transcends matter. Then the Christ knocks at the door of human consciousness and proves a welcome guest.

To be faithful to the Christ-idea is to come under a divine law of harmony of adjustment. This law does not operate from the basis of human knowledge and ingenuity, but from Principle, and it insures justice in God's way. A great part of mortal wo results from uncertainty. The puzzled man is the unhappy man. His footsteps are uncertain and slow. He veers to right and left, halts and hesitates, and presently he stumbles and falls, bruised by the roughness of the way. To be uncertain is to find one's capabilities for good benumbed by the chill of doubt. To be certain of the course to be pursued is to feel the glow of vigor and of enterprise spurring one on to action. Therefore to take Christ at his word, and accept him as "the way," is to acquire the right to peaceful progress and blessed fruition.

Human existence seems constantly calling for decisions. The carnal mind would have us believe that our very lives depend upon the correctness of our decisions, and, what is often worse, the lives of those near and dear to us. Like an accusing angel, indecision bars our further progress. Evil declares that happiness and health, yes, salvation itself, hang upon the thread of our decision. The threat is made that if for any reason a wrong decision is reached, a terrible responsibility will be incurred and hang like a millstone about our necks. It is not necessary to enlarge here upon the fear, the misery, the remorse and despair which the carnal mind manufactures for those who will listen to it. Evil's condemnation is only too frequently converted into self-condemnation, and an individual who amid trying circumstances has done the best he knew how to do, is often driven into a slough of despond for want of scientific understanding.

A little common sense will quickly hold error's disconcerting arguments at bay. It stands to reason that if our motive in life is right, or as near right as we can make it, there is a natural presumption that a loving Father-Mother God will take care of us and show us the way to better things. This way of stating our case is reasonable, even if it is not equivalent to a full scientific statement. Mankind should rely upon divine justice and invoke it in their own behalf. This is the "higher sense of justice" to which Mrs. Eddy refers on page 390 of Science and Health.

Those who have decisions to make which seem to them important, are justified first of all in knowing that if their motive is right, the final outcome of their decisions cannot fail to be good. This understanding will straightway lighten the load of responsibility, and reinstate their mental integrity so that they may judge more clearly. They can then proceed to consider Mrs. Eddy's saying that "justice is the moral signification of law. Injustice declares the absence of law" (Science and Health, p. 391). If their trust in God's law is complete, they can be sure that justice will ensue, for injustice is not in accord with law, but is lawless. It is a curious metaphysical fact that the least important part of a decision is the decision itself. It is not so much what is done, as how it is motived and what is the point of view. The emphasis is generally laid on the decision itself. The cry goes up, What shall I do? The vital question is, What shall I think? Let us see!

Having established the fact that our motive is right and that we have implicit trust in the law of God as fulfilling the ends of justice, what remains to be done? This, namely, to be faithful to our trust, to dwell in the Christ-consciousness, to guard this sacred spiritual understanding from profanation, to be willing and watchful as working Christian Scientists. Then the law of God will prove to be a law of adjustment, arranging and regulating our affairs in accordance with our highest good. It is not always given to men to know the working out of this law or to trace its beneficent activity amid human complications. The result of divine action is sure to be good, the operation of God's law inevitably brings equitable adjustment, so that

we can calmly await its decisions without questioning or speculating. God's law, which is the law of harmony, the law of adjustment, knows no fear or favor. It is impartial and no respecter of persons; it therefore invites our complete confidence. It is merciful because it is the activity of divine Love; it therefore deserves our spontaneous affection. It does not punish or penalize after the manner of an angry parent. It wipes out the offending false sense which is causing the trouble, and so relieves the situation of its dread and uncertainty, thereby taking the weight of responsibility from our shoulders and teaching us true humility and the meaning of the Scriptural statement, "The government shall be upon his shoulder."

Mrs. Eddy has expressed this correcting influence of the law of adjustment in the following words: "Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin" (Science and Health, p. 40). The sin of uncertainty, the false sense of being puzzled and the resulting mental unwillingness to act, are all removed by God's method, by His law of harmony or adjustment. So it is that those who seem to suffer from injury and insult, those whom malice may apparently have robbed of what they hold dear, are in position to bring about an equitable adjustment by studying and understanding the law of God as explained by Christian Science. Those who labor in the vineyard of Christian healing know how much of sorrow, disease, and crime is laid at the door of maltreatment, how much of human wo is ascribed to the fault of others. Whether these grievances are fancied or not, the belief in them has a paralyzing and weakening effect upon those who entertain them.

Such sufferers, though willing to forgive, are frequently held in a false position because they feel that it is incumbent upon them through their own effort to adjust the balance, whereas only God's law of adjustment can perform this delicate operation successfully. The divine Mind is all wise, the human mind is full of idiosyncrasies and shortcomings, and absolute justice can only be attained by absolute Science or omniscience. What a relief for the world-weary, battling with the perverse problems of human justice, to realize that there is a law above every mortal law; that God's law from its exalted position discloses every attempt at trickery, dishonesty, or false pretense, every unfair advantage, every hidden motive, every desire to harm, and having uncovered these occult processes, straightway destroys them, strikes the right balance, and sets free both the oppressor and the oppressed as having been victims of impersonal false beliefs.

Perhaps the question will then force itself to the surface, If God's law brings self-operative harmony and adjustment, then what have I to do in my human capacity? Is there anything at all for me to do? Yes, there are false laws to vanquish and make unreal before the true and real law of God can become the only law to human consciousness. There

is much inherited or acquired respect for the say-so of mortal belief to be uprooted; there are strains of false theology to be eradicated from habits of thought; curious misconceptions of God Himself, which lie latent and unperceived until the search-light of Science lays them bare; there are ways of acting toward our neighbor, sanctioned by custom but none the less perverting, which must be corrected before we can do unto others as we would have them do unto us; there are especially many unsuspected tendencies of self-will to be unmasked before the entire recognition of God's will can fill our hearts with gratitude and we can rejoice in the operation of His law.

This process of self-correction and self-sacrifice is what is meant by reform in Christian Science; but this word as it is generally used means the correction of others and not necessarily of self. The commonly accepted interpretation of the term reformer is "an individual who is trying to reform others," and the title carries with it no assumption that the reformer is also engaged in reforming himself. A very great deal of effort is being expended in our day in classifying those who are supposed to be in need of reformation. They are sorted out into classes, and specific reforms are administered to them under different heads. The prevailing theory about reform is that it is always meant for some one else, and it does not seem to occur to those using the word in a general way that reform implies self-examination rather than self-immolation. Christian Science gives a new dignity and an added worth to the word reform, by showing that, like charity, it begins at home. The Christian way of reforming others is first to reform one's self. Indeed the only successful way of reforming others is through self-reformation.

The practise of Christian Science, the treatment or prayer of faith which, according to James, shall save the sick as well as the sinner, is nothing more or less than a realization and recognition of the truth of being. Those who would break the bonds of sin, sickness, and death for others can do so best by destroying their own belief in these bonds. The wonderful advance of Christian Science round the world is the result of self-sacrifice. Every church has been built by it, every reading-room opened by the putting off of a certain amount of self or materiality. Christian Scientists are taught by their Leader to mind their own business in a spiritual sense, not to seek to hinder or exploit anybody else's business. The lectures of the Christian Science board of lectureship are given only upon invitation. In every case they constitute a response to a call, issued by a body of people who have already tried and tested Christian Science and proved it available. The purpose of these lectures, as set forth in the circular of the board of lectureship, is "to leaven the thought of the community with a more accurate knowledge of Christian Science, and to bear testimony to the facts regarding the life and work of its Discoverer and Founder." But this leavening of the thought, and this bearing witness to the facts regarding Mrs. Eddy, are forced upon no unwilling listeners. The invitation to come and hear the

good news is general, for all who wish to attend are welcome, but no one is importuned to do so.

This same characteristic marks the work of Christian Science in all its departments, and sets the seal of God's "unlabored motion" (Science and Health, p. 445) upon all its activities. His law of adjustment maintains harmony. In response to the faithfulness of Christian Scientists to their trust, in reply to their loyalty to this supreme ideal of the Christ, the perfect Son of God, the cause of Christian Science has prospered mightily and the whole world has been blessed. Therefore let no one stand harassed before some decision to be made, wondering helplessly what to do. Is not God omnipresent, omnipotent, omniscient? Is not His law in operation today as it always has been? Be faithful, and this law will arrange, harmonize, and adjust in ways no human ingenuity could devise.

CONTINUITY OF RIGHT THOUGHT

PHILIP R. KELLAR

THE study of Christian Science, coupled with earnest and sincere effort to conform to its teachings, results in a mighty mental revolution, an overturning of the established order of thinking and the acceptance of a new standard. At first the inquirer is buoyed up by the hope that God will heal him, whether his sickness be physical, mental, or moral, and this hope grows into faith as a faint glimpse of the truth taught in Christian Science is grasped. This faith may be, and frequently is, sufficient to result in a healing that is marvelous to human consciousness. Following this experience, the student begins, as did Mrs. Eddy, to see the necessity of learning how the healing was accomplished, and he enters upon the stage of spiritual understanding of the laws of God and their application to the human race.

At this point in the journey from sense to Soul he begins to realize the great difference between Christian Science and all other religions and philosophies. Every religion the world has known, every system of philosophy, and every phase of physical science, insists that God (to use the religious term), or the First Cause (to use the material scientist's term), is unknowable. Herbert Spencer in his great work "First Principles" devotes more than six hundred pages to an effort to reduce material science to a First Cause, and reaches the conclusion that while it must be admitted there is a First Cause, it is impossible to know it, to conceive of it; that the First Cause is unknowable, unthinkable. Religious systems have held to the same conclusion, though they have reached it by different methods of argument. "The ways of God are inscrutable," is a favorite religious declaration.

Christian Science, diametrically opposed to all these systems, insists that God is knowable. Further than that, Christian Science insists that God must be known by every one, a state of mental awareness foreshadowed in the prophecy which declared, "They shall all know me, from

the least of them unto the greatest." Christian Science goes still farther, and accepts literally Jesus' saying, "This is life eternal, that they might know thee the only true God." Even more than this, Christian Science maintains that all the life which man has consists in what he knows about God. From this it logically follows that ignorance of God is death, stagnation, inaction, non-thinking.

Christian Science demonstration, the next stage after understanding, implies a realization of the presence and power of God, a knowing which results in the destruction of certain phases of ignorance about God.

To know that God is present and is all-power, the source of all real activity, all life, is to know that evil is not present and has no power, activity, or life. It is the activity, the positive energy of right thought about God and man, which destroys the wrong thought or misconception. The spiritual fact is that health is the accompaniment of the law of God, and that this law is in continuous operation everywhere and throughout all time. The knowledge or understanding of this spiritual fact, applied in human consciousness, destroys the beliefs of sickness which seem to manifest themselves in human experience.

That which God knows about Himself and the man whom He has created, is true; it is the only true thing about God and man. When we apprehend what God knows about us, we reflect God's thoughts. The spiritual idea is the truth; the material misconception of that idea is the falsity. The practise of Christian Science consists in understanding spiritual ideas, and this understanding destroys the material misconceptions. We thus begin to see man as God sees him; we begin to know ourselves as God knows us.

The truth about man, about ourselves, was never more or less true than it is now; it never will be more or less true. Whence, then, comes our ability to know the truth about God and man, the spiritual ideas that will destroy the material misconceptions? Mrs. Eddy says that "scientific thoughts are true thoughts, passing from God to man." She also says that Christ is "the divine message from God to men speaking to the human consciousness" (Science and Health, pp. 104, 332). The teaching of Christian Science is that the Christ is the impersonal truth about God and man, and that through Christian Science this truth is made available for the healing of the ills of mankind.

Since God knows all that is true about Himself and man, and since all that He knows is true, it logically follows that every right thought or spiritual idea originates and remains in God, divine Mind. God then is the source of right thoughts or spiritual ideas. As it is impossible to separate the idea from the Mind that conceives it, we must admit that God is present wherever a right thought or spiritual idea is present. Not only so, but the spiritual idea, being the expression of God, possesses the power and nature of the divine Mind. This power is unlimited, unquestioned, unbounded, uninterrupted; this nature is good, perfect, harmonious, pure. A spiritual idea, expressing the power and nature of God, inter-

prets itself, makes itself understood, enforces itself, maintains itself, and is its own law of continuous being. It possesses the resistless power of God. Regardless of mortal misconceptions about it, independent of human opinions and theories concerning it, this spiritual idea goes right on being itself, continually and consciously enforcing itself.

A realization of the presence and activity of the spiritual idea is the coming of the Christ to the individual consciousness. This is the savior of mankind. Then, whether the human mind be conscious of it or not, the spiritual idea continues its work of being itself and destroying everything unlike God or which would claim to oppose the divine activities.

"Be still, and know that I am God," expressed David's perception of the necessity for pushing the false sense of personal selfhood aside in order that the operation of the spiritual idea, or right thought, might be apprehended. The truths that Jesus apprehended about God and man, the spiritual ideas which he perceived, had been in operation always and have continued to operate since his ascension above the earth. These spiritual ideas have gone on doing their work, being themselves, destroying material misconceptions, and continually lifting mankind above itself and out of its self-imposed bonds and misconceptions about God and His idea, man! The ability to know God is from God; the desire to know God is from and in God. The spiritual idea, or right thought, possesses the power to be itself. When the individual knows, apprehends, this idea, it becomes available with all its resistless power to heal the ills of mankind,—whether these are manifested as sin or sickness,—and to demonstrate the ever-presence of God's kingdom with its eternal harmony.

Every true thought about God and man that has been held from the beginning of human history to the present day has destroyed some of the material misconceptions about man; and it will continue this work until there remains nothing of error to be destroyed. When the practitioner of Christian Science, whether he is trying to help himself or another, apprehends a spiritual idea, and through Christ, Truth, applies that power to a specific material misconception, he does not need to watch to see whether Truth will be itself, will destroy what seems to oppose it. So long as there is a desire to question, he may be sure he has not gained a full understanding of the presence and power of the spiritual idea. The right thought possesses no power through the action of the human mind or mortal consciousness. Its power is of God.

On the other hand, if the practitioner fully realizes that the right thought is from God, he will at the same time understand that God, operating through the Christ, will do the healing work, he will realize that nothing can interfere with the continuity of this right thought, or prevent it from eternally being itself; he will know that this right thought will continue the healing, whether he ever consciously thinks of the patient again. And—this is of vital importance—he will know that of himself he can do nothing, for the Master declared, "Thine is the kingdom, and the power, and the glory, forever."

GOD'S PROMISES TO ABRAHAM

HELEN L. YOUNG

THE history of Abraham, who won the royal title "the Friend of God," is the record of one who trusted God implicitly because he perceived that causation was spiritual. The eyes of his understanding were opened, and belief thus became faith. His unwavering trust in his heavenly Father impelled St. Paul to speak of him as the father of the faithful,—"of all them that believe." Abraham saw the truth, and applied it, and his faith grew into spiritual understanding. Mrs. Eddy's spiritual interpretation of this character, as given in Science and Health (p. 579), is worthy of our earnest study. She tells us that "this patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding."

After his arrival in an abiding-place in divine consciousness, Abraham built an altar or sanctuary to the worship of Spirit at Shechem. There he received the first promise: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." These last phrases indicate that the Messiah was clearly in view when the promise was made.

Wherever this patriarch lived he always built an altar to the true God and publicly worshiped, thus supplying the implied condition on his part for the fulfilment of the covenant. Anything laid on the altar of God is purified and enhanced in the beauty of holiness.

The next promise reads, "Unto thy seed will I give this land." The land in which is a man's dwelling is his individual thinking or mentality. As Abraham's thought-models were no longer disfigured by the excrescences or deformities of falsity, his human consciousness was evangelized and God was able to raise up a spiritual seed to Abraham. As we put off the old man (material consciousness), and the new man (spiritual consciousness) "created in righteousness" is put on, we inherit that Mind "which was also in Christ Jesus" and enter the promised land.

A famine having come in Canaan, Abraham turned his face to bounteous Egypt, and this seeming calamity was turned into an opportunity for progress, for he profited by his sojourn in Egypt and returned to the land of Canaan "very rich in cattle, in silver, and in gold." As he came out of Egypt laden with gifts, so did the children of Israel under Moses depart from Egypt enriched by jewels, raiment, and supplies, even as it had been promised Abraham: "Afterward shall they come out with great substance." In both cases they had taken with them the good they had found in their adopted land. They were enriched by the experiences which were turned into blessings.

Again this patriarch who pioneered the way "from sense to Soul" (Science and Health, p. 566) was cheered by

the more distinct promise of human progeny, by which the members of the church of Christ seem to be symbolized: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth." As spiritual discernment quickens, we are able to see more and more of our possibilities and are fitted to receive not only a portion of the kingdom, but the whole kingdom of God. All the land, the complete sovereignty of Soul, becomes our birthright when we seek first the kingdom of God. Then it is that all other things are added.

False material sense obscures the real facts of being and prevents our seeing all the land, the peace, health, and abundance which belong to us. Though infinite universal good surrounds us, we bring into our life only the good which we can realize. Where thought is confused by the counterfeit, our fears make us lose the good we might attain, and this obstructs our taking possession of the land, that affluent state of mind which is ours as "joint-heirs with Christ." Eventually we must all see God, divine Truth, face to face. Solomon asked for an understanding heart, and not only that which he sought was given to him, but riches and wealth and honor. As we seek first the kingdom of God, then all good things must come to us. Job declared, "In my flesh shall I see God;" he had attained to the realization that divine Mind can and does heal the body.

Later on faithful Abraham moved to the plains of Mamre, and was called upon to rescue his nephew Lot from the marauding kings. After this achievement he was treated with great respect by his neighbors, for he had been too magnanimous to claim for himself the spoils of war. He said, "I will not take from a thread even to a shoelatchet . . . lest thou shouldest say, I have made Abram rich." It was on this occasion that Abraham met Melchizedek, "priest of the most high God," and to him he gave a tenth of the spoils. After his return from the combat his immovable confidence and trust were strengthened and encouraged by a repetition of the promise of increase and multiplication of his seed. To him that hath an understanding of the supremacy of Spirit, surely to him more shall be given, for thus reads the promise, "Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be." If we would secure a blessing, we must desire sincerely; and if we are obedient and look only "toward heaven," harmony, Truth will bring us its reward.

Yet again was Abraham favored with more explicit declarations of the divine purpose: "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant . . . to be a God unto thee, and to thy seed after thee." His name was now changed from Abram to Abraham, and the rite of circumcision became the sign of the covenant between God and Abraham and his posterity. This rite seems to have come to the Hebrews from more ancient nations. By submission to

this ordinance the carnal mind was supposed to be expelled, and circumcision therefore stands as a symbol of purity, and as such it is found often in the Scriptures. In the Bible the disobedient are spoken of as the uncircumcised. The ears were uncircumcised when they would not listen to the word of God. "The pure in heart shall see God," and they were the true seed of Abraham, the children of Spirit.

The next promise to him was more definite: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." At this illuminated period, the zenith of Abraham's life, his thought was so exalted that the word of God became clearly audible, and he was able to discern celestial beings. Our Leader thus explains it: "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man" (Science and Health, p. 308). His angel visitant informed him that within a year Sarah should bear a son. Isaac, the long hoped for son, was born when the patriarch was one hundred years old, and when he was but a lad Abraham was subjected to a test of faith which proved that he indeed saw the day of Christ and was glad. As it has been said, "He obtained a vision of the meaning of the promises, and rejoiced in the hope of their future fulfilment. Christ was the consummation of all the aspirations of Abraham the father of the race." The patriarch was commanded by God to offer up in sacrifice the son and heir of all his hopes and promises, and even at this test of his faith this incomparable father of his generation did not falter.

The radiance of the star of Bethlehem was shining in Abraham's thought when he saw the ram caught in the thicket, for he had "lifted up his eyes, and looked" toward things heavenly. His faith could not be shaken. He realized the allness of God, and was so unfalteringly faithful to Truth that he was reconciled to the sacrifice of his dearest possession, the beloved son of his old age. Thus Isaac typifies our dearest and most cherished thought, the right hand, the right eye; but if anything is regarded materially, it may become an obstacle to our spiritual growth. Abraham became more illumined, so that his concept of human love was outgrown, translated into the higher discernment of divine Love. We can never really give up any good which we possess, but we must find our way into higher altitudes of thought. As Abraham's spiritual horizon expanded, he grasped enough of the Christ-ideal to supplant the sacrifice of human beings with the sacrifice of the ram, which in turn led to the only real sacrifice—the overcoming of self. The true sacrifice was to be something higher than the immolation of lambs, bulls, and goats. Abraham thought to please God by a willingness to destroy life. Christ Jesus proved the nothingness of death by the crucifixion. Error can never destroy Truth, nor Truth's idea, and thus it came about that both Moses and Jesus escaped the cruel decree which called for the death of all Hebrew infants.

In this unique experience, Abraham learned anew that the only thing he could surrender was his false sense of things. He saw that it was no longer necessary to sacrifice human life, and he was so rejoiced to see his trial become an opportunity for spiritual advancement that he called the place Jehovah-jireh: "The Lord will provide."

There is always a reward for the righteous, and Abraham's unhesitating faith that what God definitely promises He will fulfil, caused a renewal of the covenant, which was confirmed for the first time with an oath: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

The religious significance of Abraham's life presents unfoldment, a series of progressive tests fully met by faith. As the true idea of God entered his thought, he was purged of doubt and self. The Christ was dwelling in his heart, and as he went through life listening for the word of God, ever and again a new revelation of Truth was given to him. Those who follow in his footsteps, who are just, faithful, and obedient, are said to repose in "Abraham's bosom," which has become a type of heaven, or harmony. Let each of us enter into the higher consciousness that life is purely spiritual, and live near to the divine ideal in our relationship with the members of our family, our church, our social and business circles, until we too are worthy to be called friends of God.

[Written for the *Journal*]

WHILE BETHLEHEM SLEPT

CASSIUS M. LOOMIS

Long, long ago, among Judea's hills,
A shepherd-minstrel strolled on worship bent.
He loved the mossy glebe and gurgling rills;
Of these he sang with reverence as he went.

The setting sun had cast its farewell ray;
The twilight loitered in the crimson west;
Gaunt shadows crept along the sylvan way
Where sat the shepherd-minstrel down to rest.

The night came on; in thought he tarried long.
He may have dreamed a rustic's aimless dream;
But o'er his being swept a wondrous song—
A tale of joy, but with a nameless theme.

He strove in vain to follow where it led.
The very heavens gave back its echoing thrill.
It seemed to wake the grave-pits of the dead—
A song of holiest love and worship still.

A song celestial; yea, how sweet the air!
An angel message from a sky of blue.
The shepherd looked: behold! a star was there,
And as he looked its melting radiance grew.

The world to Truth's great gospel was asleep,
The reign of ancient law still held its sway,
And clouds of darkness were upon the deep,
Though prophet-saints foretold a better day.

But now, as if the music of the spheres
Rang out o'er earthly haunts as ne'er before,
The shepherd with a startled vision hears
The tale of love this angel chorus bore.

Its words were: "On earth peace, good will toward men,"
A song of promise from the stars above.
O'er mountain-top it leapt, from sea to glen—
A voice from Him whose only gift is love.

That night a child was born while Bethlehem slept,
And other shepherds from the hillsides came;
And wise men from the East their vigils kept
With gifts of myrrh in honor of his name.

. . . . . .

That Bethlehem star still shines. The hosts of earth
Still love to sing that simple song of old;
For every dawning day is but a birth
Of things made new, more precious far than gold.

Be still, O sentry on the desert leas!
Be still, thou waiting shepherd of the night!
Truth's hour has come, and "greater works than these"
Have put the gloom of mortal woes to flight.

"IDEALS"

HENRIETTA MARCUS

THERE is a poem by Schiller called "Ideals," which is perhaps the most striking expression in human language of the disappointment of mortal existence on the whole, —of the fading away one by one of the glittering hopes of youth, of the loss in the gray evening of realization of the rosy colors of promise seen in the early dawn,—everything a faithless dream except "friendship" and "work."

Now, by the aid of Christian Science one can see, though perhaps dimly at first, that the ideal is the only verity, and that even friendship and work are simply utilized by mortal mind in its effort to create a safe and happy refuge for the future, from the apparent world of facts in which mortal man lives. Yet, out of all this chaos of desire, hope, and aspiration, the ideal remains an eternal fact, an unchanging rock, firm amid the ruins of matter and mortality. The ideal stands for spiritual reality, however imperfectly this may be understood by mankind; it is, however, admitted to be beautiful and useful, although to mortal sense it is seemingly impracticable. When it is realized, it becomes a fact, and our concept of the ideal again takes wing. Thus we are unconsciously helped onward to desire greater heights and nobler outlooks.

There is nothing impossible, nothing that cannot be realized; the highest and even what appears to be the wildest flight of imagination, if it contain beauty, truth, or goodness, can and will be attained as our understanding of God's universe increases and our realization of the spiritual man's power gives us confidence to exercise our dominion over all asserted material laws. Since all things are possible to God, His image and likeness reflects His power also, when obedient to His laws. In St. John's gospel we read, "Then they willingly received him into the ship: and immediately the ship was at the land whither they went." In contemplating this example of Jesus' spiritual perception, of his power to apply practically his profound knowledge of God's government, our human ideal of movement appears a paltry thing; the swift flight of a bird, even the rush of the stars and planets through space, are slow in comparison with that perfect realization of the omnipresence of Mind in which action is expressed simultaneously with thought. This is explained in Science and Health (p. 264), where Mrs. Eddy says, "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

Since God is infinite, since man is immortal, there can be no limit to our progress; and delay in the realization of any good, at first dimly apprehended in thought, can only occur through disobedience, ignorance, self-love, fear, or some other of the

manifold hindrances to advancement imposed by mortal belief. Progress, invention, and improvement of social conditions have always resulted from the realization of what was once ideal; and yet, strictly speaking, the ideal in itself has never been attained—why? Because what mankind name the ideal is only their perception of good in thought; but so long as they are held down by material belief it is necessarily a narrow and limited view of the absolute and perfect, and by the time they have reached that for which they have striven the outlook has widened, their knowledge increased, and the ideal again recedes to the far distance.

The highest exaltation of thought is spiritual, but in a lesser way human intelligence sometimes bursts through the boundaries of what are called established laws and perceives as in a flash the accomplishment of the "impossible." As the second rainbow faintly reflects the tints of the glorious arch without which it could not exist, so what is best and highest in human achievement is a feeble reflection of that spiritual power from which alone proceeds all life and beauty. The command over fire, air, and water which constitutes the basis of all modern invention is a faint replica of the government of Mind; in fact, it is a reflection of intelligence, demonstrated to the human sense. The harmony of music is but a slight perception of the eternal harmony of the spiritual universe which our ears are not yet sensitive enough to appreciate.

So, too, the beauty of sculpture and painting faintly intimates the glory of creation unseen by mortal eyes. We have to remember always that, however good these things may appear, their only value lies in their disclosure of a definite attempt to express humanly the ideal. In all the history recorded from time immemorial, what was apparently impossible to our remote ancestors has been realized in a way that would have appeared to them absolutely amazing. The telegraph, the telephone, the railway, and aeroplane, would have astounded, not to say terrified an Anglo-Saxon; yet as an ideal these wonders have been perceived in the minds of poets and philosophers. Today there exists as much doubt concerning the attainment of many so-called marvels as ever existed in the thought of our remote ancestors regarding the possibility of traveling at the rate of sixty miles an hour or flying in a machine many times heavier than air.

Though we are humbled at the thought of God's glory and power, Christian Science gives us some understanding of the certain attainment by man, as God's image, of all that can be hoped for, imagined, or desired. As for human knowledge, it is not an end, but just a means for temporal improvement, and indispensable until the absolute power and presence of God is understood and recognized, and man is acknowledged as His image and likeness. We have now all the rules given for the attainment of this ideal, and when they have been universally carried out we shall have power, as Jesus had, to walk on the water, to pass through space swifter than is the flight of a bird, and to command the elements.

The beautiful metaphorical lan-

guage of the Bible gives us many examples of the exaltation of thought in which the ideal was perceived and sometimes even visualized by the prophets. This elevation of thought is often spoken of as the mountain or the hill, and corresponds to our term "spiritual perception;" while the depth of despair or degradation is figured as the grave or valley, and is equivalent to what we express as belief in the reality of matter. Read by the light thrown on the Bible by our text-book, how clear become such phrases as, "Flee as a bird to your mountain;" "Who shall dwell in thy holy hill?" How strongly the desire for spiritual perception and understanding is expressed in the petition, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill."

Though spiritual perception exalts one to his rightful position as God's idea, yet there are conditions of thought to which he must first rise before he can attain the highest summit; he must be just, honest, and faithful, and we can find all this in these words of the psalmist: "The mountains shall bring peace to the people, and the little hills, by righteousness." What an understanding of the uselessness of mere mortal sympathy or aid in the time of trouble do we find in the psalmist's declaration: "I will lift up mine eyes unto the hills, from whence cometh my help." Those who have known the despair entailed by the belief of matter as a reality, will appreciate the understanding of the one who wrote, "He brought me up also out of an horrible pit."

There are innumerable instances in the Old Testament of this method of symbolizing a spiritual truth by some term in every-day use, and in the New Testament the more we study it the more we are astounded at the profound meanings which lie within its simple statements. The exaltation of thought shown in the words and teaching of Christ Jesus, in the fifth chapter of Matthew, was typified by being called the "sermon on the mount." The picture of height and grandeur conjured up in our minds by the word mountain is here a symbol of the eminence to which Jesus had mentally risen when he expressed in words the spiritual law which must govern men's thoughts and actions before heaven can be reached. In the main the ideal of the Old Testament was the recognition of one God and the fulfilment of the moral law, but before that became an established fact there arose in the minds of the more spiritual a dim shadowy forecast of a kingdom governed by a God who is Love, "the prophecy of the coming Christ." Isaiah, Ezekiel, and the minor prophets were no doubt considered idealists by their more practical brethren.

Now that the Christ is more fully revealed, the ideal of the Messiah having been realized in the spirituality of Jesus, cannot the human imagination soar still higher to perceive the good that has not yet been revealed to our thought? Indeed, no! at all events not at present, for the teaching of the Master still remains ideal, and until his commands have been obeyed and his example followed, we are not ready for the larger view only hidden from our sight by the clouds of mortal sense. The in-

junction, "Be ye therefore perfect," has not yet been obeyed; indeed, to some it appears an impossibility, but whatever it may seem to mortal thought, it is the utterance of the Christ and sooner or later must be fulfilled. When a given ideal has been realized, men will still, in exaltation of thought, have visions of greater wonders, and the ideal will again be removed and only perceived in the imagination of the most advanced thought of the time; but of that hour we need in no wise concern ourselves, knowing that our present work is to attain the goal pointed out to us by the Wayshower, and made so clear in Christian Science. "Be ye therefore perfect" is a command which must be understood, obeyed, and demonstrated, and it will not cease to be an ideal to us until it has become the established fact of our experience.

It is only by the faithful endeavor to fix our thought on the highest and best we know, and to demonstrate unceasingly what we have already learned in Christian Science, that we can raise ourselves from the valley of mortal belief to the summit of spiritual understanding. It is a great advance to perceive the ideal; it is a grand consummation to realize it. In the prophecy of Daniel we read: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High." When the great king's thought was exalted to perceive the power and glory of God, he was restored from the condition of "a beast of the field" to his rightful one.

Were we of today but able to apprehend the truth, we should see that all arrogance, pride, self-love, tend to reduce us to the same condition in which the king of Babylon temporarily existed. He was probably not aware of his abasement at the time, and it was only when, as he said, his reason returned unto him, that he was conscious of the depths into which he had been plunged. We certainly do not waken to what is wrong in our consciousness before we have studied Christian Science, and until then we should probably be aggrieved were we likened unto "a beast of the field," a condition of mind which undergoes little change until the appearing of Truth. Then we can and do frankly acknowledge our abasement, till we like Nebuchadnezzar can lift our eyes to heaven and behold the glory of God's idea,—the perfect reflection of divine Mind.

THE earth is a ladder to heaven, and in order that we may be worthy to mount it, our whole life should be a hymn to God. The place now given to us wherein to bear testimony to our faith, the arena of trial now granted to the free creature wherein to furnish the materials for God's judgment, this earth ought, by our efforts, to be transformed, ameliorated, and purified, and as we are made in the image of God, it should be rendered more and more the image of the kingdom of heaven, of the ideal which God has given us, which Jesus foretold to us, and of the splendor of which our conscience, from epoch to epoch, gains a glimpse.—*Mazzini.*

TRUE DIAGNOSIS

CHARLES HENRY PHILIPS

CHRISTIAN SCIENTISTS are sometimes asked this question: How do you know you were healed of a certain disease through the application of Christian Science, when you were not able to diagnose your own case and could not be sure that you had a given malady?

From a strictly *materia medica* standpoint this query might on its face appear to carry some weight, as all diagnoses so called are based on the theory that certain physical symptoms indicate particular ailments; but even from this assumption as a working basis for tabulating diseases and codifying the material laws supposed to govern such cases, it is an incontrovertible fact that a very large proportion of all those who come to Christian Science for help have either been labeled with asserted diseases by the diagnoses of physicians, or they think they have this ailment or that, through the law of association. It is little cause for surprise, therefore, when a patient has been healed in Christian Science of a so-called diagnosed disease, that he should be only too glad to speak of it, and that Christian Science should very properly get the credit for the cure.

What is a medical diagnosis? It is a dictum respecting the classification of diseases based on the study of symptoms; it is a grouping or classifying of certain supposedly well defined physical manifestations of derangement in the body, which from long continued and minute observation have been specifically named. Just how far back this systematized taking of observations began, or the processes which have gradually led up through the years to the present complex workings of the modern diagnostician, is not so important as a knowledge of the fact that this medical fallacy exists, and that it has become so completely a part of present-day medical assumption as to have inoculated not only the patient and the apothecary, but all who are under the mesmeric spell of this material sense of things.

Engaged as he is, however, in the hopeless task of endeavoring to arrive at causes from the study of effects, the physician "gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the darkness" (Science and Health, p. 463). Having neither fixed Principle nor rule, the physician is incessantly at the beck and call of matter; he notes symptoms today which will have vanished tomorrow; he remembers certain phases of yesterday which today he looks for in vain; interest is excited, then surprise and not infrequently consternation at the puzzling complications which he is wholly unable to account for or to alleviate. Baffled, but not disheartened, he experiments along the lines of least resistance, and lo, all unexpectedly, the patient seems to rally, or still

more mysteriously to finite sense, passes away. And yet the sickness was diagnosed as being a distinct type, solely from the belief that the greater percentage of symptoms manifested, indicated this type.

Why, it might be asked, where two cases have been diagnosed as suffering from the same disease, because manifesting identically the same symptoms, should one patient recover and the other succumb? If treated for the same trouble and with the same remedy, why, if one recovers, should not the other? Is there any science or justice in an opinion, based on professional observation, that one should be a beneficiary of this opinion and another doomed? How did the master Metaphysician diagnose disease? Did he recognize any stereotyped set of symptoms as indicating a certain trouble, whether acute or chronic? When he went into Peter's house and found "his wife's mother laid, and sick of a fever," did he test her pulse to ascertain her condition? Did he feel her forehead to determine her temperature, or did he ask how long she had been ill? Can we imagine even for an instant that he was perplexed, troubled, or in doubt that his diagnosis might not be correct, or that he anxiously questioned the inmates of the house as to how she was taken down and as to what they thought might have caused the fever?

Jesus had but the one concept of man's being. He knew that the real man is the sinless son of a perfect Father. He "beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476). Holding this perfect concept of man, he went in the most divinely natural manner to the sick woman, touched her hand, and, as we read, "the fever left her." What left her? The fever, "it," the false claim that there was life and intelligence in matter and that life was subject to matter. Was there any reality to this false sense? Could it have left her if it had been real? Was anything real ever destroyed? Then was not the Master's diagnosis mental and not physical? He knew that matter with its suppositional brain activities was not Mind; that Mind is never sick and that Mind's reflection cannot be. "Why," Paul asked, "should it be thought a thing incredible with you, that God should raise the dead [those buried in the belief that they live, move, and have their being in matter]?" Or why should it be thought impossible that God should heal and preserve our whole being with the truth which sets free?

When the belief of fever was destroyed for Peter's wife's mother through the application of the right concept, the body responded to the corrected thought and she was healed. Never did one walk the earth so far above materiality as the Nazarene, nor was there ever one who studied less the surface defects and shortcomings of the human. Nevertheless he did know that Truth is a "discerner of the thoughts and intents of the heart," and that the word of God is "sharper than any twoedged sword, piercing even to the dividing asunder

of soul and spirit." He declared that it is not that which goeth into a man, but that which cometh out of a man that defileth. Christ Jesus went to the bottom of mental action for the cause, and when the cause of the seeming inharmony was uncovered the error was practically destroyed. Spiritual to the finest fiber of his being, he was ever alert to detect the unscientific, yet he never rebuked or chastened the loving seeker after Truth. There is no evidence that his diagnosis ever depressed the sick and suffering; he never drew attention to alarming symptoms, never predicted relapse, slow recovery, or collapse. He always cheered, soothed, comforted, and made whole. He knew there was but one cause, therefore there could be but one effect.

Our revered Leader says, "The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease" (Science and Health, p. 462). No concept of diagnosis which falls below this standard can be accepted in Christian Science. The law of divine Love annihilates everything unlike God, good; it bids fear depart; it allays the troubled mentality; it assuages the belief in pain; it soothes the sorrowing, lightens burdens, gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Christian Science neither manipulates, predicts, nor prognosticates; it has no opinions; it rests upon understanding. It is the only Science there is, because it is the demonstrable knowledge of good, which is All-in-all. Christian Science is the law of God, good, and as there is but one good, there can be but one law proceeding from this good; hence any diagnosis which deals with phenomena outside the range of infinite good has no basis, no law, and no power either to increase, diminish, or stop the activities of being.

Dealing exclusively with physical phenomena, the premises of medical diagnosis are necessarily laid in the shifting sands of mortal belief, which vary with every wind and tide of human conjecture, hence its conclusions must lack foundational unity and integrity. Conjectural in its inception and largely the play of guesswork in its building, the medical diagnosis is neither constructive nor strengthening. Christ Jesus never took any one's opinion or "observations" as to what a disease might or might not be. He never considered how much he had or might have to contend with in healing the afflicted; he asked no questions, refused all human aid, and lifted his thought to the Father with unshaken conviction as he said, "I thank thee that thou hast heard me." Was it any wonder, was it not rather divinely natural, that in the blaze of this righteous concept the lame leaped for joy, the blind received their sight, the lepers were cleansed, and the tombs gave up their dead? Christ Jesus' diagnosis was based upon "the law of the Spirit of life," which deals not with physical symptoms, but which frees from the law of sin and mortality.

This, then, is divine Love's method, —to study and meditate so persistently and prayerfully upon the things which pertain unto salvation that sin,

disease, and death will diminish until they finally disappear. In this glorified vision old things will have passed away; we shall behold "in the midst of the street of it, and on either side of the river, . . . the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." This vision will be single to the truth of being, for the tree of the knowledge of good and evil, which was only to mortal sense, is not. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

STAND FAST

HELEN FRIEND-ROBINSON

WE who have turned to the "inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497), as illumined through the teachings of Mrs. Eddy in Christian Science, cannot be too faithful in heeding and obeying the injunction of St. Paul to the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Through the consecrated life and works of our revered Leader, the truth taught and practised by Christ Jesus has again been made practical and available to mankind. As in St. Paul's time, we have been called anew, through Christian Science, to demonstrate the liberty "wherewith Christ hath made us free." Are we standing "fast" in that liberty? Are we doing all that we can to promote and protect the cause which must eventually redeem all mankind, mentally, morally, and physically?

According to Scriptural authority, when the Master healed the ten lepers only one returned to glorify God by giving thanks for his moral and physical regeneration. Evidently impressed by the fact that nine out of the ten had failed to return and express gratitude for their healing, the Master pointedly asked: "Were there not ten cleansed? but where are the nine?" Many of us, and perhaps the most of us who have subscribed to the tenets of the Christian Science church, have been delivered from the depths of suffering and discordant conditions through the ministrations of Christian Science. Surely we do not wish to be classed with the "nine" who went on their way, so self-satisfied with the physical healing that they overlooked the real healing which comes only as one turns with gratitude to Christ or Truth, and acknowledges Spirit, God, as the redemptive power. Then we should early learn that it is only as we strive to emulate the Master in deed as well as in truth, that we can ever pay our debt of gratitude to God for the blessing of the ever-present Christ-healing made operative today. "Freely ye have received, freely give," is the dictum of Scripture. To give grateful tribute to God and His Christ, and to His messenger to this age, for our physical, moral, and

spiritual regeneration, to serve one another and our cause more fervently and faithfully each day, should not only be regarded as a duty but a blessed privilege as we advance in spiritual understanding and become helpful factors in the regenerative work of Christian Science.

All along the way we learn many useful and therefore valuable lessons, and we should not ask that our problems be made easier, but rather pray for an "understanding heart," that we may be better able to meet and master every adverse condition. Through "great tribulation" we are oftentimes taught some measure of the truth that "it is the spirit that quickeneth; the flesh profiteth nothing," as Christ Jesus said; and in proportion to the steadfastness of our stand on the rock of Christ, as revealed to us through the study of our text-book, will every obstacle to our spiritual progress gradually be removed. We cannot neglect one rung in the ladder of this spiritual ascension, and we cannot watch too vigilantly lest we use our new-found liberty for selfish ends and thus again become entangled in the old material conditions, thereby becoming stumbling-blocks to those whom we wish to bless.

We need to "stand fast" as firmly today as at any time in the history of the Christian Science movement. Mrs. Eddy says: "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race" (Science and Health, p. 22). Discouragement is a blighting evil which would assail us at every point, and we cannot afford to take any halting or half-way position in our work and expect to destroy or even counteract this seeming opposition to our usefulness. When we have done all, seemingly, in our efforts to destroy the myriad illusions of sense which confront us in ourselves and others who appeal to us for help, we should know that there is in reality nothing that can impede, retard, or reverse our declaration of the truth, when founded upon and sent forth from the boundless basis of Principle, as understood in Christian Science.

Our word can never return unto us void, nor can any legitimate work be in vain, if we are "followers of [only] that which is good." No matter how stubborn the error seems to be, we should still "stand fast" in the truth already declared. Many times a persistent "stand" in this way brings a complete victory over that which otherwise might result in an apparent defeat, at the end of a long battle with error in ourselves or others. We are taught in Christian Science that "the destruction of the claims of mortal mind through Science, by which man can escape from sin and mortality, blesses the whole human family" (Science and Health, p. 103); then every individual victory over evil means a victory for all, for it leaves relatively that much less of evil to be destroyed by others. Thus every earnest, faithful student in Christian Science may unite in helping all other loyal workers in the field, and also win his proportional part in the "crown of rejoicing" over the ultimate salvation of all mankind. Is not the prize of this high calling worth striving for?

What an example we have to follow in the life of our beloved Leader! How faithfully and with what unremitting toil she has worked for the establishment and perpetual growth of the cause which had its inception in her recognition of the real nature of God and of man's relationship to Him! One is overwhelmed as he realizes the magnitude of her life-work, and the wisdom which guided her. Can we for a moment think that this wisdom ever failed her, when we contemplate how she was supported and sustained through all the years required to establish this great undertaking?

In the parable of the laborers, our Master has given us a most helpful lesson in humility; he rebukes for all time the laborers in his vineyard who question his right to reward as wisdom dictates. He tells them that "the last shall be first, and the first last: for many be called, but few chosen." He who strives to be "least," in seeking for place and power, will become "greatest" in helping our Leader to complete her life-work of establishing the kingdom of heaven on earth. We are daily and hourly being weighed in the scales of divine justice, and if not found wanting, we shall assuredly find our rightful place and work in the divine plan. Let us, then, from the least even unto the greatest of her followers, so strive to live and heal that when we are "called" we shall be found worthy of being "chosen" to stand at any post of duty where we may be needed most. And may we all, as "lively stones," through consecrated, individual effort, become so cemented together by universal love that we may become a wall of defense around our cause, against which secret conspiracies or open attacks may beat in vain.

[Written for the *Journal*]

SATISFACTION

VERNE E. TAYLOR

"I SHALL be satisfied," the promise reads,—
Appeased shall be all longings of desire,
Filled to the brim the measure of my needs,
Supplied in full all good that I require.
I shall be satisfied,—be freed from doubt;
Suspense, uncertainty, their flight shall take;
Complete assurance shall be brought about,—
I shall be satisfied, when I awake.

"When I awake,"—these things shall be discerned
When I shall cease to sleep in apathy,
Be careless, inattentive, unconcerned;
When I no longer shall live thoughtlessly.
When I awake,—O Father, speed the day
When of Thy truth alone I shall partake,
And put all childish dreams of sleep away.
I shall be satisfied, when I awake.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Berlin, Germany

THE early history of this church has quite an interesting feature. Christian Science had come to a foreign country with a foreign language, but the healing power of the new interpretation of the gospel of Love prepared the way and proved that Truth knows only one country and one language. A faithful little band of American, English, and German workers began in the year 1898 to hold regular Sunday services and Wednesday testimony meetings, and in September, 1900, they were enabled to organize as "First Church of Christ, Scientist, Berlin, Germany," with a membership of eleven.

Services were held at first in the home of one of the members, but despite the seeming handicaps of a new teaching and (to a majority of the group) of an unfamiliar tongue, the growing congregation soon made it necessary to move into a little hall of the Lyceum. With this publicity came misrepresentations and persecutions, and the church was forced to quit the hall and go back to a private house. For a time the listeners were fewer; but the truth could not be suppressed, and again the wrath of men became an instrument to the praise of God, since attacks from newspapers only served to call the attention of the public to Christian Science.

Step by step the way had to be won, prejudices cast down, and the difficulty of the different languages to be overcome, as a few German pamphlets were the only literature for those who did not understand English. But the revered Leader of the great cause, Mrs. Eddy, with loving foresight provided for their needs, and in the year 1903 *Der Herold der Christian Science*, the monthly German periodical, appeared. This was indeed an event of importance, and was hailed with joy. In the fall of 1905 the church had its first annual lecture, and this gave fresh impetus to the work.

From the beginning Sunday services and testimony meetings were held in both the English and the German language. The German congregation has always been considerably greater in number, and the continually growing interest made it necessary to be constantly on the lookout for larger quarters. In April, 1906, a public hall, Augusta Victoriasäle, was rented, and from Thanksgiving day, 1907, Sunday services were held in Choralionsaal, a hall of a church-like character and with a fine organ. Though the seating capacity of this hall was about four hundred and eighty, it was soon found necessary to hold two German services on Sundays and two German testimonial meetings on Wednesdays, besides the English ones. But even this arrangement proved insufficient, and in October, 1910, the Beethovensaal with eleven hundred and fifty seats, was secured; but as this hall is at present not available for the Wednesday meetings during the winter months, arrangements are being made for

a permanent home suitable for the needs of the church until its own edifice can be erected.

The actual membership of the Berlin church is comparatively small, principally due to the fact that in Germany the church is under the municipal government. A surer basis was won in June, 1910, through its acknowledgment as a legal corporation. The Sunday school is marked by a steady growth and is promising a strong force of pioneers for Christian Science. The sale of literature has always been very good, and eagerness to understand the writings of Mrs. Eddy has prompted many an earnest seeker to study the English language. Throughout the whole country there is today great joy and gratitude that the long-cherished hope of the Germans has been fulfilled, and the precious gift of a German translation of "Science and Health with Key to the Scriptures," as a great help to the better understanding of the original English text, has been given to them by Mrs. Eddy, the revered Leader of Christian Science for all time.

First Church of Christ, Scientist, Lincoln, Neb.

The history of First Church of Christ, Scientist, in Lincoln, Neb., began when Mrs. Eddy, in response to a letter of inquiry, sent one of her loyal students to that city from Milwaukee in 1885. Just what the specific mission was at that time cannot be learned at this late day, but a few articles on the subject were contributed to the local newspapers, and the student met and talked with those who were interested. It was about a year later that Christian Science services were established, the first meetings being held in a private residence, with only a handful of interested ones in attendance, but in 1888, a society having been organized, a public hall over a store was rented, where services were held and a reading-room was established. In 1891 the society organized as First Church of Christ, Scientist, Lincoln, Neb., with twenty-six members, but the hall over the store was retained until 1895, when numbers had increased so as to justify the taking of larger quarters, and a room on the ground floor was leased.

In the interval another society had been organized, which started services in the Farmers and Merchants building, and this society in 1900 organized as Second Church of Christ, Scientist. Both churches continued to prosper, but it was soon realized that more efficient work could be done were all united in one organization, and efforts to bring this about were undertaken. In October, 1902, these efforts were successful, and both churches surrendered their charters, and proceeded to organize anew as the present First Church of Christ, Scientist.

At the first annual meeting of the church, Oct. 3, 1903, a building committee was elected, and on March 14, 1904, the committee decided on two lots at the corner of Twelfth and L streets. The price was seven thousand dollars, and the committee agreed to pay one half in twenty days from the date of the purchase. The

members were told that with the funds in hand it would be necessary to raise twelve hundred dollars to ratify the agreement. The money at once began to come in, and at the time agreed five thousand dollars was paid on the purchase price. Within a reasonably short time the balance was paid in, and the church owned its building site free of debt.

Work was then started on a fund to build the church, but was suspended in order to give to the fund for the extension of The Mother Church. This fund being closed in June, 1906, attention was again directed to the local church, and on Feb. 21, 1907, a contract was signed for the erection of the Sunday school room of the present structure. On Thanksgiving day of the same year the first service was held in this room, and was the occasion of much rejoicing. In the spring of 1908 it was decided to put in the balance of the stone foundation, and this was completed about the first of July.

At the semiannual meeting held July 6, 1911, the church ratified the action of the building committee in letting a contract for the completion of the church, the total expenditure for edifice and lots aggregating ninety-one thousand two hundred and eighty-eight dollars. On Oct. 6 the corner-stone was laid with simple but impressive ceremonies, and from this time on the work progressed rapidly and harmoniously, and the first service was held in the completed edifice Sept. 1, 1912, the congregation numbering about twelve hundred.

Beginning with the inauguration of services in the new church, it was decided to hold evening services, and good congregations now attend both Sunday services as well as the Wednesday evening testimony meetings. The Christian Scientists of Lincoln feel greatly encouraged by the present outlook, but they realize that what success has been attained thus far has been reached through the work done in healing the sick and reforming the sinner, and that future growth must also rest on this sure basis, and not on the fact that a handsome and commodious house of worship has been acquired.

Christian Science Society, Rice Lake, Wis.

In the winter of 1885 two Christian Scientists came to Rice Lake to reside, and conscious that they had gained a measure of understanding of the truth the world needs, began to hold weekly readings from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. At first a decided antagonism to the truth taught was manifested, but as the Scientists did not return railing for railing, but on the contrary were inspired by love for all, in time the opposition practically ceased.

At first only a few expressed a wish to know something of the truth taught in the Bible as explained in Science and Health, but in due time others became interested, so that it was necessary to secure a room where the meetings could be held. A room in the old Montieth residence, corner Main and Eau Claire streets, where

the First National block now stands, was rented, and used as a place of meeting and a reading-room for several months. Later a room in the upper story of the Bowers building, near the southwest corner of Main and Marshall streets, was used for services, until a fire destroyed the greater part of the block facing on Main street, though it was checked after having partially burned the stairs leading to the room occupied by the society, from which the organ and most of the furniture had been removed. After the hasty departure from the Bowers building, meetings were held from house to house of those interested, but as the number of those anxious for the truth increased, a return was made to the Bowers building. Later, services were held in Odd Fellows hall, the Mission church on Messenger street, then in a hall in the Swift building.

As time went on, the need for a home of its own became more urgent, and the first move toward a place of worship was to secure a lot, which was sold to the society for one half less than the price asked, as it was to be used for church purposes. Then began the gathering of means with which to purchase building material, and every member of the little band of earnest workers gave freely of his means; many, indeed, practised self-denial and made sacrifices that the work might go forward. When it seemed that the limit had been reached, funds came from unexpected sources, and a few outsiders, seeing the earnestness and self-sacrifice of those interested in the erection of the edifice, gave what they could to encourage and help in the work. Thus the desired end was reached, and Mrs. Eddy's words again verified: "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). The faithful workers who had wrought so steadfastly to this end will never forget with what rejoicing the little home church edifice was occupied for the first time for divine services, nor their gratitude that an abiding-place in which to worship God and His Christ had been attained.

The society was organized July 8, 1896, with a small membership, which increased considerably after its occupancy of the church. As Christian Scientists they can well say with the psalmist: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth;" and daily they realize that "except the Lord build the house, they labor in vain that build it."

First Church of Christ, Scientist, Seattle, Wash.

It was in 1889 that a student of Mrs. Eddy came to Seattle, then a little-known frontier city of less than forty thousand inhabitants, and began Christian Science work. Though remaining only a short time, the healing done brought together a little band of beginners, who struggled along faithfully for several years, though without any definite organization. On Aug. 6, 1896, however, a Church of Christ, Scientist, was formed with eighteen charter members, and it was soon recognized that organization had given the work a great impetus. Services were held in

a little hall on the corner of Third avenue and Cherry street, and the same room was utilized during the week as a reading-room.

Frequent moves are mentioned in the early records, and usually for the purpose of securing larger quarters for the constantly increasing congregation. The need of a church edifice soon became so apparent that in July, 1898, it was decided to set aside the collection of the first Sunday of each month for a building fund. In 1899 a loyal teacher of Christian Science came to Seattle by invitation, and the healing accomplished attracted such increasing numbers that in the spring of 1900 definite steps were taken by the church toward selecting a site for an edifice of its own. A location at Sixth avenue and Marion street was decided upon, and the construction of a Christian Science chapel begun. On its completion the first service was held therein Easter Sunday, April 7, 1901.

It was at this period, too, that the first regular down-town reading-rooms were opened, in the Marion building on Second avenue, this progressive step being one of the first fruits of the occupancy of the Christian Science chapel. In 1905 the rooms were moved to the new Alaska building, and remained there until May, 1912, when very attractive and spacious joint reading-rooms were opened in the Empire building, near Second avenue and Madison street, in the heart of the city, an event which marked a long step forward in Christian Science work in Seattle. Here, as elsewhere in the field, the reading-rooms and the distribution of literature have been important factors in the growth of the cause. There are now in the public library and its branches sixty-three copies of Science and Health (including two of the authorized German translation), besides a circulating library of twenty-eight copies in the Christian Science reading-rooms, and each of these libraries is equipped with all the other Christian Science literature in proportion.

Meanwhile, the Sunday school was steadily progressing, literature was being distributed in an intelligent manner, and splendid healing effected, so it was not surprising that the chapel should be outgrown in five short years, the overflow being so great that as a first step, in October, 1906, the Sunday school was removed to the old Rainier hotel, across the street. In November of the same year the first payment was made upon a church lot most beautifully located on the corner of Sixteenth avenue and Denny way. In December, 1907, the attendance had so increased that members were requested to attend the evening services rather than the morning, when convenient. In the spring of 1908, Christensen's hall at Broadway and Madison street was leased, and this was occupied until August of the following year, when, the foundations of the new church building having been laid, a temporary wooden structure was erected thereon, and here the congregation has been comfortably housed, pending the completion of its beautiful temple of Bedford limestone, laboring earnestly to the end that those "greater works" promised by the Master may prove their fellowship with him.

TESTIMONIES FROM THE FIELD

I DID not come to Christian Science for physical healing, but because I was tired of what seemed a hopeless struggle against a selfish and sinning disposition. I never remember really believing in the vague and terrifying concept of God presented for my childish worship, but I had an insatiable desire to get to the bottom of things, and for a time the theories of natural science and speculative philosophies seemed to explain life sufficiently. They did not satisfy me, however, and I began to long for a religion in which I could really believe.

I well remember a night of fevered tossing and desperate calling out to a power, if there were one, for peace. This was in Rome, and I had already heard of Christian Science; but I knew nothing about it, and the word "Christian" meant for me the essence of hypocrisy and cant. I thought I wanted something broader and more universal than an American woman would be at all likely to know about; but my point of view changed very quickly when, a few weeks afterward, I consented to see a Christian Science practitioner in London. I then saw that I could not honestly revile what I knew nothing about at first hand. It caused me some surprise that the logic of this gentleman was unassailable, and some annoyance that I was obliged to admit this to myself and to him; but I shall never forget his patience and kindness in talking to me on the subject of Christian Science for hours at various times, for which he would not accept a penny.

During this period I bought and read "Science and Health with Key to the Scriptures" by Mrs. Eddy. At first I made long lists of objections, and was very contemptuous of what I called its literary style, but I could with difficulty put it aside, being drawn on by some power which I did not understand to read page after page. I had been obliged to wear glasses for reading and drawing, as an oculist had said that the intense pain I suffered was due to defective vision. The glasses relieved the pain so long as I had them on, but it returned if I did my work or read more than a page without them.

After I had been reading Science and Health about two weeks, I noticed one day that I could read a number of pages without my glasses or any pain, and in quite a few days I felt no more need of them. At first I thought I must use them for anything other than the text-book; but this illusion was of short duration, and it could not have been more than a month after I first began reading Science and Health that I laid the glasses aside entirely, and have never worn them since. About this time the practitioner spoke to me of Mrs. Eddy's great work in bringing Christian Science to the world, and I began to realize a little of what we owe to her selfless devotion. For this early change of thought in relation to our Leader I am very grateful.

The healing of my eyes occurred about four years ago, and it has been permanent; indeed my eyes are stronger now than they ever were. For instance, I used to be troubled by the glare of sunlight, and wore smoked glasses even in England during the summer, but this year I spent the brightest months in an Italian town where the glare from the white houses is intense, and I scarcely noticed it at all. While in Florence I received great help over what seemed to be a slight attack of a dangerous disease. I woke one morning with a very violent attack of bowel trouble, attended by great pain and weakness. I can usually meet such conditions myself when they occur, which is a very rare thing with me now, though until I studied Christian Science I was generally suffering from some form of bowel trouble. On this occasion I seemed to grow worse, however, so I called on a Christian Science practitioner who lives in Florence. I was relieved at once of the pain, and although it seemed to recur next morning, I was able to dismiss it myself in a few moments, after which I had no more trouble at all.

I feel very grateful for this renewed evidence of the all-power of divine Love which conquers every attempt of evil to manifest itself, and especially for the wisdom of our Leader, Mrs. Eddy, in organizing a church whose living branches shade all nations with the "leaves of the tree" which are for their healing. For one who has frequent occasion to travel, this universal home is a constant cause of gratitude and joy, and at such times especially one feels grateful to know that the whole vast field is under the wise and vigilant eyes of the Board of Directors of The Mother Church, whom Mrs. Eddy found fitted for this work and to whom she entrusted it.—*Maxwell Armfield, Stroud, England.*

I SHOULD like to corroborate my husband's testimony. When I first knew him, his health perpetually claimed his attention, diet systems and medicines causing him much trouble. He also suffered from severe headaches and eye trouble, but for the last four years, since studying Christian Science, he has used no medicine, has missed no engagement, or been in bed an hour with illness, and his good health has been remarkable. Any little symptom which may come up, vanishes quickly and never interferes with the day's work.

I should like to add my own gratitude for the way in which Christian Science has altered the entire basis of our lives and professional work. Through its help we enjoy an ideally happy home, and while we have much to learn and to overcome, nothing can take from us the knowledge that Christian Science is the "universal panacea" (Science and Health, p. 144). Although I have not yet recovered from the effects of injuries received by a fall in childhood, and the distressing effects of seventeen operations for spinal disease (my case being pronounced hopeless by doctors), I have been healed quickly in Christian Science of a severe attack of acute lung trouble, with no tiresome convalescence. Strength instead of weakness came at once, and since this healing, three years ago,

I have been free from coughs and colds. I have also been healed instantaneously of headaches, cuts, etc.

As a writer, I wish particularly to express my gratitude for the improved sense of style, form, and literary taste derived from the systematic study of Mrs. Eddy's works.—*Constance Armfield, Stroud, England.*

DURING the twenty-three years that I have appreciatively read *The Christian Science Journal,* I have not written for it any of my many demonstrations of the facts of being, but now that the demonstration of peace within myself has been consummated, I want to tell it, knowing that my experience has not been unique, and with the hope that it may help some other girl.

Ten years ago, when just out of college, and with all a college girl's ambition, I found the world very different from my expectations. It was a very practical place for a dreamer of dreams. Feeling cheated of my birthright, I rushed headlong into the material conditions, blind to everything but the earning of money for my loved ones; yet always there was a longing for the other world, the world of literature and art and culture. I longed to see the interpretation of the characters of literature as given by the best actors; I wanted to hear the best music, and see those pictures that I loved; but always the belief that I could not do so without depriving others of necessities, deterred me. In these early days another disappointment took from me the expectation of those things for which every woman hopes.

Teaching in a city school, much work, together with many disappointments, urged me farther on in the path material, until I awoke to find myself a physical wreck. For several years the close of each school term found me with serious physical troubles and nervous exhaustion, but each summer in the clear atmosphere of home these ills would be assuaged, so that in September I was back at my work. Finally, forced to give up the larger school, I took a small country district, and here I demonstrated that it was not work but my mental attitude which made me ill, for I came home in June much lower than ever before. A few months before, I had drawn a piece of metal down my windpipe to the lung tissue, and this was giving me a great deal of trouble, together with a nervous condition and serious organic affections.

While lying on my bed, too weak to raise my hand to my head, the world of literature, art, and joy was promised to me upon my recovery, but this also turned to wormwood. Then I found through Christian Science that it was not for these things that I was really hungering; I found, moreover, that my attitude of self-pitying martyrdom must be annihilated in order to gain even relief from pain. Death was a very close companion, but not a welcome one, knowing as I did that some time, here or hereafter, every false belief must be met and corrected. Annihilation would have been welcome, but to go away from my loved ones just to make my demonstration seemed the height of selfishness; so I set to work to prove the falsity of every claim of discord and sickness as soon as it presented itself, —and these claims were legion! Such

faithful persistence could have but one result, namely, healing, and today I face the world not only a perfectly well woman, but what is better, a contented one.

From a material view-point financial conditions are not so prosperous as formerly, but I know that God provides liberally day by day for His children. I have learned to refrain "from man, whose breath is in his nostrils," and to see man as the highest manifestation of good, and this gives me an outlook upon mankind which is helpful to myself and others. Through my understanding of the truth many have been helped in the last few months, and only those who have fought the good fight can appreciate my gratitude for this great peace and the fulfilment of my highest ambition,—the desire to help the world.

Mere words or phrases cannot express my gratitude to Mrs. Eddy, the Discoverer and Founder of Christian Science, for her faithfulness and insight in scientifically explaining in "Science and Health with Key to the Scriptures" the truths of the Bible, so that I have been able to bring these truths practically into my life, freeing me and bringing to my consciousness health and happiness, where discord formerly ruled.—*Elizabeth B. Wiard, Seattle, Wash.*

Twenty years ago, by a strange providence, I came into possession of a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Beyond this I had no knowledge of Christian Science or Scientists, but I had wearied of my church, and the heaven it offered filled me with uncontrollable fear. Even its hell gave me more solace, for there I felt I should meet most of my friends. I rebelled because I had not been permitted to live in Jesus' time, and grudged Mary and Martha that privilege. I felt that in the management of the universe God was making a dreadful mistake, for evil to me seemed more powerful than good. A new world opened to me, however, as I read the pages of Science and Health and learned that every wrong thought brings its harvest of wo; that my thoughts were all wrong, and herein lay the secret of my discordant conditions. I learned how I had misjudged God, and that the object of prayer was not to teach God how to do His work properly, but to dispel the sense-illusion,—the Adam-dream which seemed to prevent me from knowing that even now God's gift to man is unfailing good, and to reconcile me to God in the consciousness that I could never in reality be separate from Him or nearer to Him.

In the copy of Science and Health which I possessed (the forty-eighth edition) was an account of a case of painless childbirth which Mrs. Eddy herself had attended, a demonstration which, to my new-born understanding of Christian Science, seemed marvelous. My own experiences had been so terrible that I was filled with dread when, soon after this, I became conscious that I again had to face an accouchement. I felt that I must now test this wonderful truth, but error seemed to defy me to attempt so great a demonstration as the breaking down of the mortal law which condemns woman to bring forth her children in pain and sorrow. Torn

by fear, yet praying to be led aright, a divine inspiration came to me in the words of Christ Jesus, "O ye of little faith;" "Lo, I am with you alway." I knew then of the ever-present Christ, and no longer grudged Mary or Martha a single joy. I doubt if any studied the Bible and Science and Health more than did I during those months. Often I craved for some one to enlighten my understanding, but I was ever brought back to a consciousness of the divine presence, and when the sense of loneliness seemed to overwhelm me, the story of our Master's last hours in Gethsemane became an inspiration.

Daily I saw more clearly the fallacy of man-made laws, the unreality of matter, and the perfection of the divine concept. When the time of the ordeal came, every discordant human law was annulled, and the birth was painless. I had no fear whatever, although the assistance I sent for had not arrived when the birth took place. None can know what radiant joy was mine that day, nor can I ever forget it. Through the intervening years, when sense clouds have seemed to engulf me, it has been a beacon-light to me, leading me on to "radical reliance on Truth" (Science and Health, p. 167). Since then, in all our pains and distresses, the "great Physician" has been our only healer, and in our home drugs have been unknown. Christian Science is no longer unknown in this beautiful land, for now are sprinkled all over it loyal students of Christian Science. All around me I see sin and disease disappearing through the understanding of Truth, and very soon we shall have a lecture from one of those sent out by The Mother Church. May I here express my gratitude for Christian Science literature sent to our field by unknown friends in America.

My gratitude to our dear Leader is unbounded, for bringing to my consciousness a knowledge of "the peace of God, which passeth all understanding." She has taught the earnest follower of Christ that it is not presumption on his part to expect to carry out the Master's command to "preach the kingdom of God, and to heal the sick," here and now, and she has given him a scientific knowledge of how to do it.—*Mary E. Simpson, Christchurch, New Zealand.*

I HAVE many times wished to write my experience since I came into Christian Science, and I can no longer refrain from expressing my gratitude for the blessings I have received through this teaching. I hope that these few words will be useful to others, who may be in need as I was, and that they may be led to the one true and living God and His Christ.

I was a great sufferer, from 1901 to 1906, from what was pronounced gall-stone, also a weak heart and an abnormal growth, besides a bowel difficulty with which I had been troubled from childhood; but I have been healed of all these ailments through Christian Science. My healing came about in the following way: Early in 1906 I was very ill and my doctor, who was most kind, had a specialist to see me, but this gentleman said nothing more could be done than what my doctor had already done, and that the only remedy he could advise was an operation, which I was too old to risk, being eighty-two at that time.

A relative then advised me to try Christian Science, and another relative who is a Scientist, and whom I had not seen for a long time, came to see me. I questioned him about Christian Science, and what he told me impressed me very much. I asked for the book "Science and Health with Key to the Scriptures" by Mrs. Eddy, and a few days after he brought me a copy. I read it and it satisfied me that Christian Science is the truth. I read of so many beautiful cases of healing that I said there was no reason why I too could not be cured. I then applied for treatment and I was healed.

Quite recently a more disturbing and difficult condition has been met and mastered. I was suffering from a head trouble, at times losing consciousness, which to those around me seemed alarming, but the declaration of the truth by faithful friends always revived me speedily, and subsequently treatment from a practitioner has completely healed me. From the year 1906 to the present time (I am now nearly eighty-nine), I have never taken a single dose of medicine, all my needs having been met by divine Love. For this healing I am extremely thankful to God, also grateful to our beloved Leader, Mrs. Eddy. I am still more grateful for the spiritual uplifting I have received from the inspired teaching which I have found in the text-book.

From July, 1906, I have attended a Christian Science church regularly, though I had to travel by train and omnibus, which would have been impossible had I not been in Science. I dearly loved going to church, and always went with the greatest pleasure, Sunday after Sunday, receiving courage and spiritual strength. I was a member of the Church of England, but had been unable to attend that church for sixteen years previous to 1906. I tried to be contented according to its teachings, but I was never satisfied; there seemed to be something more that I wanted and for which there was great yearning, but that desire was not satisfied until I had received Christian Science treatment. Then I was at rest, and realized that the Christian Science concept of God reveals Him as divine Love, ever present and omnipotent.

I am indeed grateful for what I have learned in the study of the text-book of Christian Science and the other writings of Mrs. Eddy. Although I had made the Bible a constant study all my life, it was not until I read it in the light of Christian Science that I understood it, and found there the deep practical teaching necessary to satisfy the longing I felt. This truth has enabled me to know God and His Christ, and now I can say that I am satisfied; I have found the truth. I agree with my loved friend and counselor, Mrs. Eddy, that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174).—*Emma J. Carter, Golder's Green, London, England.*

Having been helped so much by reading the testimonials in the periodicals, and being grateful for what Christian Science has done for me, I hope that this testimony may help some one else. In October, 1909, I was stricken by something that the best of doctors could not diagnose,

but I was powerless to move any part of my body except my head. I was in the hospital here until they sent me home as incurable, and I remained that way until I heard of a great specialist in Philadelphia, Pa. I went there, and stayed eight months; then came back home almost as helpless as when I left, and continued to grow worse.

I had been in this condition for more than a year, and had been examined by a great number of physicians, no two of whom agreed as to the disease or offered me any encouragement, when I was led, thanks to divine Love, to a kind friend, who loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the remark that the reading of it might help me. Afterward, she gave me the book, as I was not at that time able to procure one. Having no faith in Christian Science, but willing to try anything, I commenced to read the book. The second night I took off glasses which I had worn for three years. I have not used them since, and can see as well as ever. I can now walk a mile twice a day to and from my work and climb a long flight of stairs to get to where I am employed, and as I am compelled to be on my feet all day, people often ask me if I do not get tired, but I can answer that I do not. In the old thought I did, but I have learned that as God "rests in action" (Science and Health, p. 519), so should man as His likeness. I am proving the promise: "As thy days, so shall thy strength be."

Three of my children were healed of measles, the oldest in three days, the two younger in one day, the latter not even going to bed. To tell all that Christian Science has done for me would take too much space, for it has not only healed me and helped my family, but it has given me back my faith in God as good, for I am sorry to say I had tried to make myself believe there was no God; but now, how great is the change! I thank God daily for His goodness, and I am very grateful to Mrs. Eddy for her wonderful discovery. I am trying to show my gratitude by living the truth, for to live the truth is better than to talk it. Jesus said: "Ye shall know the truth, and the truth shall make you free."—*V. O. Grover, Sumter, S. C.*

I AM glad to state that Mr. Grover has continued to improve and is now able to walk without a cane. I have talked with a lady who was in the hospital at the same time with him, and she said she asked one of the nurses who was wheeling him around in a chair about him. He was moaning, and the nurse said it was a pitiful case; that he would probably never be able to get his hands to his face, and that the doctors knew he could never be healed. When he asked for help in Christian Science, he was indeed miserable looking, but I am glad to say that he is now a splendid manifestation of health, and no one would believe his age, he seems so youthful. The truth has done much for him and for the whole family.—*Mrs. Nora E. Ball, Bishopsville, S. C.*

IT is with the deepest gratitude that I write to tell a little of what Christian Science has done for me.

Over two years ago my little boy was born, and at the time of his birth I had Christian Science treatment. I had no doctor, only a Christian Science nurse, and I suffered very little. I was up and about in two days, and have had absolutely perfect health ever since.

With the child we have had wonderful demonstrations of the power of Truth. Twice, serious illness has tried to attack him, in one case taking the form of an abscess on the neck, when the baby was but a few months old. As I was only a beginner in Christian Science, and my husband, although slightly interested, had not then taken it up seriously, we were both very much frightened and discussed the advisability of sending for a doctor. I however felt that we ought to trust God, and we finally decided to wait till the next day. The next morning the swelling had gone down considerably and the baby had had a good night. No doctor was called or any material remedy used, and from that time the child recovered rapidly. He was soon quite himself again, and was not in the least pulled down by this illness, needing no tonic or change of air, as would most certainly have been the case in the old way. All the time, too, he was able to eat and sleep. About a year later, a severe attack of croup came on, but it was quickly met and overcome with the loving help of the same practitioner. Other ailments have several times been overcome in one treatment, and the little boy is a picture of health and happiness, with a most sweet and sunny disposition that is very responsive to the thought of love.

Grateful as I am for these proofs of the power of Christian Science in healing physical illness, I am still more so as I realize each day what it really means to a child to start from the very beginning with an understanding of the power of God,—that He is Love, and the only power, hence that every form of evil must vanish before divine Truth. I wish every mother could know of Christian Science, how it helps in the training of children and how it lessens the fear which is mistakenly supposed to be inseparable from love, and more especially a mother's love. I feel that the time will come when we shall know the "perfect love" which "casteth out fear," and for all that I have received and learned already, I am most grateful to Mrs. Eddy, who has again brought to light the healing religion of Christ Jesus.—*Mrs. Inez Inman, Melita, Saltash, Cornwall, England.*

[Translated from the German]

When Christian Science found me I was a dissatisfied woman, seeing evil everywhere and laboring under a sense of fear and pride, but in the five years since I became acquainted with Christian Science I have become a very different woman, a better woman, although I realize that there is much yet for me to learn, and many things that I must stop doing; but I also know that I am ascending the steps leading to harmonious being, and I am confident that the higher steps will be reached. The most important feature to me is that I am enabled to grow steadily in the recognition of God's wondrous creation, and that Christian Science is

leading me gradually out of the material and up to the spiritual.

I have been healed through the application of this truth in an instance when sudden mental darkness seemed to invade my consciousness. My talk was confused, I was unaware of my doings, and finally completely lost consciousness, this condition, to sense a serious one, lasting for six hours. My husband immediately had Christian Science treatment taken up for me, and I was healed with two treatments. Many minor ailments like violent pain in the head, a chronic cold, chilblains, and eruption of the skin gradually disappeared after treatment was given. Whenever any ailment presents itself I at once strive to realize that God is all-powerful, supreme; above all, that nothing exists beside Him who is Life, Truth, and Love, and then it does not take long for these lesser errors to be overcome. Through the study of the English language I am acquiring a better understanding of our textbook Science and Health, and the German as well as the English services are a source of inspiration and help to me. Christian Science teaches me not only to experience good but to be a dispenser of it as well, and furthermore to know that there is but one source of good, namely, God. Next to Him we give thanks to our dear Mrs. Eddy.—*Frau Anna Lischka, Berlin-Rixdorf, Germany.*

I AM truly grateful for Christian Science. I was healed of eye trouble, and gave up the wearing of glasses, through reading Science and Health for eight months. This healing was a great surprise to me, as I had been told that I could never go without glasses and that I would need to have stronger ones every little while. The healing of my eyes took place over two years ago, and now I use them for everything,—read music for three hours each day, do all my sewing, besides reading every day, and I have had no bad effects. I was healed of heart trouble when I did not know but that each attack would be the last, and also of a bowel trouble so severe that the abdomen was greatly inflamed and distended. For the healing of all these ills I am most thankful to God, and am also grateful to Mrs. Eddy for showing us the way to Truth.—*Mrs. Lulu Montgomery, Oakland Heights, Cal.*

IT is with deepest gratitude that I express the benefits I have received from the knowledge gained through the study of Christian Science. My whole thought has been changed from despair to joy; my heaven is in the present hour, for now I feel Love's mighty power. Over three years ago I turned to Christian Science. When everything else had failed I turned my tired thoughts to divine Love. I was invited to attend a Christian Science meeting one Wednesday evening, and I shall never forget the hour spent there. I was then suffering from stomach trouble and nervous exhaustion, and was practically a mental and physical wreck, but I knew there was help for me somewhere, and the lives of Christian Scientists had been a benediction to me. I realized that they had a knowledge of something which gave them peace, and I was seeking for that peace.

I can never forget that first testi-

mony meeting, in Ossining, N. Y. A faint hope came to me, and it was the first glimpse of hope and peace that had been mine for months, or perhaps I should say years. I knew Christian Science was the truth spoken of by Christ Jesus, when he said, "Ye shall know the truth, and the truth shall make you free." I was hungering and thirsting, and I was filled. I began the study of Christian Science by getting the text-book from the public library for a month. I read it with understanding from the first, and was surely blessed. I made my first demonstration in purchasing a copy of Science and Health, as it took the last money in my purse to pay for the precious book which brings us a knowledge of the healing power as taught by Christ Jesus; but I trusted to divine Love to supply my needs, and before reaching home I was given employment which brought me twice the amount I had paid out. My material home was taken from me, but I know that my home is in divine Mind, and that nothing can separate me from the loving care of my heavenly Father.

I was healed by the reading of the truth as contained in Science and Health. I was not thinking of physical healing, only looking for spiritual uplifting, but in a short time my friends wanted to know what had cured me, as I was looking so well. Then I knew I was free! I am still striving to reflect Love, as this is the only health-giving power. I am very grateful for God's gift to this day and generation, brought to us by our beloved Leader, Mrs. Eddy, and I shall strive to show my gratitude by faithful service. My daily prayer is that I may reflect such love that all who come near my life may know I have found the truth as it is in Christ Jesus. — *Alida M. Atkins, Peekskill, N. Y.*

It is with the deepest gratitude that I offer my testimony respecting what Christian Science has done for me. It has healed me in sickness, it has brought light in the darkness of doubt and despair, it has solved financial problems for me, it has given me a clearer mental vision, and has taught me to be more charitable. In the case of discord in the home it has brought peace, and every member of my family has felt its healing influence. Through its teaching I am learning each day more of the great lessons of life in conquering self. I have learned that difficult lessons are beneficial, and through all I have felt the comforting assurance given in the words from Jeremiah: "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

After coming to live in Chicago, I began to be afflicted with constant colds and throat trouble. This condition developed into a cough, and I became intensely nervous, although before this I did not believe it possible that I could be sick. Several specialists were consulted, and each claimed that I was afflicted with something in his own line. One or two said that if I remained in this climate I would have serious lung trouble; but Christian Science fully healed me after medical treatment and change of climate failed. I also was enabled to give up glasses, which

I had worn for about seven years for reading and close work. When I first read "Science and Health with Key to the Scriptures," its teaching seemed too ideal to be made practical, but after six years of constant use in many trying situations, I have come to regard it as "the living Christ, the practical Truth," of which Mrs. Eddy speaks on page 31 of Science and Health; and I know of nothing more practical and nothing more ideal.

The physical healing weighs but little, however, in comparison with the mental relief from anxiety and a sense of responsibility, and the spiritual joy which came in the revelation of the new heaven and the new earth founded upon divine Principle. I recall that a lecturer once said, "Mrs. Eddy has shown us the way, and it is our privilege humbly to follow." My gratitude to Mrs. Eddy is great indeed for showing me the way to spiritual understanding, to a Christianity which can be applied to the needs of daily living, and of which the healing and saving power can be proved.—*Beatrice Slote, Chicago, Ill.*

I SUBMIT the following testimonial for publication. Only that subtle form of error known as inertia has kept me from acknowledging long since the many blessings I owe to Christian Science. I first read Science and Health in 1892, then laid it aside, only to take up the study of it once more in April, 1907. At this time I had been a sufferer from stomach trouble for perhaps twenty years. In June of that year I was to go through an ordeal, but could not see my way clear to have Christian Science treatment, so I engaged a physician and nurse, deciding that if afterward I found myself no better, I would engage a Christian Science practitioner. All these months I kept up my study of Science and Health, and when my child was born in June, I attributed the comparatively slight suffering to my continued study of this book. In a few weeks I found myself freer from headaches, and almost entirely free from stomach and bowel trouble, also of a lump in the throat, and of biliousness.

For several years I have depended entirely upon Christian Science for my children. I have been brought through a badly injured ankle, and all four of the children through measles, coughs, colds, and other disturbances, until health, as the expression of mental harmony, has become the rule rather than the exception in the family. I no longer am despondent, as formerly, for when the temptation comes I know how to meet and master it. I desire to express my gratitude to God that our Leader shared this discovery, this revelation, with all mankind.—*Ella Eberman Cornwell, West Chester, Pa.*

As the *Sentinel* comes into our home week after week, and I read the helpful testimonies of others, I realize that none have more reason to be grateful for Christian Science than myself, and that this gratitude should be expressed both in words and deeds. My first healing in Christian Science took place over five years ago, and at that time I was in a state of semiinvalidism from an organic trouble which had caused

me both mental and physical anguish for many months. Having had everything done for me that medicine could do, but receiving only temporary relief and no promise of permanent recovery, I decided to turn to Christian Science for help. I shall never forget the loving-kindness in which this help was given to me, and the hope and joy that came into my life with the first treatment. The healing was quick and permanent. I think I am safe in stating that I was healed in the first week's treatment, although I continued treatment either three or four weeks, so as to gain a fuller comprehension of this great truth which has been revealed to us.

Christian Science has also healed me of severe chronic headaches. In fact, I have had continual proof that in so far as I permit my ways to be governed by the teaching of Christian Science, I am not only kept well physically, but I am gaining that correct understanding of God, and of man's relation to Him, which is manifested as health and harmony. The Bible and Science and Health are my daily companions, and I say with most profound gratitude that I thank God for the revelation of Christian Science to this age, through our beloved Leader.—*Mrs. Florence D. Sands, Houston, Texas.*

I FIRST heard of Christian Science about seven years ago, from a fellow passenger on my way out to India. My growth in the understanding of its teachings has been slow, but gradually the spirit of Truth is being revealed to me, and just as fast as I am capable of using it, the power of Truth is making itself felt. The knowledge of Christian Science has entirely changed my outlook on life; it has opened up an endless prospect of progress and joy, and made life full of unceasing interest.

I wish specially to tell of the help I received when my baby boy was born. A Scientist friend was with me at the time, and all went harmoniously, the whole experience lasting less than two hours. There were conditions present which the doctor said might have caused the death of the child, had the birth not been so quick, and my gratitude to God for Christian Science is very great. This is the first experience of the kind which I have had in Christian Science, and I can truthfully say that the birth was easier, my recovery quicker, and the sequent state of health better than on any previous occasion. The child is a fine, thriving boy, so merry and bright, and my heart is full of gratitude to our dear Leader, Mrs. Eddy, who was pure enough to see this great truth, which Jesus first brought to humanity, and brave and strong enough to tell it to a weary, waiting world.—*Bessie Johnstone, Edinburgh, Scotland.*

IT is with the deepest gratitude that I testify to the blessings I have received in Christian Science. Five years ago, while visiting my sister in Florence, Col., I first heard of it. The love expressed appealed to me, and when I saw every one looking so happy and free from care, I thought how beautiful it must be to have a religion which meets every need. Every day blessings came to me. I was healed of disease and set free by

the truth. I had no special treatment for the healing; but day by day I could see that my health improved as I faithfully studied Science and Health, and I have not used any material remedies since. For many years I had suffered from a stomach disorder, weakness, colds; and fear of eating all that was set before me was much in evidence; but I no longer fear anything, for I have taken God as my refuge and strength. There were errors to be overcome each day, but divine Love met my every need and I am striving to be more faithful and more worthy to be called a child of God. My health is now perfect.

The cause of Christian Science is progressing in many small towns in Cape Colony. Two years ago I found one person reading "Science and Health with Key to the Scriptures" by Mrs. Eddy; now there are many seeking for the truth; each one has received health and strength, and all are very thankful to our dear Leader. The Grahamstown Public Library kindly accepted Science and Health as a donation; also at the jail, on behalf of the prisoners, they are pleased to receive our literature every month. I know that divine Love opened the way for me everywhere I went,—all was love and harmony. The literature is received with joy and thankfulness in each home, and as it is passed along it comforts and helps the weary who are seeking for health, and they are filled with joy.

I wish to thank the Publishing Society for the Lesson-Sermons, which I find so helpful, and many happy hours are passed in reading the literature.—*Mrs. Mary Grant, Durban, Natal, South Africa.*

It is with great pleasure and the hope of helping others that I give this testimony of healing through Christian Science. Over three years ago my seven-year-old brother was taken with acute lung trouble. The result of this disease was the forming of an abscess in his left side, which necessitated four surgical operations, all of which gave him relief for the time being, but failed to cure. His condition steadily grew worse, in spite of all the efforts of the kindly physicians, and they finally pronounced his case to be tubercular disease, said to be inherited from our mother, who had passed away three years before. Little hope of his recovery was given us, and he was certainly in a sad plight, as at times his suffering was intense.

It was about this time that I married into a family who were Christian Scientists, and through them I was persuaded to try this treatment for my brother. I took him to my home in Los Angeles, and engaged a practitioner to treat him. In three weeks the discharge from his side stopped and the healing began; in two months more there was no trace of the dread disease, except that his left shoulder was somewhat crooked and lower than the other, but this is gradually straightening, and the boy is now as healthy as his twin brother, who has never known a day's sickness in his life.

This healing has certainly been a proof to me and to many of my relatives of the indisputable fact that the understanding of God's law, as explained in Christian Science, removes human suffering completely. I am very thankful to God, and am

also grateful to Mrs. Eddy for this wonderful truth which not only makes men free from physical ills, but free from sin.—*Mrs. Martha E. Ober, Santa Ana, Cal.*

[Translated from the German]

For years I suffered severely with an eye trouble. As soon as I tried to read, pain in the head and eyes would set in. An oculist in Hannover prescribed glasses, the use of which, however, failed to relieve the pain while reading and working. I then turned to Christian Science, having heard of its beneficent influence, and with a few treatments from a practitioner I experienced relief and was healed of the trouble within a short time.—*Frau Martha Heine, Iserlohn, Germany.*

It is with heartfelt joy and gratitude that I testify to the healing power of Christ, as revealed in Christian Science. Some four years ago, I was a hopeless invalid, suffering from a so-called malignant and incurable disease. After being under a specialist's treatment for three years, I gradually grew worse, until he admitted there was no longer any hope for me and that I had not long to live. My mother, in her grief and despair, called in another physician, who agreed to the utter hopelessness of my case from the standpoint of *materia medica*, but recommended that we try Christian Science.

A practitioner was sent for immediately, and a copy of Science and Health was given me to read. I began to improve from the first treatment, and on the third day I was able to walk without pain. I gained very rapidly, and in three weeks the disease was entirely gone. I was also healed of the drug habit, giving up an opiate taken to relieve suffering.

Through my healing, the family became interested in Christian Science, and my father was soon healed of the tobacco habit of many years' standing, through the reading of Science and Health. The physical healing was truly wonderful and much to be grateful for, but the spiritual light, joy, and peace which I experienced with the healing is beyond words to express. We feel very thankful to God for these and many other blessings, also to Mrs. Eddy for bringing to us this wonderful understanding of Truth.—*Elizabeth A. Bonn, Minneapolis, Minn.*

CLERK OF THE MOTHER CHURCH

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THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A FEW months ago an item was current in the newspapers to the effect that ninety-eight convicts in the New Jersey state penitentiary were Christian Scientists, it having been worded in such a way as to convey the impression that these men were Christian Scientists at or before the time of their commitment. The facts were that these men had become interested in Christian Science during their incarceration, and in turning to any religion at all they were simply in line with the reformatory influence which is the modern purpose of imprisonment. Still more recently the press has devoted considerable attention to the experience of two men who, within the past few weeks, have suffered capital punishment according to the laws of Massachusetts; and again an erroneous impression was given the general public, so much so that it seems advisable to make here a correct statement of the work accomplished by Christian Science in these and similar instances.

He whom professed Christians delight to honor as their Lord and Master, said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and among the works of mercy he enumerated was this: "I was in prison, and ye came unto me." Surely this is warrant enough for carrying the gospel of Christian Science, with all its healing ministrations, to the unfortunate ones shut away behind grim gray walls, and if those whose hours are numbered by the law's edict find consolation and help in its teachings, shall it be denied them, whatever their past sins? Who, drawing his robe of righteousness more tightly about him, will be the first to cast a stone?

For some time past Christian Scientists have made it a part of their work to supply penal institutions with Christian Science literature for the use of the inmates, and in not a few of them the Christian Science service which is held at stated intervals, as are the services of other religious bodies, is attentively listened to. In addition to this, much individual work has been done among the prisoners, but only as it was asked for, because Christian Scientists do not thrust their attentions upon any one, and so quietly has this work been carried on, that the world has known little of the good thus wrought.

During the last few months of their earthly life, while awaiting the penalty of the law which they had violated, the two men above referred to turned to Christian Science, with the result that, according to the testimony of those brought into contact with them, their whole mental and moral attitude was changed, and they became not only sincerely repentant of the crimes of which they had been convicted, but also so reformed in character as to give evidence that the commission of similar crimes in the future would have been impossible to them, not because of legal restraint, but because of "the odiousness of sin" (Science and Health, p. 366).

If this accomplishment is held not to be in consonance with the teachings of Christ Jesus, who said to the repentant thief on the cross, "Verily I say unto thee, Today shalt thou be with me in paradise," then is every sinner without hope and every prayer for reform and regeneration vain! The thief was under condemnation "justly,"—"We receive the due reward of our deeds," he reminded his companion,—and even as he was forgiven, so had these men a right to hope for forgiveness, because they had repented themselves of their wrong-doing.

The last statements of both men were published broadcast in the daily press, so there is no occasion to repeat them here, but the statements given herewith are eloquent though unsolicited testimonies to the efficacy of Christian Science teaching and its universal application. Mrs. Spencer, mother of one of the men, writes as follows:—

> In corroboration of my son's testimony, I would like to state that if there was ever an example of regeneration and a "new birth,"—the

shaking off of this mortal coil and the putting on of a new garment,—such was made manifest in the great change which completely transformed my boy mentally and physically during the last three months of his existence on earth.

Since early boyhood he had been afflicted, at times, with uncontrolled outbursts of temper, which upon several occasions were of such a violent nature that they seemed more like an epileptic fit. He possessed many sterling qualities of character, and to all outward appearance was living an exemplary life as far as habits and choice of associates might indicate. His love for "mother" was almost divine, and his ever-thoughtfulness, unselfishness, and great-hearted love for mother was touching and pathetic. All others with whom the boy came in contact sooner or later became aware of a "veiled stranger," and while at times loving and with a desire to please, if opposed in any way he would suddenly change in manner and many times it would be two or three days before he would be himself again.

His mental condition seemed more aggravated after passing through the San Francisco earthquake, where for a month he was on duty as a member of the National Guard of California, and his desire for excitement was even greater than before. Between the age of seventeen and nineteen he attempted suicide on two different occasions, and all efforts to make him understand right and wrong in its truest sense, was of no avail. After his arrest in April, 1909, his mental and physical condition became worse,—frequent outbreaks, also bodily ailments—stomach trouble, severe pains at times over kidneys, and violent headaches. In May, 1910, while in the Bridgewater institution, he attempted suicide, but failed in the undertaking. Again, during his incarceration in Springfield, Mass., and in May, 1912, he made two more attempts to end his life. It seemed to those in charge necessary to keep him under the influence of bromide given at frequent intervals, and as a light shining into his room at night could not be endured, a canopy was hung over the bed. The slightest noise annoyed him, and he imagined all the officials were his enemies, when in reality they were doing all in their power to please him and make him comfortable.

In this great distress of mind and bodily suffering, he was constantly reaching out and groping in the dark for some spiritual comfort, but nothing seemed to bring peace of mind. Several kind-hearted ministers of one or more denominations visited him, each with a desire of pointing out the right road to salvation, but all efforts on the part of my son to follow the admonition to "look to a higher power for forgiveness and trust in God," did not give him the right understanding, and still left him unsatisfied with himself, as well as with God and man. In the early part of June, 1912, I visited him in Springfield, and found him more violent than I had ever seen him before since his imprisonment, although there had been occasions previous to my visit when the combined strength of two men was required to hold him. One of the guards who had my son in charge was interested in Christian Science, and used to read to him occasionally from Science and Health and other literature along this line. The attention of a Christian Science practitioner was brought to my son's need, and the great change and mental healing which came, gradual but sure, was a marvel to all who had him in charge. All bodily ailments disappeared, the bromide was discontinued, the canopy over the bed was removed, and no difficulty in sleeping was experienced, even though a bright light was streaming into his room.

Words can never express my deep gratitude, not only for the benefit Christian Science has been to my departed boy, but to myself as well, and I fully believe that a new era is dawning when there will be an awakening and facts which are demonstrable will prove to the world at large that Love, Truth, and a right understanding of God and the teachings of the Bible, will do more toward raising suffering humanity to a higher plane of civilization than capital punishment and the electric chair.

The following was written by the prison guard who is mentioned by Mrs. Spencer in her statement given above:—

Having been one of the guards of Bertram G. Spencer at the Hampden county jail in Springfield, Mass., for over nine months, I had an opportunity to observe his conduct both before and after he became interested in Christian Science, and I can truthfully say that the change wrought in him was very great indeed; he was benefited in all ways, the help he received and the interest he manifested in Christian Science enabling him to overcome many physical troubles. The change in disposition was also very marked. When I first became acquainted with him last November, he was in a very sad and despairing frame of mind, and continued in that condition until Christian Science was brought to his attention. The impression one would gain after becoming familiar with him was that he was not so much afraid of the punishment he might receive at the hands of his fellow men, as of what he might receive in the world to come. Christian Science relieved his fears on this point very much, by assuring him that God is not a God of revenge, as some think, but that He is Love; and that he who is truly repentant would in no wise be cast out. He had suffered so much that he was truly repentant, I believe, and I am not very much surprised that, trusting himself wholly to God's love, he was able to pass through the trials that he was called upon to pass through, with the calmness and courage he displayed.

We also have permission to publish an excerpt from a letter written to the Christian Scientist who responded to the prisoner's plea for help, by a prominent physician who was very kind to Spencer and took great interest in his case. The excerpt is as follows:—

I cannot express to you my admiration for the way you handled the boy and brought him from the depths of despair to a full realization of the best there is in life and the glorious future. As I heard a man very close to the prison say a few days ago, "We will certainly have to take off our hats to the Christian Scientists if they are going to do for others what they have done for Spencer and Jordan."

It is the testimony of thousands of men, in every walk of life, that an understanding of Christian Science has stood by them in their hour of need, and turned them from sins which otherwise might have led them to the prison and the scaffold.

If religion has not this hope to offer, then its ministrations may rightly be accounted vain, nor is it the religion the Master taught who said, "They that be whole need not a physician, but they that are sick," and added, by way of explanation of his meaning, "I am not come to call the righteous, but sinners to repentance."

Christian Science teaches that "the design of Love is to reform the sinner;" and again, that "divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin" (Science and Health, pp. 35, 36). In the work it is doing for those under condemnation of the law, it is far from being an exponent of what Mrs. Eddy terms "the sickly charity that supplies criminals with bouquets" (Miscellaneous Writings, p. 211), but wherever there is first a genuine desire for help, it is gladly complied with. Nor does it hold out the vain hope, as has been mistakenly asserted, that they who have sinned can escape the penalty therefor, but it does help them, when that sin has been repented and forsaken, to meet the penalty imposed by human justice calmly and courageously, in the confidence that He who searcheth the hearts of men is infinitely just and merciful to the repentant prodigal who, turning from his sins of the past, humbly acknowledges, "Father, I have sinned against heaven and before thee," for "Love metes out not human justice, but divine mercy" (Miscellaneous Writings, p. 11). Christian Science is no morbid sentimentality, but a fulfilling of the law of Love, that law which Mrs. Eddy epitomized in the policy which she laid down for the conduct of *The Christian Science Monitor* in its initial number, "To injure no man, but to bless all mankind."

ARCHIBALD MCLELLAN.

IT is an interesting fact that, reserved as are the many toward the teaching of Christian Science that the spiritual truth which gave Christ Jesus and his disciples such unmeasured vantage in their address to the human problem, is still available for the healing of sickness and sin, these same people grow more and more sure that the cure of human ills is wondrously furthered by a favorable mental

predisposition and environment. They are quite indisposed to accept the possibility of spiritual healing, yet they readily concede the power of the human thought attitude and conditions to contribute to health.

Speaking of this, a prominent medical publication has recently called attention to "the extent to which such awakened emotions as hopefulness, courage, faith in the surgeon's skill, reliance on the physician's good prognosis, will turn the scale in favor of the patient's recovery." While offering no explanation of the philosophy of Christian Science healing, these attested facts supply a basis of reasoning which, if logically adhered to, must lead to the acceptance of its teaching, for if a consciousness of courage, of purity, of victory, and of joy conduces to health, it follows that the highest, most ideal thought, that of God and His kingdom, including man in His image and likeness, would prove the most remedial.

This point of view is certainly though slowly being adopted by many Christian physicians, who now speak of Christian Science in a kindly way, and even commend it to patients whom they have been unable to relieve. Such persons are, however, far afield in their concept and understanding of Christian Science. Their attention is yet centered on the significance of a human belief of good, and until they have come to distinguish between thought of God and God's thought, between reliance upon human mentality and reliance upon Christ, Truth, they have not even begun to apprehend the philosophy of this great reform.

The immensity of the significance of this concession that materiality is subject to mentality, begins to appear when we remember the fixedness which the theory of physical evolution has given to the general thought of physical law. Belief in the reality of a material universe has enthroned matter and practically substituted thought of it for thought of God in the wording of the first commandment. Hence acceptance of the proposition that Mind can bring to naught the decrees of material law, effects a change which is so fundamental and so far-reaching as to give pause to the endeavor to forecast its future.

Moreover, if it be allowed that thought can annul or sway any least physical law, then not only is the philosophy of

material evolution challenged, but the yet deeper question of the nature of substance is brought to an immediate issue, for that which is first in authority must be first in being, and the physical scientist is compelled to conclude either that a real matter world is the product of its opposite, Mind, and thus find himself in the embrace of a colossal contradiction, or he must conclude that the so-called material world is purely phenomenal, the projection of a belief, the friction of whose falsities explains the tragedy of mortal history. If this last horn of his dilemma is clung to, he must ultimately be led to recognize the Discoverer of Christian Science as his guide, and the attainment of the Mind "which was also in Christ Jesus" as his goal. Further, it is clear to metaphysical thought that every manifestation of being denies and annuls its opposite, since they are mutually exclusive. Thus light annuls darkness, Love annuls hate, Truth annuls falsity, Life annuls death. It follows that if Mind annuls materiality, reduces it to nothingness, then the nature of materiality is the opposite of Mind, of Truth, *i.e.*, error, non-intelligence, and this is the basic teaching of Christian Science.

Christ Jesus did not base the world's redemption upon the helpful influence of optimism and good cheer, though recognizing their incidental value. He taught men that they should not fear, and yet he did not heal in the name and by the power of courage, but only in the name and through the power of Spirit, God, his Father. As understood and demonstrated in Christian Science, the true healing has ever been and "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light."

The Master was always at war with the fallacies of mortal belief, always dispensing spiritual and truly saving thought. He declared that right-mindedness, true love toward God and man, fulfils the law and the prophets, sums up the true Christian consciousness, and solves every human problem. His remedy for all world ills was God manifest, the Christ, the saving right idea, which he said should come as the Comforter to every welcoming heart. Understanding this, we gain a new and true sense of the meaning of Christmas. The appearing of history's noblest, most lovable personality will

ever be joyously celebrated, the birth of Bethlehem's sweet babe is forever enshrined in the affection and poetic sentiment of the Christian world, but we gain the spiritual and practically saving sense of the significance of Christmas, when it enables us renewedly to realize and ever rejoice in the appearing of the divine idea, the redemptive truth, the coming and the overcoming of the Christ-consciousness.

Christian Science lays all its stress on the possibility and power of "God with us," and the philosophy of Christian Mind-healing is expressed by Mrs. Eddy in Science and Health (Pref., p. xi) when she says: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

JOHN B. WILLIS.

AT this season of the year the name of Jesus of Nazareth is often upon the lips of those who seek to honor his memory by celebrating his natal day, and whatever be the differences of opinion respecting him, there are none who would deny that he deserves the love and gratitude of all men for what he taught, what he did, and what he was. A well-known writer says that "any belief in him—the smallest—is better than any belief about him," and this was a test of discipleship which he himself gave, when he said to Martha: "Whosoever liveth and believeth in me shall never die."

From the standpoint of Christian Science it is necessary to do more than to believe in Jesus, as belief is commonly construed, for, as we read in Science and Health, "until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (p. 297). To believe in Christ Jesus, then, in the way he evidently intended we should, demands of us a spiritual understanding of his origin, character, mission, and teaching; and no other study offers so rich a reward for the time devoted to it, if the student is sincere in his purpose to put into practise the truth thus gained.

It is quite true that the one who attempts to establish and maintain a higher standard than that which prevails, on any plane of experience, even in the performance of every-day tasks, may incur the hatred of those who are indolent, unprogressive, or dishonest, and this is even more marked where the demand is for a higher morality. Thus Jesus suffered for the wrong-doing of others. Mrs. Eddy says: "The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort" (Science and Health, p. 53). At every step of the way he presented the divine ideal. He lived it himself, and insisted that all should see the possibility of doing the same, for indeed man as God's likeness can have no other ideal than that of Christ Jesus.

Many of the world's best thinkers have recognized in Christ Jesus the ideal man, the type of a true humanity, but they have to a large extent failed to see that all men should be like him, not merely in some one respect but in every respect, for thus alone can we prove that we understand him and love him. "If ye love me, keep my commandments," said the Master, the attached promise being, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth," a statement of profound significance to Christian Scientists, who are learning through the healing ministry of Christian Science how great is the comfort bestowed by this "Spirit of truth." As they strive to walk in the footsteps of truth, they love Jesus more and more because they understand him better, and in their concept of him they must needs watch constantly lest he be in any wise robbed of the honors divinely bestowed upon him.

Speaking of Jesus' contemporaries, our revered Leader says: "Neither the origin, the character, nor the work of Jesus was generally understood" (Science and Health, p. 28). On the next page she adds, "The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men." This means, surely, that we should strive to reach the spiritual purity which can understand the Christ-ideal, and never

because of our own blindness to the truth drag down the spiritual concept to the level of mortal belief.

While the mere acceptance of a dogma does little or nothing for mankind, it is entirely possible to know the truth about God and man, and we can best approach the divine idea, man, by understanding Christ Jesus. He did not hesitate to say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The better we know him, the better can we follow Christ and "keep" his commandments. He also said: "As the Father knoweth me, even so know I the Father." Because of his more spiritual origin, he knew the truth of God and man intuitively,—he did not need to discover it by slow and painful processes; but this should not for a moment discourage us, because the truth of being was fully demonstrated by him, up to the triumph over death itself, and we have his word for it that a like demonstration is possible to all who heed and obey his word: "If a man keep my saying, he shall never see death." It is possible that no one whose origin was less spiritual could have penetrated as did he the utter darkness of mortal belief, but he did this with sublime daring and said: "I am the light of the world," and we may well cling to the apostle's statement respecting those who are sanctified, "He [Christ Jesus] is not ashamed to call them brethren."

That one in our own day should have seen anew the light of Truth, though it was seemingly obscured by heavy clouds of mortal belief, and should have been enabled to trace by its radiance each footstep of the Son of God, up to the ascension, is sure proof that Jesus' promises in all their richness are being fulfilled. It now rests with those who have accepted this revelation to follow Christ as did their Leader, and to heed Paul's words: "Put ye on the Lord Jesus Christ, and make not provision for the flesh." This apostle also says that if Christ dwell in our hearts by faith, we shall be able to comprehend "what is the breadth, and length, and depth, and height; and to know the love of Christ, . . . that [we] may be filled with all the fulness of God." These words recall the request made to Philip by some Greeks who came to Jerusalem to worship at the feast: "Sir, we would see Jesus"!

ANNIE M. KNOTT.

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PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM

A LECTURE BY JUDGE CLIFFORD P. SMITH, MEMBER OF THE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON, MASS., NOV. 8, 1912.

THE better part of the human race seeks a greater dominion over adverse conditions, in order to gain and enjoy a more abundant life. The actual need of mankind, and its highest aspiration, is that freedom of thought and action which constitutes full and perfect manhood. Accordingly, the use of true religion is to expel evil from human experience, to the end that each individual may reflect the Life that is God, divine good.

It is also true that whatever progress is being made toward this goal ought to be, and will be, manifest in present experience. Progress, truly considered, implies that human conditions and conduct are being made to conform to an ideal; and the only worthy ideal is that which is furnished by the absolute truth of being. The majority of believers, however, do not expect to realize full salvation without dying. They depict heaven as a situation on the other side of death. In the mean time they look for more discord than harmony, for more subjection than dominion; even though bondage to evil is often not recognized as such.

The Founder of the Christian religion referred to his message as "the gospel of the kingdom;" and of this kingdom of heaven or kingdom of God he said much in parables but several things explicitly. He said it is "at hand" (that is to say, it is present and within reach); he said it is "within you" (which is to say, it is a state of consciousness); and he said it comes upon you as devils or evils are cast out. Heaven, therefore, is not the sequence of death; it is an active state of goodness. It is gained by overcoming evil; not by dying, but by right living. The kingdom of heaven is the conscious-

ness of good. It is the reign of Life, Truth, and Love in man. We are in heaven here and now to the extent that we realize the actual qualities of true being.

Basic Questions

How would you like to be sure that in the reality of your being you image and reflect divine Life and Truth and Love, while the only devil, evil, or hell is the illusion in human consciousness?

How would you like to know that infinite good is the Principle—the cause and substance—of all that really is, and that this divine Principle is always available to you for the overcoming of any evil condition?

How would you like to be certain that heaven and hell, health and disease, happiness and misery, are simply opposite mental states, resulting from contrary modes of thought, and that one of these states is real and true and enduring, while the other is a bad dream?

How would you like to learn that there is a way by which you can progressively awaken from this dream and thereby enter into the kingdom of God?

For the proof of these propositions Christian Science relies on four distinct grounds of assurance: First, the verbal instruction of inspired teachers as found in the Bible; second, the object-lessons or so-called miracles furnished by Christ Jesus and his followers in the first three centuries of the Christian era; third, the evident spirit of Truth which pervades the works on Christian Science written by Mrs. Eddy; fourth, the results of Christian Science in the experience of the multitudes who have sought its benefits according to its own rules. With this data Christian Science is able to satisfy the highest sense of reason; but, not content with the verdict of any human faculty, it makes its ultimate appeal to the understanding which is spiritual and divine.

Among the better human qualities are hope and faith. In them the message of Christian Science finds a glad response. To read without hostility the Christian Science text-book, "Science and Health with Key to the Scriptures," is to hope that its teaching may be true, and to have some degree of faith that it is true; and if hope and faith induce the study and practise of its precepts, understanding will sooner or later furnish the demonstration of its truth in your own experience; and this is the highest order of proof. Seeking "first the kingdom of God, and his righteousness," in the way illuminated by this commentary on the Bible, the earnest and persistent seeker will find that the appropriate benefits, both temporal and eternal, will be added unto him.

Science and the Senses

I do not mean to say that Christian Science coincides with the testimony of the physical senses. It does not. Neither does any science. Every system of science admits that sense impressions are always imperfect and often misleading; indeed, that knowledge is superior to the evidence of the senses is the proposition with which science begins. The science of astronomy began when knowledge corrected the belief of the

senses respecting sunrise and sunset. The science of aviation began when knowledge overcame the belief of the senses that a heavier-than-air machine could not be made to fly. Perhaps nothing is more real to the senses than pain, yet there have been cases where one who has lost a limb still has pain in the severed member which seems as real as pain in one that is connected with the brain. Discoveries in the way of invention frequently set aside the testimony of the physical senses; and there is no limit beyond which material sense cannot be forced to yield. Christian Science declares that actual knowledge is not in the least material; it is purely spiritual.

Fortunately for each and all of us, this purely spiritual sense is ever present in human consciousness. It is the actual manifestation of Life. It is that which lives and does not die. Through the presence in human consciousness of this divine element, God is with us and we "have our being" in Him. It is by reason of the presence and power of spiritual sense or spiritual understanding that we have a dependable assurance of heaven, for it is that with which we can discern and realize the divine nature. What is the divine nature? What are the character and the attributes of God? What is man? These questions are the most important that can engage our attention, and when truly answered they dispose of the age-long mystery, What is evil?

The New Testament shows that Christ Jesus defined God by the use of the words "good," "truth," "life," and "Spirit." His names for Deity were "God" and "Father;" and in his use of the latter we find not only "my Father," but "the Father," "our Father," and "your Father." There must have been good reasons why he so often used this name for God. He employed it because he aimed to lift thought above human generation and mortal conditions and point to God as the only author of man; also, because this name as used by him denotes God's divinely parental power, government, and care with respect to man. Also, because the love of a parent is the highest type of human love, and it would serve as the semblance of the true idea of the Love which is divine. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Taking the highest human concept of love, the Master used it to teach the infinite superiority of the divine Love—the divine Principle—which tenderly and omnipotently provides for the welfare of man.

Miracles

Christ Jesus, the divine Teacher, did not, however, limit his method of enlightening the world to verbal instruction; he made much use of the object-lesson. The healing which he wrought by "the finger of God" (that is to say, by the power of God) was a vivid and cogent method of teaching. It proved the truth of his words. The gospels give more space to these significant proofs than is given to precepts or parables.

What do these healing works teach? Of what do they furnish evidence? What assurance should they convey to us today? Preceding the answer

to these questions there are certain prefatory facts which ought to be mentioned. The Greek words that are usually but not always translated "miracle" in the King James version of the New Testament do not mean a supernatural event. Their meaning varies from an act of power, a mighty work, to a sign or proof, but they do not denote that which is supernatural. This is plainly set forth in the Oxford English dictionary and in other standard works of reference. The Greek word in the gospels which is oftenest used to refer to the works of healing done by Christ Jesus, means a sign and includes the idea of evidence or proof. This is shown by what Jesus said at the end of the gospel according to Mark: "These signs shall follow them that believe." The Greek word which is here rendered "signs" is the same word which is elsewhere rendered "miracle."

Another pertinent fact is that the early Christians cited the healing of the sick by divine power as verifying the teaching in which they believed and attesting their understanding of it. With the loss in the third century of this power they lost the most cogent and persuasive evidence of Christianity. Moreover, the lack of this power made the later Christianity differ from that which was practised and taught by Christ Jesus. The lack of the healing power made the later practise differ from the original in scope and in effect. An explanation, therefore, became necessary, and the supernatural explanation which still persists is the outgrowth of this predicament. The explanation which thus came to be formulated is that God normally acts through natural law, but that His personality is such that He may act supernaturally, and that He has done so at certain critical moments in the history of the human race.

There is, however, no need to assume a change in God's law or government in order to account for the possession of the healing power by some persons and not by others. The more natural explanation is that some of them possessed, while others lacked, the necessary understanding. Jesus never attributed the possibility of Christian healing to anything abnormal on the part of God, nor on the part of himself. On the contrary, he spoke of such works as the indicia or test of discipleship. I have already quoted one of his sayings to this effect. Another one is this: "He that believeth on me, the works that I do shall he do also."

Another objection to the hypothesis in question is that it ascribes a human character to Deity. It likens Him to a human father who says, "Since my ordinary and regular plan of government is not working well, I will modify it or try another." This is not the character of Him "with whom is no variableness, neither shadow of turning." The plans of infinite wisdom do not need to be changed.

Proofs

The final refutation of the supernatural explanation of Christian healing is supplied by the fact that such healing has been resumed since the discovery of its Science. The healing of the sick by the power of God in the first, second, and third

centuries, and again in the nineteenth and twentieth centuries, abundantly confirms the truth of Mrs. Eddy's saying "that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle" (Science and Health, p. 123). When Christ Jesus cured the man whose right hand was withered, declaring that it was lawful to do so, he proved two facts; he established two propositions: first, that there is a Principle and modus by which such healing is possible; second, that he possessed the understanding thereof. One of these facts was personal to himself, and to many others, but the other was not peculiar at all. The Principle of Christian healing is universal and eternal; the method is available to all who understand it. The only personal factor is the understanding; and in the last analysis this is personal only in the sense of being individual, not in the sense of being human. Its source and power are divine.

Whenever Christ Jesus overcame sin, disease, or death by knowing the truth of being (in accordance with his scientific statement, "Ye shall know the truth, and the truth shall make you free"), he proved that evil and its conditions are destructible and unreal; and he showed that they should be known as such by every one. When he loosed the woman who "was bowed together, and could in no wise lift up herself," of whom he said that Satan or evil had bound her, he proved that her "spirit of infirmity," even though it had lasted eighteen years, was merely a belief of infirmity, an illusion of material sense. When he enabled the man to receive his sight, who was in medical theory incurably blind, he demonstrated the unreliability of material knowledge and the superiority of spiritual power over material resistance.

Near the close of his earthly career Christ Jesus said to his disciples, "Be of good cheer; I have overcome the world." Why should they or we "be of good cheer" because of his overcoming? Because he exemplified universal possibilities. Because his acts of power were done in accordance with law—in accordance with the immutable law of good. Because his mighty works attested the presence, action, and power of divine Principle; and Principle does not change. Because the signs that he wrought proved the actual qualities of real being—of your being and mine—and proved them to be free from evil.

Such is the significance, the evidential and educational value, of the so-called miracles of healing; and though to material sense they seem unnatural, to spiritual sense—to the understanding of good—they are supremely natural, for they evince the true nature of God and man.

Vital Differences

With respect to names and synonyms for Deity, there are not many differences between Scientists and others who search the same Scriptures. Such disagreement as exists today is more practical than theoretical. The divergence is more substantial than formal. For example, we concur that God is Mind, and that "we live, and move, and have our being" in Him. Yet many persons practically desert

these premises by claiming to have another mind, and to live, think, and be separate from God.

The relation of man to God, and the function of man in the action of Mind, was set forth by Christ Jesus in these words: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." He did not speak of himself alone, for the son of God is man. The offspring of Mind is idea. The likeness of Mind is consciousness. The image of Mind is the reflection of it. These names for the representation of Mind mean the same, and they define the real man. Thus the unity that exists between God and man unites true thought to the infinite good, than whom is none else, and in whom is all. It was a profound truth that Mrs. Eddy uttered when she said, "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind" (Science and Health, p. 339).

Christian Scientists and other Christians also agree that God is Love, and that His mercy endureth forever. Yet it is often believed that He employs or sends evil. To say this is simply to call evil good. It is an attempt to get rid of evil by combining it with good. God could not employ or send evil without its being a part of His character and attributes; He could not send evil without having it to send. It is said, however, that evil is in some way a necessity; that we need it. Such an argument betrays a singular confusion of thought. What we need is good, and unless evil were the same as good we would have no need of it.

Let us analyze this question further. It is universally admitted that fear is a bad thing; it is a phase of evil. It beclouds the judgment, halts action, weakens endeavor, induces man's inhumanity to man, and is a larger factor in disease and death than is commonly understood. But the chief procurator of fear is this very belief that God employs or sends evil. Mortals fear because they doubt His provision for their care. Fear springs from the supposition that God may have ordained the evil event or condition that is dreaded. Is it possible, then, that the consequences of this belief and fear can be traced to divine Love? If the belief were true, God would be responsible for the fear and torment that follow as its consequence. But the belief is false, for "perfect love casteth out fear." Neither fear, nor its effects, nor the errors back of it, can withstand the true idea of divine Love. Christ Jesus refuted the notion that God sends or employs evil by saying that "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

We are also agreed that God is Life, and that He giveth life to all. We unite in declaring that God is Spirit, that His will is law, and that power belongeth unto Him. These are Scriptural statements of truth which we all accept, at least in form. Yet the conduct of the average man concerning his health repudiates them almost without compunction. In the endeavor to preserve or regain their health, most people would rather fol-

low a medical book than the New Testament; they continually worship and frequently sacrifice at the shrine of material belief, while spiritual understanding is hardly allowed to enter into the question. The majority of Christians appear to regard matter, instead of Spirit, as the source and environment of life; and in regard to law and power they concede less to God than to germs and bacteria.

Material Phenomena

You know, of course, that the present medical theory of health and disease is chiefly concerned with germs and microbes. Certain breeds of microorganisms are said to be destructive of health and life, while others are said to be beneficial, because they are supposed to be willing and able to consume the other sort. The human body is therefore regarded as a battle-ground for germs, and the victory of health is made to depend on finding and using the species that is supposed to be more helpful than harmful in the particular case. Such theories manifestly have no relation to Spirit, or God, for they are wholly material. They utterly disregard the spiritual status and welfare of man. They regard life as a condition of animated matter.

Let us therefore pause for a moment and ask, What is matter? I will answer in the language of a modern encyclopedia that "all theories as to the ultimate constitution of matter cannot be other than purely speculative." Matter is admitted by natural science to be indefinable. It was formerly resolved into atoms. Latterly these have been resolved into gaseous particles called electrons or ions. The nature of these supposed units is unknown, but it is explained by some physicists that they are possibly a center of strain or vortex in an all-pervading ether of unknown nature. Therefore, as a recent writer said, matter has disappeared in a supposed swirl in a hypothetical ether. The gist of matter, therefore, is material supposition. The fact is that Spirit is the only substance; matter has no actual entity. Matter consists of material belief, and Mrs. Eddy furnished the scientific explanation of material phenomena by saying that "mortal mind sees what it believes as certainly as it believes what it sees" (Science and Health, p. 86).

How about the physical body, with which man seems to be identified? Mortals will undoubtedly have a material body until they outgrow the belief of material selfhood. But they will not always have the same body. Natural science declares that the physical body is in a state of constant decay and reconstruction. It is supposed to be completely changed every few years. Is man, then, involved in this shifting of the particles of matter? Not at all. No difference how often the mortal body is changed, man's individuality continues and is not touched. The identity of man is wholly mental and spiritual; it inheres entirely in consciousness. Even on the plane of mortal belief the physicality without the life would not be called man by any one. Consciousness, individuality, identity, are more enduring than anything which the physical senses can perceive.

This illustrates the illusive nature

of material sense. The testimony of the physical senses is limited to matter and its phenomena. They furnish no information concerning Spirit. They take no cognizance of that which is spiritual. Hence, as Christ Jesus pointed out to Nicodemus, they can tell nothing of the real man. What man is depends upon what God is. It is an axiom that every product or effect must be like its cause or principle. To find the product, man, we must start from his Principle, God; and we can know God and His offspring not materially, but spiritually. Since God must be found as Spirit and Truth, as Love and Life, the consciousness, individuality, and identity of the real man must also be found therein. When thus understood, man proves to be harmonious and eternal.

Health

I have already asserted that health and disease are opposite mental conditions, resulting from contrary modes of thought. This statement is both scientific and Christian. The worst aspect of disease is death. Death is the culmination of disease in its most extreme forms. Hence, the cause of death includes the cause of disease, and what St. Paul wrote to the Romans about life and death is equally true of health and disease: "To be carnally minded is death; but to be spiritually minded is life and peace." In these words he explicitly declares that life is a condition of mind or thought; causation is analyzed as wholly metaphysical. The mentality which sickens and dies is carnal; that is to say, material; while the thought which lives and enjoys the perfect attributes of Life is spiritual.

This subject is illuminated by one of the sayings of Christ Jesus on account of which many of his disciples went back and walked no more with him: "It is the spirit that quickeneth; the flesh profiteth nothing." In the language of modern translations, "It is the spirit that giveth life; the flesh profiteth nothing." It is plain from this utterance and others that he referred to God as Spirit, and St. Paul repeatedly spoke of God as Mind. Hence it can be declared upon the authority of the Teacher, Christ Jesus, and of St. Paul, that it is Spirit, God, the divine Mind, which gives life and health to man, and that this is given through mentality or thought. It is therefore both scientific and Christian to say that health is a mental and spiritual quality, and is to be gained and preserved as such; that is, through the understanding of and obedience to the spiritual law which emanates from the divine Mind. This being the case, it is evident that Christian Science healing has an ethical and saving effect which makes it inseparable from Christianity.

Christian Science is a system of thought based on God as the only Mind and cause. Its office is to minister to human needs, and to do this in the way shown by Jesus the Christ; that is, by mental and spiritual means. Although the cure of physical disorder is not its chief purpose, such healing is a part of the world's great need; and in the ministry of Jesus it was not neglected. It is therefore not to be supposed that his followers have ever wilfully

passed by on the other side from such a patent and crying need. They have tried to aid the sick and suffering, but their comfort has not been cure simply because they have not known the Principle and method of Christian healing. This knowledge was lost to Christians because a personal and supernatural view of the Saviour removed their concept of Jesus' life-work from the realm of naturalness and law to that of mystery and miracle.

With the loss of this knowledge was lost an essential element of Christ's Christianity, for it is indivisible. That from which a savior is needed is the evil one or one evil, and that which will overcome it cannot be understood as limited to a part of the error. The saving Truth cannot be divided; neither in Principle nor in effect. St. Peter correctly used the word "healing" when he said that Jesus "went about doing good, and healing all that were oppressed of the devil; for God was with him."

In the nineteenth century, however, a limited form of Christianity had long been orthodox. Faith in Spirit, God, had yielded and was giving way to faith in material theories and methods. As for the science of God and His universe, the possibility of this was doubted and denied. Science and religion were thought of as foreign to each other—as incongruous. This was the case with professed Christians, even though the utterance of Christ Jesus made the knowledge of God the basic requirement of Christianity, and science is simply knowledge reduced to order and referred to law.

Mary Baker Eddy

Here and there, nevertheless, were families or individuals with whom faith in good was vital, and spiritual causation was a present and paramount fact. Such a person was the mother of Mary Baker Eddy, and it was in such an atmosphere as this that Mrs. Eddy was reared and her development was begun. The facts of Mrs. Eddy's personal history are simply told in a biography by Sibyl Wilbur, which can be found in most of the public libraries. As an authentic account of an illustrious woman this book is well worth a thoughtful reading. I shall not try to sum it up here, but will quote what was said of Mrs. Eddy by one who observed her in her youth. From the time when she was a girl of fifteen until she married at the age of twenty-two, Mrs. Eddy resided with her parents at Tilton, New Hampshire, where the Rev. Enoch Corser was pastor of the Congregational church. He received her into this church when she was seventeen, and five years later officiated at her wedding. Meanwhile he was her pastor and to some extent her tutor. Himself a man of mature years and liberal culture, he once said of her to his son with such earnestness and emphasis that the words were never forgotten: "Bright, good, pure, aye, brilliant! I never before had a pupil with such depth and independence of thought. She has some great future, mark that. She is an intellectual and spiritual genius."

Showing this promise in her youth, Mrs. Eddy had reached the age of forty-five when she discovered Christian Science and began her wonderful

career of service to mankind. Spiritual growth and scientific attainment had, meanwhile, prepared her to receive and impart this comprehensive view of divine reality. Mrs. Eddy was fully aware of the importance of Christian Science. No one foresaw its redemptive value so well as she. It was therefore but natural that she should cherish the right to be known as its Discoverer. But the only token which she desired for her labor in behalf of humanity was a truthful record of her life; and the only demand which she made on her followers was that they should make good use of her discovery; that they should preserve and promote the understanding of genuine, operative Christian Science, so that the so-called human mind may increase in goodness until the claim of a mind separate from God disappears. This being the case, there is not the slightest reason for regarding Mrs. Eddy with either emotional ecstasy or personal worship; but there is abundant reason why mankind in general, and Christian Scientists in particular, should feel and express for her the utmost gratitude, love, and reverence.

As a scientific discoverer and religious leader, Mrs. Eddy has been the means of giving to the world the priceless benefit of a truer concept of God and man. Incidentally, she has taught a mental self-knowledge that discriminates between genuine thoughts, which emanate from the divine Mind, and the illusions of material sense, which appear in the guise of thoughts and constitute evil; and she has made known a mental practise, including this true self-knowledge, which enables the learner, in a large and ever-increasing degree, to recognize and obey the thoughts of God and to resist and destroy aught else.

Deliverance from evil depends on this attainment, for the situation is mental. Unless evil can affect your mentality or consciousness, it cannot touch your welfare. "Evil thoughts . . . defile the man," said Jesus; and his explanation, as reported by Matthew and Mark, shows that a man cannot be harmed unless it be through the heart or consciousness. The Hebrew proverb is scientific, "Keep thy heart with all diligence; for out of it are the issues of life." With the situation thus set forth, the importance of a scientific mental practise is evident. The forms of evil are the phases of mortal and material belief. The scene of its appearing and disappearing is the so-called human consciousness. Evil must be met and overcome at that point; and it can be rejected with the power of Mind. The kingdom of heaven is at hand because self-knowledge and self-control through the law and power of God is a present possibility. As Mrs. Eddy has said, "We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven" (Miscellaneous Writings, p. 113).

Absolute Science

In the religion and philosophy which preceded the discovery of Christian Science, want, wo, and disaster were dreaded as belonging to the natural order of the universe, while undeserved suffering was accepted as inevitable. In the short

time during which Christian Science has been taught and practised, it has produced a great change in the whole of human thought. Its concrete results appear as health, longevity, reformation, spirituality, and the like, in the lives of the many who bear witness to its healing power; but the effect of this spiritual leaven extends beyond these particular cases. Others are recognizing their God-given dominion and being, and every case of healing wrought by the divine Principle on which Christian Science is founded, forecasts the complete fulfilment of the Master's scientific prophecy, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

Much of the misunderstanding of Christian Science results from the failure to grasp the distinction which it makes between absolute or real being and the human or mortal sense of existence. If the so-called human nature (a mingling of good and evil) were really man, we could never hope to become essentially different from what we now seem to be. Hope of salvation is justified only by the fact that good is real and eternal, while evil is unreal and temporal. Human conditions and conduct will become better only as the illusion or error in human consciousness is displaced by true thought.

Evil is the mortal or material element in the so-called human consciousness. It is false consciousness that seems to prevent or obscure true thinking. It is that which seems to itself to sin, sicken, and die. Therefore redemption or salvation from evil consists in forsaking material belief and gaining spiritual understanding or divine consciousness. Each individual must by progressive self-correction assimilate himself to God; and to do this requires an absolute ideal as the aim and end of endeavor. The real man possesses the qualities of his Maker; he reflects the divine Mind in all its perfection. This is what Jesus taught. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Since evil is nothing but mental error, the remedy for it must be found in Mind. The universal and perfect remedy is the action through thought of the divine Mind, whereby man "speaketh the truth in his heart" and is enabled to perceive and prove the reality and supremacy of good and the consequent unreality and nothingness of evil. This is how God "healeth all thy diseases," and creates the kingdom of heaven within you. The divine Principle or Mind creates a true consciousness. Spiritual sense, by which man is united to Mind, discriminates between evil and good in such a manner as to induce and enable men to forsake that which is evil and hold fast that which is good.

St. John said, "Whatsoever is born of God overcometh the world." In other words, true thoughts from the divine Mind, thoughts which bear the presence, action, and power of God, overcome evil in all its forms; and these spiritual ideas are the only redemptive agents. They possess the power of the omnipotent One; they are "the finger of God." Through them He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Speaking relatively, the true idea of reality is a fact to be proved in spite of material sense. But in Science, the passing of thought from God to man is the normal and incessant action of Mind, while the receiving of such thought is the natural and necessary function of man. Hence the oneness and allness of Mind—the unity of God and man—excludes and precludes the possibility of evil. God is Mind, and "he is one, and there is none other but he." (See Mark xii : 29, 32, 34, American Revised Version.) This is the absolute truth of being, and it is as true here and now as when it was first uttered.

St. Paul said, "Be of one mind, live in peace; and the God of love and peace shall be with you." Christian Science says, Being of the one infinite Mind, the God of love and peace is with you.

SCIENTIFIC AFFIRMATION

CLARENCE W. CHADWICK

THE neophyte in Christian Science is very apt to take too many things for granted. With a hastily acquired intellectual grasp of the letter of Science, he may essay to solve certain problems which an experienced worker would hesitate to touch. Through experience he finds that arguments alone do not heal, and when this lesson has been thoroughly learned the scientific affirmations of Truth take on a new meaning. While in no sense wanting in accuracy of expression and elegance of construction, the statements of truth, in order to be scientific declaration, must be clothed with spiritual understanding, else it is "as sounding brass, or a tinkling cymbal." This should be no argument for discouragement on the part of the beginner, but rather an incentive to keep his mental gaze focused on the divine Principle of his work, knowing that it is God alone who worketh in him "both to will and to do of his good pleasure."

The admonition of our Leader to "study thoroughly the letter and imbibe the spirit" in order to advance "most rapidly in the understanding of Christian Science" (Science and Health, p. 495), must be obeyed in its entirety. Poring daily over the contents of Mrs. Eddy's writings, or memorizing whole chapters of the Bible without any individual effort to apply what is theoretically acquired, does not constitute obedience to this command. The student who allows himself to become a mere bookworm in his study of Science will never "graduate under divine honors, which are the only appropriate seal for Christian Science" (Miscellaneous Writings, p. 358). He must be a doer of the word, else he becomes his own worst enemy. Christian Science is theory and practise combined. Much that passes current as Christian Science, however, is little else than its dead letter. "These things ought not so to be," but after centuries of materialistic teaching, resulting in an intensified inclination to interpret all things through the physical senses, it is perhaps not surprising to find Chris-

tian Science subjected to the same treatment. The earnest and successful student soon finds that the letter and the spirit of Christian Science are both needed to educate humanity into a correct understanding of God and His creation.

How to distinguish the too common literal statements of the truth from scientific affirmations is one of the first steps to be taken by the student of Science. The repetition of scientific statements taken from our Leader's published works, where the motive is to ridicule or condemn, does not constitute scientific affirmation. Dishonesty and sensuality cannot voice the truth. Oratory, unless clothed with a knowledge of Science, cannot proclaim the truth. No form of selfishness can play any part in the affirmations of Christian Science, any more than it can in the demonstration of this Science. Affirmation and demonstration are really inseparable, and until this fact is recognized the student is very apt to lay more stress upon argument than upon demonstration. When he realizes that every statement of truth, in order to be a scientific affirmation, must be accompanied by confirmative conduct, he is apt to become more modest in his professions. When he declares that "God is love," it is absolutely necessary for him to think and to act lovingly toward his fellow man. When he declares that "there is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), he must pledge himself to a concentrated effort to conquer the ills as well as the sins of the flesh, if he would understand the Science of being.

One may repeat with the lips "the scientific statement of being" a thousand times a day, but if the heart is disinclined to self-correction and there is no honest effort made to live above fleshly pains and pleasures, he will find that he has not been affirming the truth but simply indulging in "vain repetitions." Many a failure to heal results from this disinclination to practise what one preaches. To say with the lips, "Thy will be done," and then to continue serving the selfish inclinations of the human will, is not giving God the right of way. Wherever the truth is affirmed there must be the voluntary surrender of self, else truth is not realized in demonstration. According to the Biblical record, the devil is accredited with quoting Scripture, but would any Christian place such utterances on a par with scientific affirmation? The belief that an evil mentality or one uninstructed in spiritual things can do service to God or to man is being rapidly reduced to nothingness in Christian Science. Whatever builds not upon the foundation of purity builds on sand, and purity in Christian Science is vastly more than a literal observance of the moral law. It means a scientific understanding of man's sonship with God, which demands the subjugation of so-called human nature; it means to understand and also to demonstrate Christ, Truth.

Mrs. Eddy strikes the key-note of this subject when she declares that "Truth is affirmative, and confers harmony" (Science and Health, p. 418). It therefore follows that any adulteration of truth with error is not affirmative, nor can it confer

any harmony. Truth affirms itself through spiritual law. Obedience to this law gives one the only possible authority to voice the truth scientifically. Without such authority there are vain repetitions and babblings too numerous to mention. The carnal mind, aping the one infinite Mind, essays to affirm the truth, but always through ignorance or selfishness. No real healing or regeneration can possibly result from such efforts, for they are not founded upon Science or understanding. To accomplish good one must certainly think and act from the standpoint of the one infinite and unerring Principle of good.

Because truth is affirmative its scientific affirmation is always accompanied with the denial or rejection of error, of that which contradicts spiritual truth. Hence the necessity of always striving to overcome evil with the good that one professes, or his so-called affirmations of good count as nothing. If there is no such overcoming on the part of the one using mental argument, then his so-called mental work falls to the level of human suggestion and is devoid of healing power. The ignorant assumption that Christian Science is nothing more than hypnotic suggestion, proves conclusively that many so-called liberal thinkers have not yet touched the hem of the seamless robe of righteousness. Scientific affirmation and demonstration rest upon the infinite divine Mind, are impelled and controlled by it, and cannot be influenced by selfish human desires. The so-called mortal or human mind may plagiarize Mrs. Eddy's writings, distort their meaning, and endeavor, as it invariably does, to mix physics and metaphysics, but try as it may it cannot cross the heavenly threshold until it understands and acknowledges that Christian Science is the truth which Christ Jesus taught, and that it has again been voiced to men through her teachings and the healing ministry of Truth.

[Written for the *Journal*]

SOURCE OF JOY

JOHN STEEN

The wild birds watch for brighter days
Ere they begin their hymns of praise,
They wait a flower-decked world of light
To take the place of winter's night.

Not so our hearts! whose gratitude
Depends not on the season's mood:
The ceaseless blessings of new birth
Bring glimpses of new heaven and earth.

For heaven's kingdom, free from sin,
Is, so the Master taught, within.
From earth-bound eyes the scales will fall
When we have seen that God is All.

LENGTHENING OUR JOURNEY

ROBERT NALL

WHILE concerned only about earthly life, we center our thought upon prolonging it. Hemmed around by the sense of material limitation voiced so pathetically by the psalmist, mortals aim at reaching at least forescore years, though they admit that such an age may be attended by "labor and sorrow," after which they are to be "cut off" and "fly away."

What a woful prospect is this! Even the poetic beauty of many of the Scriptural writings does not compensate mortals for the mournful prospect pictured therein. And, with regret be it said, much of the so-called Christian theology is no less uninspiring and disheartening. True it is that modern Christianity is gradually emancipating itself from the thraldom of a distorted view of God and His attitude toward His children, and is beginning to see not only that religion and gloom are not necessarily associated, but that it is possible to recognize this as a very good world and be a sincere Christian at the same time. There is hope, therefore, that with the spread of Christian Science, humanity will take a saner because a more spiritual view of life and man's function and destiny. Meanwhile, every student of Christian Science should ask himself to what extent he is lengthening his journey and not shortening it. He is at liberty to do either, but if he is wise he will not hesitate a moment as to the right course.

Let us think for a moment about this engrossing journey from "sense to Soul," about which Mrs. Eddy writes more than once. It is one of her favorite illustrations, and is easily understood by those who know what in Science is meant by the terms. Perhaps the most familiar passage is in Science and Health (p. 566), where our Leader says that the "spiritual idea" shall "guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God." She uses the same illustration on page 48, when she speaks of Jesus turning "forever away from earth to heaven, from sense to Soul." Again, on page 265, we read that "the pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, 'rejoicing the heart.' "

These may be taken as correlative passages to many of the sayings of Jesus, and more especially of the parables. The graphic story of the prodigal son, for instance, is universal in its application, for it is a picture of how mortal thought overreaches itself and leads to that awakening to righteousness which is the home-coming of all God's children. The whole mission of Jesus may be summed up in the declaration that he sought to show mankind that "here have we no continuing city, but we seek one to

come." The reference of the apostle to "here" is to that material condition out of which mortals must arise if they would find the kingdom which it is the Father's good pleasure to bestow without respect of persons. It is this kingdom which we are to win, and in which we are to rule, —the kingdom of love and joy and peace, the kingdom of purity and righteousness, the kingdom wherein we shall know the blessedness of having overcome the world.

What is the picture, therefore, that is thus outlined, perhaps somewhat faintly? We have heard the ever-joyous "Come"—the divine invitation that runs like a golden thread through the inspired Scriptures and rings in human ears without cessation. It is a call to the recognition of true selfhood, to be found only in a scientific knowledge of God and His spiritual idea. It is a call to progress, to conflict, to moral victory, to a purification of sense, to spiritual illumination, to the very highest perception and conception of man as a spiritual being capable of reflecting only that which is good. It imposes obligations whose full recognition imperatively demands whole-hearted devotion and patient endurance.

The task, if it can be so called, will to mortal thought be impossible, but we have entered into a mental realm where we are beginning to be governed by divine Mind, and where, while it is a condition precedent of all progress that we must do our own work, we rest in the assurance that God worketh in us. We may be disposed to take long views, and, remembering some disheartening experiences, may be somewhat dismayed at the distance between our present state of consciousness and that to which we are longing to attain. But we are not to be concerned about tasks and distances. Do we ever think of them in our most inspired moments? Are there not times when we get a foretaste of heavenly joys, when we seem already to have become citizens of the new heaven and the new earth? when we have caught a vision of the "delectable mountains"? That was our touch with the real; it was a sight of "the promised land."

While on this mount of transfiguration, did not the toil and trouble, the storm and stress, the foes without and the fightings within, all appear to be dreams, even if we remembered them at all? It is in this way that we are encouraged, as we faintly conceive the contrast between the real and the unreal, and are stimulated anew to seek those things that are real because they alone are eternal. Part of our work, then, is to prove that while we are called upon to wrestle mightily with mortal beliefs, with that satanic concept of materiality which would keep us of the earth, earthy, and while the sense of discouragement may loom so large as almost to affright, the way is always open, and nothing but our own fears and ghostly pictures of insuperable difficulties can hinder our progress. We are pilgrims, guarded, guided, sustained by divine Love, and if we are looking in the right direction, these mortal chimeras will disappear.

Among the multitude of mortal experiences which Bunyan's genius so wonderfully described, there is none

more common than that of Christian and the two lions. "The lions were chained, but he saw not the chains." Fear conjured up nothing but death, until there came a voice, which may well typify "the Spirit of truth," telling him that no harm would befall him if he would but "keep in the midst of the path." The lesson is obvious. In "Retrospection and Introspection" (p. 58), Mrs. Eddy says that "with our Master, life was not merely a sense of existence, but an accompanying sense of power that subdued matter and brought to light immortality." That "sense of power" came from the consciousness of his at-one-ment with the Father. It was indeed the power of God, available to every Christly pilgrim, by which we may be confident that moral victories may be won every hour of every day. It is a constant realization, an indisputable assurance that we are not left to make our journey alone, and that we may hasten our steps and enter upon our heritage in exact ratio to our faith, to our prayers, and to our watchfulness.

When progress is seemingly slow, when in fact we fear that we are extending the distance over which we must travel, it is well to take mental stock. We know the demands that Christian Science makes upon us. Its standard reaches to God, absolute good, and we could not if we would lower that standard. It means perfection, such perfection indeed as only a creator who is too pure to look upon iniquity could conceive. Some time we shall reach it. That is what we live for, if we have the desire to live aright. But how? Many students overlook the fact that Christian Science is exact knowledge of God and all His creation, and that it claims for us that we shall work out our salvation according to defined rules and in harmony with Principle. Is it not possible that some are not working by rule, but are floundering in a morass of doubt and fear, hindered by the fact that they are still dwelling in the belief of mind in matter, of more than one power, and finding their way obstructed by concession after concession to the promptings and suggestions of the carnal mind? Is it not possible, indeed, that a deeper study of the fundamentals of Christian Science, as found in the Bible and Science and Health, is necessary before any further advance can be made?

In this connection the writer remembers the impetus to spiritual understanding that came to him by a study of the chapter headed "The Great Revelation" in "Retrospection and Introspection." Though brief, the chapter is a remarkable compendium of what Christian Science is and what it stands for, contrasted with what material sense defines and asks for. No student can read it without finding that the truth therein will penetrate to the depths of his mentality and uncover and uproot some lurking error. He will probably awaken to the knowledge that he has been very scantily equipped with the divine armor, that his yielding to sense testimony has been a greater handicap in the heavenly race than he imagined, and that unless he is prepared to "lay aside every weight," and gird himself anew for the race that is set before him, his demonstrations of the power of Truth will be

few and far between. Then, as he surveys the field of Christly endeavor, he will put certain questions to himself, questions that he has read many times in Christian Science literature, but has not applied to his own mental condition.

This is a mortal failing. We like to teach our neighbor what he ought to do; but we cannot live by another man's truth and goodness, only by our own; and so, while we are called upon to love our neighbor, we shall only do it in a right spirit and a right way when we are actuated by our love for God. Therefore, what are we seeking to demonstrate? If it be material things we shall fail! We can only demonstrate that which is spiritual—Truth and Love; and as we do this all else will be added. What are we reflecting? If we are trying to bring every thought to the obedience of Christ, Truth, we shall be making Christian Science winsome. Our walk, our conversation, our daily duties, our leisure moments, our reading, our studies, our Science work, our whole being, in fact, will be redolent of spiritual fragrance. On what are our affections centered? What are the idols that we worship? What is the dominant desire of our heart? Is God first in our thought?

These are searching questions, but they must be practically answered if we would make spiritual advance. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." What a stern reproof to the disposition of mind which would coquet with the spiritual and the material, oscillating between a desire for worldly things and a consciousness of Love's drawing to a loyal and faithful Christian life! There is no surer way to lengthen our journey than the attempt to compromise. The reward is to "him that overcometh." This means devotion to the spiritual ideal set before us by the Master. The reward? What greater than to be made "a pillar in the temple of my God"? There is inspiration for a lifetime in such a promise.

I LIKE the man who faces what he must,
With a step triumphant, and a heart of cheer,
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps the unfaltering trust—
That God is God; that somehow true, and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not
Nor loses faith in man; but does his best,
Nor ever murmurs at his humble lot,
But with a smile and words of hope, gives zest
To every toiler: he alone is great
Who by a life heroic conquers fate.

Selected.

SOLITUDE VERSUS LONELINESS

LUCY HAYS EASTMAN

ACCORDING to the dictionaries, solitude and loneliness are synonymous terms, but when examined under the lens of metaphysics their difference is seen to be antithetical. This contrast is emphasized by a comparison of their definitions. Solitude describes the fact that a person is alone, while loneliness expresses the sense of pain and oppression a person feels from being alone. Solitude is a grand word, signifying richness and depth of individual thought which leads into the supersensible realm of Truth. It is typified by Jesus' experience in the wilderness, which led to a wonderful unfoldment of man's spiritual possibilities, and showed that man does not live by matter, but by "every word of God." Loneliness, on the contrary, indicates the want and wo of self-love and denotes dependence upon other gods than the one omnipresent Being.

Solitude is the door which is forever closed upon material sense, but opened wide to those mental channels through which flood-tides of Love continually flow, and in which communion with God and association with His ideas are natural and normal experiences; whereas loneliness is the dreary pool in which the sluggish streams of morbid sentimentalism stagnate into selfish absorption. Solitude is the prairie's lone tree which bravely faces the storm and grows the stronger, while loneliness is the clinging vine that, torn from its support, withers and dies. Solitude is born in life's Gethsemanes, and develops into the child of self-completeness as it turns away from the world's satisfactions to discover the kingdom of heaven within. Loneliness, better known as lonesomeness, being a parasite with no life of its own, feels the void in its empty heart and seeks the more to companion with some person or thing, as it wanders weepingly in the wilderness, wondering why somebody does not come to its rescue, fondle it, bemoan its fate, and satisfy its personal desires. Furthermore, it is sure that no one loves it, and yet demands love without giving aught in return, save in its own selfish way.

Solitude is too useful and busy to be lonesome. In isolation it reaches out to God, discovers the rose in the wilderness, beholds the rivers in the desert, and climbs steadily upward to dwell forever on the mount of revelation. In company with grand and noble ideas, it is quick to see beneath life's surface as it searches in the depths of human thought for the flickering flame of good. It casts aside the material sense of personality and, understanding without the need of words, ascends to sojourn on the plane of Soul. Perceiving the things of Spirit, solitude kneels in deepest reverence before the altar of self-immolation and breathes a silent benediction upon all the world. Neither vain yearnings nor insufficiency can ever reach the heights of spiritual solitude, for peace and silence patrol their highways and ex-

tend passports only to the pure in heart, the lovers of good. Although it rejects popularity, solitude is never systematically nor selfishly exclusive. Instead it mingles in "life's throng and press," seeking to give rather than to get, while quietly helping humanity through example and works more than words. It is a sister to consecration and ever a close friend to gentleness and strength. As the world turns from its false loves to spiritual attraction, solitude will be lifted up from human aloneness to divine association.

How different is the loneliness which, in company with self-pity and discontent, sinks into a state of languishment when left to itself, and thinks of nothing outside of its own misery! It is filled with bitter complaint as it grasps at whatever tales of wo it can find, as if thus to comfort itself! Deprived of personal desires, it seeks company of its own kind, and is congenial with either moping sensitiveness or hardened indifference. It always wears a long face and oftentimes endeavors with a sense of self-righteousness to be resigned to its miserable conditions, because it believes God to be responsible for its fate. So would it make evil the result of good, the real dependent upon the unreal, and light the outcome of darkness! Immersed in fearful forebodings, it can only look out upon the world from its own darkened standpoint, and failing to understand others, it severs the strongest link that binds human hearts into one common brotherhood of companionship and love.

The gulf between solitude and loneliness is indeed impassable. Their ways lead in opposite directions; the one to "green pastures" and "still waters"; the other to "the sorrow of the world [that] worketh death." Who then would not choose solitude with its sacred command, "Come out from among them, and be ye separate," in preference to loneliness and its crushing burdens of wo? He who, as Paul tells us, "was in all points tempted like as we are," and who cried out in the agony of desertion, "Could ye not watch with me one hour," nevertheless trod unwaveringly his solitary way. Was it not because of such complete human surrender to the divine that he won his way to the Father's right hand and was given the crown of rejoicing? In the solitude of the lonely desert Moses beheld the burning bush, and accepted the divine command. In the solitude of the lonely sepulcher victory over the last enemy was won. In the solitude of an upper chamber one lone woman rediscovered the laws of spiritual healing, and she tells us that her experience was "sweet, calm, and buoyant with hope, not selfish nor depressing" (Science and Health, p. 109).

Oftentimes, as Christ, Truth, suddenly or gradually awakens our sleeping consciousness to behold the things of reality, we would rush precipitately to the house-tops to proclaim these new-found glories before all the world. We would strive for phenomenal exhibitions and find satisfaction in nothing less than so-called miracles, foolishly believing we must prove in a day the truth of these spiritual visions from on high. At such times we need to clasp solitude close to our hearts and ponder our Leader's coun-

sel to "turn temporarily from the tumult, for the silent cultivation of the true idea and the quiet practise of its virtues" (No and Yes, p. 1). Just as surely as we obey this instruction, will we take great strides in the right direction until, perchance, like the mountaineer who stops to listen to the village notes ascending from the valley below, we slacken our pace and give ear to the far-off din of material ways and means.

At this point we pass through a transitional stage where there is generally a great wrestling with loneliness, unless testing trials have perhaps already consumed the love of worldly things, and there is great gladness in leaving the old behind us. Even then there are times when the majestic stillness of solitude may seem almost oppressive and the beatings of our heart may be heard as we peer outward and upward toward the infinite being of divine Principle. The loneliness of past joys that have taken their flight, together with present anguish, may declare the climb too steep and bid us retrace our way to the valley. Upon such occasions, however, we need but remember that our good Shepherd never forsakes us, confidently to renew our hold upon stern resolve. So will self-immolation, sooner or later, vanquish every sense of loneliness, while solitude gently leads us on again toward the summit of vision, where we learn the true import of the poet's words,—

O sacred solitude! divine retreat!
Choice of the prudent! envy of the great!
By thy pure stream, or in thy evening shade,
We court fair wisdom, that celestial maid.

Since a knowledge of God is gained through communion with divine law rather than personal intercommunion, through spiritual language, spiritual sight, and spiritual hearing, it is evident that only in the stillness of solitary thought can the human mind feel "the solemn hush of being newly born," to quote from Mrs. Stowe's beautiful hymn, and enter into that sweet consciousness of being thus alone with God. While loneliness is still hugging its tatters of lost joys, and scattering "every man to his own," the Christian Scientist may find solitude serenely supplying all seeming wants through the ministry of divine Love, and oft recalling the words of our Master: "I am not alone, but I and the Father that sent me."

That is no true alms which the hand can hold;
He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining beauty
Which runs thro' all and doth all unite,—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before.

Lowell.

ESSENTIALS TO KNOWING THE TRUTH

WILLIAM K. SHELDON

WHILE Christian Scientists frequently quote, as their authority for healing sickness and sin, the words of Jesus, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also," they also quote, as setting forth the promise of Christian Science, his familiar statement, "And ye shall know the truth, and the truth shall make you free." Sometimes, however, we fail to give proper significance to the first word in the verse, the conjunction "and," which is really very essential because it makes this knowledge of the truth which makes "free" contingent on something preceding this verse.

Going back, then, to the preceding verse and taking the two together, we read: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This knowledge of the truth which makes for freedom, first demands of us that we believe in Jesus, that we acknowledge him as the Wayshower of whom our Leader says: "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love" (Science and Health, p. 19).

We are next told that in order to become his disciples, his "taught ones," we must continue in his word. The revised version uses the word "abide" instead of "continue." Much, however, hinges upon our apprehension of the full meaning of "word" as used in the King James version. The Greek expression for "word" is *logos*, and we find that even in ordinary use, *logos* not only stands for the outward form by which inward thought is expressed, but also for the inward thought itself. It means not only *oratio*, speech, but also *ratio*, reason manifesting itself in the power of speech. The word also has a certain special signification as used by Jesus and by John in stating the truths of Christianity. Mrs. Eddy speaks of "the inadequacy of material terms for metaphysical statements" (Science and Health, p. 115), and in order to adapt the Greek language to something so foreign to the Greek understanding as the teachings of Jesus, special meaning is given to some expressions and phrases, and even to single words. For instance, in the very first chapter of John, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Here "the Word" means the essential word, doctrines, or teachings of God, infinite wisdom and power, source of life, creative, lawgiving, revealing activity.

Going back then to the verses already quoted, we find that the message which Jesus sought to con-

vey to those who had turned away from the old teaching and accepted the truth was, If ye abide or establish yourself in my doctrine or teachings, then indeed you can claim the right to reflect and manifest the ever-operative, ever-present activity of the divine Mind, Truth, and attain such degree of understanding as will make you free from all claims of error, the belief of life in matter and the belief in the reality of sin, sickness, and death. This also is the teaching of Christian Science, that an understanding of the life-giving power of divine Truth opens the prison doors and sets the captive free.

"HEREIN IS LOVE"

MAY L. JACOBS

THE very sunshine of God's mercy, warm, bright, gentle, vital as with the breath of spring, touches with healing the troubled thought of that human consciousness which catches something of the spiritual signification, as interpreted by Christian Science, of the words, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

"All things work together for good," said Paul. The promise is adequate, it is complete; but a condition follows, "to them that love God," and the human sense of good is prone to regard a condition as a limitation, a denial of the fulness of promise. So it queries, What, then, of those who do not love God? those so weary and discouraged under the sense that their lot is one of cruel injustice, that they have come at last to hate what they suppose to be God; those bowed down under a sense of their own sins, so oppressed by shame and despair, because evil seems greater in them than does good, that they both fear there is no God and dread withal lest there be a God of merciless vengeance.

Or some, it may be, have become so callous that they seem to have lost utterly the consciousness of good. The seeming power that crushes them, that saps the very hope of hope, that has even led them into sin and bound them in its desire,—all this seeming has dominated every instinct or desire to live better lives; over prayer, perhaps, as they have understood prayer, —supreme and relentless to their toil and pain and sorrow. What hope offers this conditioned promise to such as these in whose hearts there seems to be no spark of love for God to prepare them to fulfil the condition?

Long ago "the beloved disciple," in that great epistle whose very breath is love, wrote: "God is love. . . . Herein is love, not that we loved God, but that he loved us." This makes it clear that that which loves God is not a thing apart from God Himself, an outcast from the sunshine of divine Love, which must from its own coldness create some fire of love for God. No; that which loves God is the very idea which God by His own being, by Love itself, has made to live as His own child; has "called [into existence] according to his purpose." It is the reflection of His nature,

the expression of His very essence. Being this, it can no more help loving God than a sunbeam can sever its inviolable unity with the sun that has sent it forth in manifestation of its own warmth and light and glory.

Is not this what Paul meant when he added to the condition, "to them that love God," those words of definition, "to them who are the called according to his purpose"? It is as if he would say with John that man's love for God is no emotion which a sinner must kindle, or indeed can kindle, from the dust and ashes of material belief, from the mortal sense of existence apart from God; that man's love for God—yes, and therefore also his love for man—is the spontaneous reflection of God Himself, who is Love. And this relationship brings man into—or rather maintains him in—the heritage of all good.

But fear, claiming to be a quality of man, may think it discerns one more occasion for doubt and hopelessness. It may argue, Yes, all that is very likely true. But I, a sinner, am not one of those whom God has thus called. After all, then, the promise makes no provision for me. What of that desire even to hope? What of that yearning to reach a God who is Love, one who can save from despair and sin? What of that dim sense, somehow convincing, through all the defilement of sin, that man as God's image has a right to something better than misery and discontent; though indeed the sinner's pitiful lack of understanding may urge him to pursue evil in the vain struggle to satisfy his perverted sense of good. Is this hope of the same stuff as fear and sin? Or is it not rather the pure gold which softly shines through all the surrounding débris?

Separated from the anomalous confusion of ignorance and sin, even the conviction that there should be something better is a reaching after God. Not that sin is a seeking for God; but that the desire, the instinctive assurance, the dauntless hope which still lives in the inmost heart of every human consciousness, despite the fact that it is belied and betrayed by sin, counterfeited by every belief of evil which claims the name of man,—this persistent conviction that evil is not supreme, however hidden and therefore apparently weak it may seem to be, is none the less a desire, a seeking for good; it is, in the essential honesty for the heart, a reaching out after God,—the love of man for God. John says: "We love him, because he first loved us."

This love is not born of evil, of hatred of good, but of the divine Mind which is good and self-manifesting. It is God's expression of His eternal nature; it is born of God, "called" into being as His child "according to his purpose;" and the divine parent never ceases to keep His own. Our Leader says: "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object" (Science and Health, p. 304). This love is proof of the unity between God and His child; proof, too, that sin lies when it claims to be this child; even as the faintest glimmer of light, by its mere shining, however pale, attests that it emanates not from darkness, but originates in the sun, —is at-one with the sun.

Whatever material sense may say, there is no man who in the heart of his being is not thus at-one with God. Were there such a one, he had ceased to be, and God had lost some expression of His eternal, self-existent essence. Even as the ray of light can by no possible means be severed from its source the sun, so likewise man, the consciousness born of Love and loving the parent Love, can by no means be separated from Him who is the giver and essence of his being.

This is the unchangeable, eternal, irrevocable relation of man to God. Just as the sunbeam is warm through its unity with the sun, so is man filled with love for God because he is at-one with Love. The realization of this truth, through the ministry of Christian Science, even if in small measure, spontaneously melts the ice-bonds of weariness and pain and subjection to sin; it dispels the dark, cold shadows of discouragement, wakes the birds of gratitude and joy to carol in the heart—aye, and in the voice of man; and oft before he is aware, he who was bound by the fear that he no longer loved God, finds himself loving both God and man; finds his body, too, yielding to the truth which is Love, released from pain, freer, more supple and strong, his countenance more fair and glad. For, as we read in the book of Job, there has risen "an interpreter, one among a thousand, to show unto man his uprightness"—to assure him that he is God's child, the child of divine Love. To quote Mrs. Eddy's words as given in Science and Health (p. 442), "Jesus said, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' This truth is Christian Science."

[Written for the *Journal*]

PILGRIMS

MARY I. MESECHRE

'Tis a lonely way, said a pilgrim,
As he gazed at the path ahead;
There is no one to travel beside me
And my heart is filled with dread,
Because, should I faint or falter
Ere I win to the other side,
There is none to care in the desert
Or to know that I ever tried.
The pilgrim went his way
With girded loins and sandaled feet,
And lo, at close of day
His voice arose in accents sweet:
He whom my steps fared forth to meet
Hath been my guide and stay;
'Twas not a lonely way!

'Tis a rugged way, said a pilgrim,
As he noted the dizzy trail;
'Tis a weary climb to the summit,
And what if my strength should fail?
For the path is so rude and winding
And the cliffs are so very high!
If I chance to lose my footing
There's none who would hear my cry.
The pilgrim went his way
With trusty staff and cautious tread,
And lo, at close of day
His voice rang out, far overhead:
He who my climbing feet hath led
Hath smoothed my path today;
'Twas not a rugged way!

'Tis a thorny way, said a pilgrim,
As he thought of his garments old;
See, the briers are sharp and cruel,
And scarce can I loose their hold!
And the vines are so closely tangled
And the path is so dark and drear—
Oh, if I be lost in the forest,
There's no one to help or hear!
The pilgrim went his way
With scanty garments closely bound,
And lo, at close of day
His voice was heard, like whispered sound
Through leafy glades: This have I found:
Love led my feet today!
'Twas not a thorny way!

'Tis my Father's way, said a pilgrim,
And he lifted his fearless glance;
I know that my steps are ordered,
Nor ever committed to chance;
So, whether I cross the desert,
Or traverse the forest deep,
Or win to the mountain summit,
His angel my feet will keep.
The pilgrim, gently led,
Went calmly forward, unafraid,
And trustfully he said:
The desert path with sands o'erlaid,
The mountain trail, the forest glade,
Hold naught of doubt or dread
For pilgrims angel-led!

HONORING THE CHRIST

JESSE PICKARD

THERE is sure to come a time in the experience of each and every individual when a ray of spiritual Truth appears, and human consciousness is so touched with the message of the Christ that it begins in some degree to recognize the meaning of a present and living Saviour. Thought turns spontaneously to the light, and hope is stimulated with the bright prospect of that freedom and peace which personal sense and human systems deny. In this awakening to the higher meanings of human life and the divine influence of Spirit which subordinates the flesh, there occurs to human sense the birth of the Christ-idea.

At this most eventful moment, when for the first time one begins to appreciate the supremacy of Spirit and the meaning of man's divine sonship, great care and attention is necessary to preserve that wholesome purity of thought in which alone the maturity and strength of the divine idea may be unfolded. In this regard many helpful lessons can be found in the lives of those who awakened to the meaning of the Christ-idea with the advent of the Christian era.

It is recorded that when the mother of Jesus first realized the significance of God's fatherhood and man's spiritual sonship, she "hid these things in her heart." Her joyful expectation of the Saviour was expressed in a psalm of praise to God alone, and uttered only in the presence of one who had like herself felt the power of Spirit to subordinate the flesh, and who was ready to give due homage to the divine idea which was to find expression in the man Jesus. Later on, when the human antagonism to the Christ made itself more evident, Mary is found, with her husband, taking the young child of promise out of the reach of those who opposed themselves to him, "into Egypt," where he was permitted to develop, unrecognized and unresisted by those about him.

It would mean much to the freedom of mankind, and greatly hasten the salvation of the whole world as well as that of the individual, if all others to whom is born this spiritual idea would honor it with the same care and protection from the evil elements of human thought. They should remember that this Christ-idea which is destined to unfold the omnipotence of God and to deliver from all that is not good, does not appear to human thought first in its maturity; that only those of spiritual vision are prepared to recognize in it the Redeemer, and for that reason it should be spared contact with the doubt, derision, and antagonism of the unenlightened. It should be given an atmosphere of spiritual communion in which to unfold its power and individuality. If well nurtured and cared for, it will at the proper time naturally express its divine wisdom and power over the elements of the world, and will be protected by its divine Principle, God.

This wise procedure is well expressed in the declaration of the

Apocalypse: "And she brought forth a man child. . . . And the woman fled into the wilderness, where she hath a place prepared of God." The spiritual definition of "wilderness," on page 597 of Science and Health, is full of comfort and promise to one who undertakes to follow in this line. Although it does mean that "loneliness; doubt; darkness" which seems to afflict the human sense of the one who even voluntarily separates himself from the standpoint of others and quietly and steadfastly protects his own, it also means that "spontaneity of thought and idea" which rises above material limitations and is a "vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

One could not do better than to follow the example of Mrs. Eddy after that spiritual awakening which first turned her thoughts to the present practical value of the truth. She tells us that for the three years immediately following her discovery of the Principle of Christian Science, she "searched the Scriptures and read little else, kept aloof from society;" and she adds: "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109).

While no two individuals can have the same experience in their journey out of the material sense of existence into the freedom of Spirit, and while it is necessary for all to guard against the temptation to outline material processes as a means to "take the kingdom of heaven," no one should lose sight of the fact that it is only through "divine revelation," and not through personal opinions or human discussions, that one gains the real understanding of the Christ; and one should also remember that not until the practical power of the Christ-idea has been demonstrated in each individual's experience by the overcoming of evil, sin, and disease, is one in the position where he can safely subject that idea to the friction of human opinions.

One of the characteristics of Jesus was his refusal to be drawn into needless discussions of spiritual things. In the second chapter of John's gospel it is related that he "did not commit himself unto them, because he knew all men," and this too in reference to those who "believed in his name, when they saw the miracles which he did." While ever ready to respond to the sincere call for help, the Master took care to guard the pure sense of Truth that was his. He understood the danger of thrusting the divine ideas of spiritual inspiration upon those who were unprepared and indisposed to receive them. He was willing rather to demonstrate his understanding of Truth and Love and let the dull of heart be touched with the more material evidence of this divine activity, from which they might draw their own conclusions and rise somewhat toward the recognition of divine power. Above all, he exemplified what he knew of the love of God and man's likeness to God, and thus approached the heart of mankind through his compassion and affection in the presence of a hostile world.

Among others to whom came the conviction of the necessity of deep contemplation and demonstration in-

stead of personal discussion, was the apostle Paul. He writes in his epistle to the Galatians, "But when it pleased God . . . to reveal his Son in me, . . . immediately I conferred not with flesh and blood." From his example again one may learn the value of individual thought and reliance upon the one divine Mind. Paul understood, as did the Master, that his debt to mankind was love, and he paid it without stint; but he endeavored to keep his own inspiration undimmed by refraining from mixture with or reliance upon the beliefs of others.

Those who are today called upon to undergo the experience of the wilderness to protect and nurture the spiritual idea as revealed to them, may find much consolation in the fact that every step of the way has been tried before them, and that the only possible outcome of this experience has been found to be the growth of the spiritual sense. If they refrain from that fluent discussion of theories which their Leader decries, and rather are satisfied with giving at every opportunity a kind word and true encouragement, when mingling with their fellows, they will and must grow continually in wisdom and in power of demonstration, and so much the sooner take their legitimate place in the process and advance of the world's salvation. In this way only can they properly honor the Christ and do justice to themselves and to their fellow men.

CASTING DOWN THE ACCUSER

A. B. FICHTER

MANY have been comforted by the reassuring and oft-quoted words from Revelation, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Surely there is no more eagerly expected or more joyfully accepted statement than this message, announcing to the tortured sense with the tone of conviction, "Now is come salvation, and strength." Those who have experienced the benediction of healing in Christian Science can never forget the peace that passeth all understanding, which was theirs as the result of consecrated activity of thought, the prayer of the righteous man. So impressive is this experience that when the door is once opened no man can shut it, and in the grateful heart the desire is born for more of light, for the gain of understanding, to reach if possible that height of spiritual apprehension which enables one to become a transparency for the light of Truth, a channel for the streams of Love, so that they may bring to others the blessings of joy and salvation.

Here the question arises, How can this be accomplished,—how can we gain this assurance of salvation, and what are the steps that lead to the establishment of the kingdom of God in the heart, the preparation for the

ministry of the power of God and His Christ? The revelator answers this when he says: "The accuser of our brethren is cast down." Does this mean, as some have understood it, in conformity with the popularly accepted theory of the historic church, that somewhere there is an accuser, an advocate of evil, some mystical personality called Satan? Is the revelator speaking of events which are actually to transpire in the future? When all mankind have risen from their graves, will this enemy appear to accuse our brethren before God? This thought readily expands into an awful scene of universal judgment, a world-judgment where all receive their reward both for evil and for good; and that then, when the accuser has completed his arraignment, the kingdom of God will be installed and the power of His Christ be universally established; but when this picture of a remote and perhaps altogether imaginary day of future justice is more carefully scrutinized, it is found that it in no way agrees with what Jesus said about God and His kingdom. Jesus said, "The kingdom of God is within you," which Mrs. Eddy amplifies as meaning that it is within our reach,—not in the future, but as "a present possibility" (Science and Health, p. 574).

Jesus taught that God is Spirit, and that His law is ever-operative, and Christians in general, together with some other religionists, have practically accepted Mrs. Eddy's statement concerning Deity, namely, "that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience,—that is, all power, all presence, all Science" (Science and Health, p. 275). Omniscience has no need for an accuser; if such services were included in the divine economy, this specially appointed activity, instead of being cast down, would receive recognition for its valuable assistance. If the accuser is cast down, his activity must be regarded as baneful, not helpful, a hindrance to the universal establishment of the kingdom of God on earth, "as it is in heaven," and never tending to its furtherance. According to Jesus and his apostles, this accuser, far from being a mythical personage, must be sought in the realm of false mentality. Jesus said, "Judge not;" also, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." To the Romans Paul writes, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." The words of the psalmist also, "When thou sawest a thief, then thou consentedst with him," become clearer when we understand them to convey the idea that personal judgment is no help to the offender, as it is an admission in our own thought that evil has and can have power to interfere with the decisions of Truth.

Regarding this accuser, who is undoubtedly identical with what in the book of Genesis is called "serpent," "Satan" in the book of Job, and "devil" in other places, Mrs. Eddy gives additional information in Science and Health, where she defines devil as "evil," "animal magnetism

or hypnotism," also as "a wicked mind," and as "the first audible claim that God was not omnipotent and that there was another power, named *evil*, which was as real and eternal as God, good" (pp. 584, 594). Christian Science teaches that evil is a false belief, an illusion of mortal sense. Instead, therefore, of a personality who seeks to exact reverence and worship, the accuser is but an illusion on the plane of mortal sense, where alone it is able to secure a hearing, and by a knowledge of the truth of being it is cast down from its long-conceded position and denied any possible place in the divine order. Having its supposititious existence in mortal sense alone, it is plain that the baneful influence exerted by this illusion cannot be removed and salvation experienced until its asserted power is destroyed, and to this task Christian Science leads its followers. Christ, Truth, has been revealed to cast down "the accuser of our brethren," and consequently to bring salvation. Awakening to this truth, we are able to understand and practise the teachings of Christ Jesus in reference to forbearance, long-suffering, forgiveness, and kindness to all, even to those who seem to be enemies and who use us despitefully. To understand that evil is neither person, place, nor thing, makes it possible to deny the power of sin. The offense which tempts us to admit such mental activities as criticism, fault-finding, condemnation, resentment, contempt, anger, and revenge, is not our brother, but a false claim that evil has reality and power; and it is ours to recognize its vain attempt to disturb the harmony of being, to deny its power over ourselves and our brethren, and to overcome it by the healing influx of divine Love.

Christian Scientists have many opportunities thus to exercise themselves, not only in their ordinary daily social and business relations, but also and especially in their Christian Science activities. Sometimes beginners may feel that their surroundings, relatives, or associates are retarding their progress, but this is only a device of the accuser of our brethren; practitioners may be assailed by the suggestion that the mental attitude of their patients, or the indifference, skepticism, or hostility in a patient's home, can hinder the healing; and this is the same evil suggestion. When in some localities a society or church is slow in developing, the inference seems logical that this may be on account of certain conservative, bigoted, apathetic, hostile, or malicious individuals or groups; and is not this also an expression of the activity of the accuser of our brethren? When a brother Scientist seems to be struggling with some error and the outside world is pointing the finger of scorn, how glad we should be to know how to resist the accusing activity and its evil suggestions, and thus avoid the consequent pitfalls of self-righteousness.

When we have awakened and are gladly and faithfully active in warding off the accuser, we shall not fear any evil results when the same vaunted activity turns its attention to us. Self-accusation and self-torture are probably the most malignant activities of the accuser, and nothing outside the healing ministra-

tion of Christian Science has ever been able to lift any one so afflicted into the presence of divine Truth, the light of divine Love. The gratitude which flows to Mrs. Eddy from the hearts of those who, when in such bondage, have received her counsels and found first a gleam of hope, then an ever brightening assurance of victory over sin and self, until they have been able to discern (far-off, perhaps, but sure) possibilities of earning their own pardon,—this must be an ever sparkling jewel in her crown of rejoicing. The casting down of the accuser is a step toward gaining one's own pardon. The heart which is opened to the activities of divine Love can do no other than reflect this Love in loving forgiveness, and where no love is reflected it is a proof that the light has not yet penetrated. So long as we are listening to the accusing voice, so long do we admit the existence of an accuser not only of our brethren, but assuredly also of ourselves. The effort to silence this unwelcome voice becomes a constant joy as we realize man's privilege to reflect Love, and especially the higher aspects of Love. Even though error may continue day and night to intrude its poison into the moments of uplifted aspiration, in its attempt to turn aside the healing streams of Love, the all-power of good must silence it ultimately and forever. The revelation of this fact may have inspired those sublime words on page 568 of Science and Health: "What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."

THE FOURTH COMMANDMENT

ALICE HALE COHEN

LOOKING back over the vicissitudes of King Nebuchadnezzar, "when his heart was lifted up, and his mind hardened in pride," the pride of indulging the thought of human accomplishment, Daniel's statement to him, "And seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will," seems to be closely connected with the fourth commandment, showing clearly what to avoid in order to come under the protection of divine law. In carefully studying this commandment, a perfect order for the fulfilment of our daily work is revealed, and we find, as we follow this order faithfully in the accomplishment of whatever we have to do, whether it be the lessons of the child at school or the complicated problems of the business man, that all things are brought into unity with God's law.

"Remember the sabbath day, to keep it holy"! Here is given the first step in the order of our work; and before attempting anything we are bidden to remember first that the entire burden of its accomplishment (as seven signifies completeness) rests

upon God, not upon us, for of ourselves we can do nothing. Here, too, is unfolded a divine law that accomplishment separated from God (not kept holy) is at that instant separated from all that God bestows, hence from intelligence, action, ability, power, and all other divine qualities. Obedience to this first step, as pointed out to us, brings in its natural order of unfoldment the next step. "Six days shalt thou labor, and do all thy work." Here is the promise that the necessary work shall be done; not part of it, but all that thou hast to do. This is surely a reward wonderful enough to cause us to seek earnestly to earn it, for "all" in God's sight cannot well be less than perfect.

In the joy of contemplating this finished work, there may come to us the temptation of personal triumph, when like Nebuchadnezzar our hearts may be lifted up and our minds hardened in pride, and we may be in danger of forgetting the seventh day. Then does infinite Love lead us back to remembrance, as the order of God's perfect law unfolds: "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Here we are taught to give all honor to God, and to see that neither in ourselves, our sons, our daughters, nor in any human agency, does the power of accomplishment abide. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." In Science and Health under the definition of "day" it is written: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded" (p. 584). In the light of this explanation we see what the next step does for us.

As we faithfully apply the order of God's law to every problem, learning to keep it intact through all the remembrance of the Sabbath day, our whole outlook broadens and rises higher, and as the clouds of self-satisfaction and self-accomplishment roll away, we are enabled to perceive through the illuminations of Christian Science a spiritually created heaven and earth and sea, governed, with all that in them is, by God's perfect law, the law of harmony. This in turn frees us gradually but surely from the beliefs and fears of a material creation with its so-called physical laws, which we have hitherto accepted as real. As musical notes express harmony only as they unfold according to its law, and are jangled and out of tune the instant they are separated from this law, so we, when we allow our thoughts and deeds to go outside the six days of God's creation, are no longer in the rhythm of Spirit, no longer in the day of Spirit, but in the night of mortal belief. As these six days unfold, error is disappearing and we are awakening on the successive mornings and evenings to see more of God and less of error, more of God and less of self, which is but the attempted individualization of mortal mind.

Learning to keep all our work in

the six days, to permit no step of its development to lapse into darkness and night, but to keep it in the light of God's accomplishment, we are ready to take the next wonderful step pointed out in this commandment, when we rest in the Sabbath day, where we find cessation from disturbance and are satisfied in knowing that the result is "in the hands of God, not of man, in the keeping of Spirit, not matter" (Science and Health, p. 521).

Following this resting in spiritual consciousness, "the Lord blessed the sabbath day, and hallowed it;" all the effects which appear, manifest God's power, God's activity, God's law, and are hallowed, *i.e.*, completely separated from every so-called law of mortal mind. With this attainment of absolute consecration to God, and operation under His law, the work is finished, and in the unfolding order of the commandment we learn the natural and normal, hence the simplest way to go about our work, carrying with it a sense of rest, not of strain and unnatural striving, for these arise when we are depending upon self instead of God, and their presence in our consciousness can thus be easily recognized and remedied.

Looking back over our Master's many wonderful works, we find him ever remembering the Sabbath day, proclaiming God as the source of all the blessings he brought, and declaring that of himself he could do nothing. The first words in Science and Health, "To those leaning on the sustaining infinite, today is big with blessings," give the key-note of the message our beloved Leader brought to mankind.

Today it is the great privilege of those who are teaching in the Christian Science Sunday schools in turn to bring God's message to His little ones, and through His commandments to guide their footsteps into paths where God walks with them; to teach them obedience to spiritual law whereby they can rise above so-called physical laws and overcome them. In the fourth commandment a way is shown by which they may be protected from the burden of belief in material selfhood through remembrance of a Sabbath which need no longer be regarded as a time set apart simply for the observance of certain forms and ceremonies decreed by mankind, but which through the light of Christian Science glows with the living substance of Spirit, before which the letter pales to a shadow, while we "remember," not only today but all the days, with boundless gratitude the divine source of our being.

All things grow by reason of being put into action. The inactive soon ceases to be at all, and the fittest that survives becomes the fittest by reason of activity. Love is never satisfied with what it has itself done. The diligent intellect, therefore, never feels that it has done enough. Diligence is the work of love, hence the work of the diligent will bear the closest scrutiny; it will stand the test of time.—*Anon.*

"IN EVERYTHING GIVE THANKS"

CHANCELLOR L. JENKS

AT this season of the year, when our thoughts are by custom turned to the blessings which brighten our lives, it is well worth while to listen to the ringing note of thankfulness to God which sounds from cover to cover of the Scriptures. In the Psalms it rises frequently to an ecstasy of praise and adoration, now ascribing all power and all good to God, now exhorting the people to acknowledgment of His mercy and kindness. Indeed, in Old Testament times the recognition of the duty and importance of giving thanks to God was so definite that certain priests were appointed in the temples whose only function was the unceasing expression of gratitude. When we turn to Revelation, we find that thanksgiving is the very language of the saints in heaven.

What does it all mean? What is back of this overwhelming emotion which so continually found expression in the Psalms? What was the psalmist so thankful about? The world, to mortal sense, was floundering in iniquity, yet he constantly ascribed all power and all goodness to God. In the same breath with which he voiced his gratitude for God's loving and omnipotent control of man, he bewailed the evil which held the world in bondage. There is an apparently fundamental inconsistency between thankfulness for God's loving exercise of unlimited power and a recognition of evil, yet despite the evidence of material sense, the psalmist's heart constantly overflowed with gratitude.

Why this gratitude? The world strove to solve the secret through weary centuries, but in vain, until in this age the solution is read in the words of Mrs. Eddy, on page 333 of Science and Health, where she says: "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, —the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love." On page 483 she writes: "To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter." This explains the psalmist's constant rejoicing in the Lord. In his most inspired moments, when he sang his loftiest words of praise, the truth which they expressed endowed him with the understanding that, notwithstanding appearances to the contrary, there are no inconsistencies in the universe of God. Pope wrote better than he knew when he penned the famous couplet,

> spite of pride, in erring reason's spite,
> One truth is clear, Whatever is, is right.

Who should be as thankful as the Christian Scientists of today, to

whom has been revealed not only the spirit of Christian Science, but the letter also? Through its discovery we are equipped with definite rules of procedure by which the allness of God, good, and the nothingness of evil can be demonstrated. The understanding that harmony is the very law of Life enables us to fulfil in our own experiences the hope expressed by Job in the words, "In my flesh shall I see God." That is to say, even though our grasp of the truth is not yet steady enough to overcome the belief in a material body, still we can here and now realize the facts of health and harmonious being as the results of spiritual understanding which are nowise dependent upon matter. Thus the dream of mortality, from which we shall one day awaken, may be rendered more harmonious by understanding that discord does not exist in any form or under any conditions.

The task, then, of Christian Scientists is to "see God,"—good, harmony, love, peace, health,—"in the flesh," until we reach that full understanding which overcomes all belief in matter and reveals the allness of Spirit. Meanwhile let us "sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

[Written for the *Journal*]

INASMUCH

LAURA GERAHTY

Inasmuch as thou hast ventured in the turmoil and the doubt,
And with clearer thought of Truth hast turned the hosts of terror out;
Though gratitude or guerdon rare were never offered thee,
Thou hast done it unto me, beloved, hast done it unto me.

Inasmuch as thou hast labored oft, aye! seemingly in vain,
To lift away the burden from a brother bent in pain;
Though blessing were not whispered, nor a smile rewarded thee,
Thou hast done it unto me, brave heart, hast done it unto me.

Inasmuch as thou hast purified and blessed and cheered and loved
Along the rugged path alway, and error's thrall disproved;
Though thou hast sighed betimes, perchance, that none had noted thee,
Thou hast done it all for me, beloved, hast done it all for me.

But thou who selfishly hast lived,—withheld the cooling cup;
Or passed a stumbling brother whom thou couldst have lifted up;
Or when the storm swept by didst seek no shelter save for thee,—
Thou hast failed in love for me, alas, hast failed in all for me.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Spokane, Wash.

"GUIDED by the pillar and the cloud, this little church . . . shall abide steadfastly in the faith of Jesus' words: 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Miscellaneous Writings, p. 149). This loving message, written by Mrs. Eddy to the Oconto (Wis.) church, which built the "first temple for Christian Science worship," has lost none of its significance because of the lapse of years, but is laden with glorious promise for the organization which in this community "affords proof of its utility . . . in the demonstration of divine Science" (Science and Health, p. 583). Few and faithful were the followers of Truth in the early history of this locality; but for their spirit of untiring faithfulness under adverse circumstances and their practical application of the truth in the healing of sickness and the destruction of sin, the history of Christian Science in the city of Spokane would be of little interest.

The inauguration of Christian Science services in Spokane began late in the eighties, and since that time there has been no diminution of interest. In the fall of 1889 a number of students began to meet regularly each Sunday in a dwelling at the corner of Division street and Main avenue. The pioneer work consisted of regular weekly gatherings in the homes of those interested, of the two or three assembled in Christ's name for mutual encouragement and enlightenment through the study of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. At these services sermons were sometimes read which had previously been delivered by Christian Science pastors of other localities, it being a custom in those days to print these sermons and distribute them for use in the smaller gatherings. Because of the healing activities operative at this time, there were such additions to the number attending the weekly services that it became necessary to have an established place of meeting. During the succeeding ten years audience rooms were occupied in the Lindelle block (1890), the Granite block (1891), the Review building (1893), the Spokane hotel (1894), and the Auditorium building (1896-1899). The Jewish temple was used as a place of worship from September, 1899, to October, 1902. After a few months during the winter of 1902-1903 in the Unitarian church, a return was made to the Jewish temple, where services were continued until the edifice now occupied at the corner of Fourth and Post was ready for use.

Church organization was completed in November, 1896, twenty persons participating. Two years later the membership incorporated under the state laws as First Church of Christ, Scientist, of Spokane, Washington. A Sunday school was organized in the Granite block in 1891. The first Christian Science lecture delivered in Spokane was given in the Auditorium theater in 1897.

Sunday evening services were inaugurated in February, 1899. Lots at the corner of Post street and Fourth avenue were purchased in October, 1902; a building committee was formed in April, 1904, and on the fifth day of May, 1904, active work on the church building was begun. The first day of September saw the stone foundation finished and the first brick of the superstructure laid. On the following Sunday a happy and grateful people assembled for worship in the basement of the new church home, while sun and breeze entered through innumerable openings in the temporary roof. In a historical sketch read at the time of dedication it is recorded that "early one morning in October (Oct. 1, 1904), when the sun cast its first rays above the horizon, in the presence of a few members the corner-stone was laid with a simple and impressive service, and on leaving the building the inscription on the stone: 'He sent his word and healed them,' shone in the sunlight, speaking wondrous things." The church edifice, which had cost something in excess of thirty-five thousand dollars, was completed and ready for occupancy in November, 1905, and was dedicated March 28, 1909. Later a pipe-organ, costing over five thousand dollars, was installed, and this obligation has also been canceled.

The cause continuing to prosper, a year later saw the seating capacity of the edifice (750) inadequate to accommodate the audiences, and with the coming of summer a second church was organized to care for the overflowing numbers; yet unwavering interest in the Sunday services and in the Wednesday evening meetings evidences continued growth — growth which has its impetus in loving obedience to the Master's commands to his followers: "Go ye into all the world and preach the gospel to every creature." "Heal the sick."

First Church of Christ, Scientist, Victoria, B. C.

Christian Science was practically unknown in the conservative little city of Victoria, British Columbia, when in 1901 two students of this teaching came here for the purpose of starting the work. A residence suitable for holding services was procured, the services were advertised, and a reading-room was opened in the same building. Through the distribution of literature and some healing done, interest was slowly awakened until, in January, 1902, it was thought advisable to form a society, and the Christian Science Society of Victoria was duly organized with a membership of ten; a Sunday school was also started, with two pupils.

Up to 1904 the work proceeded very quietly and then, quite suddenly, the society was deprived of all its members but five. Refusing to acknowledge any loss, reversal, or limitation, the society decided to carry on its work and bravely meet all the demands as formerly. Services were held as usual, the Wednesday evening testimonial meetings being especially helpful. The society and Sunday school united in sending all they had to the building fund of The Mother Church. A lecture was also given,

and the end of the year found the treasury with a balance, proving to these few workers that divine Love does indeed supply every need. Interest steadily increased after this, and in 1907 the Knights of Pythias hall was rented to accommodate the growing congregations.

The year 1909 found them again looking for a larger hall, and nothing being available, it was thought expedient to buy a lot and build a little church adequate to present needs. This seemed quite an undertaking for so few, but remembering past experiences they proceeded courageously. Then, from an unexpected source, a loan was placed in the bank at the society's disposal, and they were enabled to build at once. This church home, with a seating capacity of 326, and a reading-room in connection, was opened in August, 1909, with a lecture; and in November, 1910, First Church of Christ, Scientist, the first Christian Science church on Vancouver island, was organized with thirty-five charter members. A building site for a permanent church edifice has been purchased, and a reading-room is soon to be opened in one of the best business sections of the city.

Though this little church had a very modest beginning and a quiet growth, yet that it is built on the sure foundation, divine Principle, is evidenced by the peace and unity of thought among its members, the harmony in the services, and the continued healing of sickness and sin. "So may the God of peace be and abide with this church" (Miscellaneous Writings, p. 153), Mrs. Eddy's benediction to an earlier flock, may well rest upon these faithful workers for the upbuilding of the cause of Truth.

First Church of Christ, Scientist, St. Louis, Mo.

Above the broad entrance of First Church of Christ, Scientist, in St. Louis, Mo., there is engraved in stone that invitation of the Christ which has been the hope of humanity throughout the intervening years: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." At the dedication of this edifice on April 23, 1905, there was read to the congregations which tested its seating capacity morning, afternoon, and evening, the following message from their revered Leader, Mary Baker Eddy, a message which is still an inspiration and a benediction:—

The good in being, even the spiritually indispensable, is your daily bread—work and pray for it. The poor toil for our bread, and we should work for their health and holiness. Over the glaciers of winter the summer glows. The beauty of holiness comes from the departure of sin. Enjoying good things is not evil, but becoming slaves to pleasure is. That error is most forcible which is least distinct to conscience. Attempt nothing without God's help. May the beauty of holiness be upon this dear people; and this beloved church be glorious, without spot or blemish.

There seems to be a question as to when the first student of Christian Science located in St. Louis. The text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, made its appearance here about the year 1885, and found its way into the public library. Likewise to this period may be traced the first instances of healing through Christian Science in this community. Regular meetings were held by those who had become interested for some time previous to 1894. In March of

that year a church organization was perfected with fifty members. Services were at once instituted in the Beethoven Conservatory of Music, and thought was directed to the building of a church. In the spring of 1895 a lot near the corner of Pine and Twenty-eighth streets was purchased, and building operations commenced in June. The first services were held in the new edifice in November of the same year. Little did this earnest band of workers realize that their efforts would so shortly render their new home entirely inadequate, but it soon became necessary to enlarge the auditorium to accommodate the rapidly growing attendance; and when, in a brief period, the increased space again became insufficient, new quarters were required.

In 1902 the large auditorium of the Odeon was rented, and here services were held until the present beautiful edifice on Kingshighway was sufficiently advanced to permit of its Sunday school room being occupied in 1903. It is a matter of happy remembrance that while the services in this spacious room were in progress many stood without the open windows eager to hear the word of Life.

The auditorium in the new building was completed in time to accommodate the largely increased attendance incident to the arrival of visitors to the World's Fair, and Christian Scientists and strangers from all over the world found welcome and comfort within its walls. Externalizing something of the beauty and grace of the spiritual idea which it represents, surrounded with ample grounds, the church is still a notable contribution to the architecture of the city. Its cost, including an organ of rare quality of tone, was one hundred and fifty-five thousand dollars. Its dedication in 1905 represented the consummation of years of selflessness, faith, and prayer. Although several sister churches have gone forth from it in the orderly process of multiplication, its seating capacity of twelve hundred and fifty is barely adequate at the present time,—an evidence of the sincerity of the desire of its members that it may fulfil its mission and be always found "elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (Science and Health, p. 583).

First Church of Christ, Scientist, Hoboken, N. J.

The apostle James said: "Be ye doers of the word, and not hearers only;" and this admonition, together with the love and gratitude felt toward Christian Science for the message of healing it had brought to a few people in Hoboken, impelled them to set about organizing a Christian Science church. During the fall of 1908 a number of meetings were held in the homes of persons interested in Christian Science through benefits received, and were in part conducted by a Christian Science practitioner, who helped to impart a better understanding of Mrs. Eddy' teachings. In February, 1909, the little group who attended these meetings decided to contribute every week toward a fund for the organization of a Christian

Science society. By the last of October this sum amounted to $114.26, and it was decided to rent a suitable place to hold regular meetings, a committee being appointed for this purpose. A very convenient private house was leased at 105 Eighth street, consisting of three floors and basement. The basement and top floor were sublet, leaving the first floor for a reading-room and the second for services.

Dec. 13, 1909, found this little band of workers in Christ organizing as the "Christian Science Society of Hoboken, N. J." An organ and various pieces of furniture were donated by loving members, which went far toward furnishing the rooms. Regular Sunday and Wednesday evening services were instituted, and on Sunday, Dec. 26, the first Sunday school service was held, with seven children present. This was also the date of the first regular church service, which was attended by eighteen persons. Temporary readers were appointed from time to time, that the best material available might be permanently selected. The society continued to grow and to demonstrate that divine Mind is the source of all supply, and three months later, when the first business meeting was held, it was found that the society was on a firm financial basis with a balance in the treasury and all bills paid. God blessed it with an earnest band of indefatigable workers and from the time of organization a reading-room was maintained, and through this channel Christian Science literature has found its way to the library of the Y. M. C. A. and various public institutions. Early in January, 1911, it was realized that the house then occupied was no longer large enough to hold the rapidly increasing congregation, as people were sitting in the hallway and on nearly every step of the stairs leading to the second floor. Easter Sunday, April 15, 1911, found the society holding its first service in new rooms, much larger than the old ones and fitted up most attractively as an auditorium, reading-room, and Sunday school room. While a great amount of work was required to fit up the new quarters, there was a clear realization that divine Mind was ever supplying their needs; for instance, the benches for the church had been used in the old Jersey City court house before its demolition, and were purchased for sixteen dollars, the painting, fitting, and repairing being done by the members. No sooner were the society's requirements made known than the need was met, which was indeed cause for gratitude.

In the winter of 1912 it was felt that the time had come to organize as a church, and the organization was perfected Feb. 2 under the laws of New Jersey. The church gave its first lecture on the last day of March, 1912. It was the first lecture on Christian Science that Hoboken had ever heard, and the theater, the largest in town, was crowded to standing room only by earnest seekers after truth. At the present time the church is very actively engaged in preparations toward the purchase of an edifice. Thus has this church continued to grow and to wax strong in the Lord through the love reflected by its members, who are ever ready to express their gratitude to God and thankfulness to their revered Leader.

TESTIMONIES FROM THE FIELD

THREE years ago I was a sufferer from what is known as Bright's disease, severe nervous exhaustion, with many symptoms of paralysis, respecting which attending physicians could offer little hope. For five months I was unable to attend to my professional duties, with the outlook, according to medical science, of never being able to do so. In this discouraging condition I was led to try Christian Science. I experienced marked benefit immediately, and was completely healed in less than six months. The physical benefits received led me to take up the study of "Science and Health with Key to the Scriptures," that I might learn the reasons for my healing and understand the Principle of Christian Science.

While I was glad to give private testimony of my healing as soon as I experienced that blessing, yet I have been backward about accepting the teaching of Christian Science as the truth. From years of study, experimentation, and teaching, I have acquired a so-called careful analytical method of thinking, and for this reason each step has to be proven by demonstration before I can accept it and understand it as true. For eighteen years, prior to 1911, when I resigned, I had been head professor of *materia medica*, therapeutics, and special pathology in one of our largest university schools, and for nearly sixteen years I directed a laboratory for medical research. I therefore brought to this new study considerable prejudice, which doubtless accounts for my slowness in accepting and bearing public witness to the healing and redeeming power of Christian Science as taught and demonstrated by Mrs. Eddy.

After three years of constant, earnest daily study and investigation, during which time I have seen many cases of healing of all sorts of diseases, both functional and organic, I deem it a great privilege indeed to give this, my first testimony. These physical benefits have been the least of the blessings that have come to mine and me, for the spiritual regeneration, the joy and peace which have come through this earnest study and application of the basic teachings of Christian Science, has indeed made all things new. My thoughts are filled with the deepest sense of gratitude and a sincere desire to be helpful.—*Elgin MaWhinney, Chicago, Ill.*

After six years of living in the light of Truth, I feel impelled by an overwhelming sense of gratitude to tell of some of the blessings which Christian Science has brought to me. When I first sought its aid I was in a state of utter despair. I had suffered for years with various diseases, had had two surgical operations, and seemed to get better of one ailment only to have a worse one come upon me. Finally my condition became one of a complication of acute stomach trouble, appendicitis, sleeplessness, and extreme nervousness. I was at this time trying to do the work of a teacher in the public schools, but was so exhausted mentally and physically

every night that it seemed as if each day's work would be the last. I had been on a strict diet for five months, had used a stomach-pump for weeks, was a slave to drugs, and was getting worse all the time. The attacks, which were said to be due to appendicitis, came on at intervals, and the physicians gave me no hope of any relief except by another operation.

One Friday night I left my work with the thought that I should not take it up again, as I had reached the limit of human endurance and could not go on. On my return home that evening, my mother said that I might try Christian Science, assuring herself and me that if I received no help I could still have the operation. On Saturday I sought the services of a practitioner and received immediate relief. I did return to my work the next Monday, and with hope in my heart, for I had caught the first gleam of a great light, which has not ceased to illumine my path in the years that have passed. In ten treatments I was healed of all the diseases from which I had been suffering, and have not had a return of any of them. Some time later I was enabled to lay aside glasses which I had been told by the best oculists I must always wear. Besides all this, we have had many other proofs of the efficacy of Christian Science as a healing agent.

For the goodness of God as manifested in this physical healing I am abundantly grateful, but for the spiritual awakening and uplift which have come through the effort to gain an understanding of God as Love, divine Principle, only a life spent in helping to carry this gospel of salvation to earth's sick and weary ones, can attest my gratitude. In my progress in knowing the truth I have been greatly helped by our services and literature, and I am grateful for these, also for the privilege of work in the Sunday school and for class instruction. To God, the giver of every good and perfect gift, I offer heartfelt thanks, and to our beloved Leader, through whose patient self-sacrificing labor we have been enabled to behold and receive this gift of Christ, Truth, I shall never cease to be grateful for this blessing to all mankind.—*Evelyn Gebauer Sutton, Los Angeles, Cal.*

[Translated from the German]

I FEEL impelled to give public expression to my gratitude for all I have received through Christian Science, with the hope that it may bear its share in helping my fellow beings, although it would be impossible to tell of all the instances in which good has come to us. When Christian Science found me, I was sick and miserable, mentally and physically, but through its ministry I have found health and joy. As far back as I can remember I suffered with headaches, which increased in severity as I grew older and often seemed unbearable. Everything in the way of *materia medica* was tried, and I also resorted for several years to other material means, following dietary cures, etc. I experienced only temporary relief, however, and had submitted to the thought that there was no help for me.

In an hour of great distress I heard that a woman whom I knew had been healed of a severe stomach

trouble through Christian Science, and it was she who indicated the way to me in directing me to a practitioner. I accepted her advice gratefully, and after a kind reception by the practitioner treatment was taken up immediately. I cannot say that my healing was a quick one, yet I soon saw that my consciousness was undergoing a change, and I have recognized since that it was well for me that my progress should have been slow, as I can now see that otherwise I would not have sought to know the real man, but would have continued in my old erroneous thought. It meant a hard struggle at first, but the practitioner's loving patience sustained me all through, until the error finally yielded. I also had worn spectacles for sixteen years, being unable to see without them, neither could I do close work, even with glasses on, without experiencing headache after less than an hour, but for about five years now I have had no need of glasses and am able to do any kind of work I wish all day long without experiencing any ill effects, for the latter feature has also disappeared.

Oh, how much I could tell of the love which God has shown to me! How would it be possible not to feel grateful? The "old man" is giving place to the "new man," and though I realize there are still many things with which I must part, this will be a pleasant duty, for I also know God does not accept gifts which He does not return us an hundredfold. I thank our heavenly Father with all my heart for these blessings, and also for having led me to the helpful teaching of Christian Science, for I know now what I live for; whereas formerly I could see no reason for it. My deep gratitude also goes out to our revered Leader, and it will be my endeavor to prove my sincerity in sharing the blessings of Truth with my fellow men, so far as my understanding will allow.—*Frau A. Böhni, Zürich, Switzerland.*

I HAVE had people say to me that Christian Science would be all right if only Mrs. Eddy were left out of it. I have often wondered what would have become of me if Mrs. Eddy had not given us "Science and Health with Key to the Scriptures." The truth it reveals has cured me of what from the medical standpoint is considered an incurable disease, namely, locomotor-ataxia. After searching for years in vain for relief, I was finally driven to Christian Science as a last resort, and I can now thank God that I have been entirely healed of this disease.

Christian Science has not only helped me physically, but it has also aided me in a business way. The greatest blessing, however, is the uplift it has brought me through a better knowledge of God. I am indeed grateful for the many blessings that Christian Science has bestowed on me.—*Thomas Mottram, Germantown, Philadelphia, Pa.*

IN the spring of 1911 I was not only lying in a darkened room, but to me the great truth of man's spiritual being was wholly obscured. Today the curtains are lifted, and the light of Truth is shining in, for I am perfectly healed physically, and have attained that knowledge which nothing can take from me!

For ten years I had been ill to a greater or less extent, and during this time had undergone two major operations and was treated by fourteen doctors (not including several eye specialists), but to no avail. Christian Science was my last resort, and I wish to say that the healing which I experienced at that time was wonderful. Some of the ailments were sleeplessness, stomach and bowel trouble, severe headache, neuralgia, and eye trouble, with intense physical suffering. My healing has been permanent, and my heart is filled with gratitude that Christian Science has come into my life. It has brought me only good,—health, happiness, peace, true friendship; and it is showing me how to help others.

I am grateful that I live in this age in which the light and power of Truth has again been recognized; first by one brave woman, who stood alone as against the whole world. But it has indeed been proven that "one on God's side is a majority," and my own prayer is that I may prove worthy of the great blessing which is not only for me but for all, —the blessing of knowing and feeling God's nearness,—that the "everlasting arms" of Love are beneath, around, and above me. Words cannot express my gratitude.—*Lillian Evans, Johnstown, N. Y.*

When I came into Christian Science, over seven years ago, I was suffering with what several physicians told me was an incurable disease. I then turned to Christian Science, and with two weeks' absent treatment I was healed. While I feel very grateful for the physical healing, the understanding I have gained of God is far more to me. We are told in the Bible that God is "a very present help in trouble," and I had proof of this three years ago, while visiting a brother in Santa Barbara county, Cal., who lived quite near the coast, where there is a fine beach.

We had taken drives north on the beach about ten miles, and one day he said we would go south, for he wished me to see some wonderful formations of rocks and caves at the end of the beach, where the rocks start at the foot of a mountain and extend out in the ocean for some distance. We had to climb up a few feet, then we could go out on them, as they are quite level. We were on our way back when my brother said there was a cave around the other side of the mountain which he wished me to see. The path going round was ascending as well, and was very narrow, as the sand from above had been washed down. When we were up about fifty feet I began to feel somewhat timid, with the jagged rocks below and the waves dashing over them. We had to go in single file, so my brother reached back and took hold of my right hand to steady me somewhat. We had come to a very narrow place, and just then that passage of Scripture about "the everlasting arms" came to me, also Jesus' words, "Be not afraid."

My brother had stepped over the narrow place safely, but when I put my foot into his track the sand gave way, and I went down, but very slowly. Then there came to me those beautiful lines of the 91st Psalm: "There shall no evil befall thee . . . For he shall give his angels charge

over thee . . . They shall bear thee up in their hands;" and all fear left me. As I said, I went down very slowly, so my brother had time to tighten his clasp on my fingers; and there I hung, with just his hold on the fingers of my right hand, but there was no strain on the arm. For a moment my brother seemed dazed, but soon dug a niche in the sand with his foot and said, "If possible, bring up one knee into that." When I made the motion to do so, it seemed no exertion at all—I seemed to be lifted up. My brother said, "That is fine;" but I had made no struggle to save myself, and it would indeed have been worse than useless, for there was nothing for me to grasp hold of. Soon he dug another niche, and asked if I could bring up the other foot into that. When I did as he asked, I was lifted right up on both feet, and there I was, standing up.

When I could speak I said I had felt there was an unseen power present with us; and my brother readily assented to this. We did not go on, but turned back, for I had seen enough—even "the salvation of the Lord." When we got back to the beach, I had to go away by myself for a few moments to give thanks and say, "Who is so great a God as our God?" At that time my brother had not come into Christian Science, but afterward he did, for he knew there was no other power that could have saved me. Words are inadequate to express what I feel, but I am thankful to God, also grateful to Mrs. Eddy for the spiritual understanding of the Scriptures which her teaching has brought us.—*Mrs. S. M. Hardy, Seattle, Wash.*

From a heart overflowing with gratitude to God for Christian Science, I give my testimony. I was healed of an abnormal growth after having been given up by a physician who could not even promise me any relief from an operation. After my first treatment in Christian Science I was free from all pain, could eat what I wanted, and sleep. After two weeks' treatment I was permanently healed, and there has been no return of the disease. Through the study of Science and Health I am now able to read the Bible with understanding.

I wish to express my gratitude and love to Mrs. Eddy for the physical healing which was so wonderful, and I am also deeply grateful for the spiritual uplifting which came to me. —*Mrs. Lila P. Smith, Independence, Mo.*

My heart is so full of gratitude for all the blessings Christian Science has brought to me, that I feel it is time I offered my testimony. Christian Science has answered for me all the questions I have been asking about God and His creation ever since I was a child, and has given me an understanding of Him which has grounded my faith upon the rock of Truth, firm and unshaken in storm or strife.

For five years I had suffered unceasing pain from a serious internal condition, and though the doctors in their kindness had done all they could, I was no better. A specialist then advised me to have a serious operation, but to this I would not consent. It was then, in the hour of my need, that the blessing of hope came to me through Christian Science, and as I

gradually realized the truth of its teachings, and applied what I understood to my daily life, I was healed. For more than two years I have been free from pain, strong, healthy, and content to look to God to supply all my needs, and never have I looked to Him in vain. The better understanding of God which I have gained has also helped me to understand those around me, especially my children, and I am indeed grateful to be able to give them a faith which will help and strengthen them in every detail of their daily life.

I thank God for our Leader, Mrs. Eddy, and for the healing message sent us through her teachings.—*Freda M. McIlwraith, London, England.*

I AM very thankful to God for Christian Science. About six years ago I went into a public library in London to read, and came across a copy of *The Christian Science Journal.* What I read in it seemed very wonderful to me, as I had never heard of Christian Science before, and the testimonies of healing appealed to me very much. Since that time I have received great blessings through an understanding of its teachings. A serious skin disease has been cured, though I also tried doctors and other means, without avail, to please my parents. To those who have any doubts that God does heal through Christian Science, I would like to say that the disease of which I was cured was called by the doctors "lupus," which they pronounced practically incurable and a very terrible disease.

To those who find their progress slow, whether the desire and prayer is for health or for any other blessing, I would say, Do not give up, but hold on to the truth. In my own case the healing was slow, taking about two years, and at times I was discouraged, but through the patient help of a practitioner, and my own daily endeavor to know the truth, through God's great mercy I am healed. Two verses from the Bible which encouraged me to trust in God alone for healing, and which comforted when the way seemed dark, are Jeremiah xxiii : 29, and Hebrews iv : 12; also this passage from "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 243) brought me encouragement: "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death."—*Albert Langham, Upton Park, Essex, England.*

WHEN I first came into Christian Science I had not one spark of hope for my future, having been a sufferer for over eight years, and like many others I took up Christian Science as a last resort. When I was fifteen years old I met with an accident while playing football, and injured my spine. Our family doctor, and also a very prominent physician at the hospital in my home town in England, told me at this time that I would have to wear a plaster cast for four or five years to guard against curvature of the spine, and that at the end of this time I might be able to get along without it, but after I had worn it for five years, and had

grown into manhood, I found to my great disappointment that my spine was far from being straight and that the muscles of my back had not developed. This left me in such a weak condition that I could not hold myself up more than a few hours without wearing the cast. My dear mother, who was ever kind and patient with me, would massage my back, sometimes twice a day, but all to no effect, as the pain would be so intense that I felt compelled to wear the cast again.

I went on in this way until I attained the age of twenty-three (after having worn the cast for eight years), and by that time all hope of a cure had left me; but a kind friend led me to Christian Science just when I most needed it, and I have found in this Science what my heart was hungering for, a God I could understand; a God who understood me; a God who would help me in every hour of need, and make my life a joy instead of a burden. Such a God I have found in Christian Science! I was under Christian Science treatment for about two months, at the end of which time, although I was not entirely healed, I was relieved of the intense suffering to such an extent that I knew this must be the truth that Jesus spoke of when he said, "Ye shall know the truth, and the truth shall make you free," for I was feeling freer from pain day by day. After discontinuing the treatment, I studied Science and Health for six months, a constant earnest study, with the result that I am healed of all my infirmities, my back is well and strong again, I am healed of intense nervousness, and my eyes which were troubling me are much stronger, making it unnecessary to wear glasses. I am also cured of the smoking habit; just how or when it left me I do not know, being unconscious of it, but the faithful study of Science and Health has killed the desire entirely.

I shall never forget the day that I was finally healed. During the six months given to the study of "Science and Health with Key to the Scriptures," I had kept the cast which I used to wear, locked in my trunk, not having sufficient confidence to destroy it; but one day, after talking with the practitioner, whom I had not seen for a considerable time, it dawned upon me that to be entirely healed I must lean upon God absolutely, and I can never express with what joy I destroyed the cast and felt myself resting in God's care. Christian Science has so changed my future from utter despair to all hope and life, that I can never sufficiently express my gratitude for the blessings I have received in Christian Science.—*William T. Mitchell, Oakland, Cal.*

I HAVE too long neglected an acknowledgment of the healing which I received through Christian Science, physically, morally, and spiritually. Some years ago I was healed, in one week's treatment, of a very severe head trouble, also of ailments of many years' standing. I was again taken ill in 1909, and there were no Scientists here (we live on a farm), I being the only one in my family or in the town who is interested in Christian Science. I, however, stood firm for Truth and Truth only, and I was restored. Since my own healing, bereavement has come to me, but

Christian Science has sustained and strengthened me in rising to a fuller sense of Life as God. My healing has proved permanent, and I am striving each day to overcome many faults and wrong thoughts.

Words are inadequate to express my gratitude to God for the many blessings I have received, also to our beloved Leader, Mrs. Eddy, for giving us that inspired book, "Science and Health with Key to the Scriptures," which shows the way to us all.—*Mrs. Marietta B. Hodgkins, Temple, Maine.*

I AM deeply grateful to God, also to our Leader, for the many blessings which have come to me from the unfoldment of truth in my consciousness through the study of Christian Science. I was in bondage to sickness and pain for many years. On two occasions I had made all preparations to go under an exploratory operation, as the physicians were baffled over my case and thought it the only way to find out what the trouble was. My husband had employed specialists of high standing in our own city and elsewhere, but I seemed to get no relief, and he would not consent to an operation, as the doctors could give no assurance that I would survive it. He felt that there must be help for me without it, and his loving care and helpful words kept up hope and courage. Mentally I suffered most from feeling that I could not bring some sunshine into my home, in return for all that was being done for me.

One night I was taken much worse, and as the doctor we were then employing was out of town, we called one who lived near, who after a few visits diagnosed my case as a serious affection of the kidney. He did not advise an operation, as he considered me too weak to endure it, so for three years more I continued to suffer as before, gradually growing weaker and more nervous. I was not free at any time from headaches, and the greater number of nights I was subject to sleeplessness, which was incident to my condition. My eyes also were affected, and I wore glasses by order of my physicians and believed that I could not dispense with them. At a later period new complications appeared, which increased my discouragement. I felt that I had entirely lost confidence in the ability of physicians or medicine to give me relief, although I was grateful for the kind and patient efforts of my doctors to help me.

During the latter part of this time our grandson was stricken with what seemed to be a nervous trouble which seriously affected his eyes and his whole system. For two years he lost the benefit of school, and though attended by the best physicians that could be secured, he seemed to grow worse. His eyes were in such a condition that the doctors ordered him very powerful glasses, but these gave no apparent relief. Having heard of Christian Science, his mother concluded to seek help for him through the aid of a practitioner, all other means having failed. The result was that in two weeks he dispensed with glasses, and great improvement was apparent, which increased until the cure was perfected.

Through this healing I was led to investigate and study Christian Sci-

ence, also to take treatment (for four weeks in all), after which my husband and myself concluded that we would work out our problems with the aid of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Since that time we have not employed a physician, and I am in perfect health as a result of relying on the allness of God, good, as taught in Christian Science. I cannot express in words all I owe to this teaching.—*Mrs. Frances J. Blydenburgh, New Haven, Conn.*

[Translated from the German]

It is with a grateful heart that I tell of the many blessings which my family and myself have experienced through Christian Science. I was nerve-racked for sixteen years, the trouble at times reaching an acute stage. In January, 1910, it suddenly manifested itself in such a severe form that inside of two days four different physicians were summoned, who were unable, however, to cope with the case. I then was treated by one of the best local specialists for nervous diseases and remained under his care for eighteen weeks, during which time electricity was used in the most varied applications, besides which other means were resorted to. I experienced some general relief, but about the time when it was thought that I would be dismissed cured, nervous debility set in again as markedly as when treatment was begun. My courage now failed me entirely, for I had set all my hopes on the skill of these trained physicians.

During these dreary times, my attention was drawn more than once to Christian Science, and this led me to attend several Wednesday evening meetings and to secure a few copies of *Der Herold* and other literature on the subject. I gained sufficient confidence in the teachings of Christian Science to turn to a local practitioner for help, which was willingly given, and that which the physicians had been unable to accomplish with eighteen weeks' daily treatment was realized, with God's help, inside of a week, with four treatments only, through the understanding of Christian Science. The nervous debility disappeared. A year and a half has elapsed since, and I have not experienced the slightest sense of weakness. A severe stomach and bowel trouble, to which I had been subject for four years, has disappeared through the correct apprehension of the divine omnipotence and love, although no special attention was given to it. As early as a year ago I gradually forgot, when retiring at night, to use the many remedies which had been prescribed. The physician had told the board of the sick fund to which I belonged that they should not spend any more money on me, as there was no chance of my recovering health.

My mother-in-law was healed of very painful rheumatism with a few treatments from the practitioner, and our eight-year-old boy, who was afflicted with growths in the nose, although an operation had been performed previously for the removal of the same, was freed of these within a short time, no trace of them remaining. But more than for all these instances of physical healing, do we thank God, also our revered Leader, Mrs. Eddy, the Discoverer and

Founder of Christian Science, for the spiritual illumination and the true sense of freedom which has come to us as the result of our attendance upon the Christian Science services and meetings, as well as through the faithful reading of our Christian Science literature.—*Heinrich Jacobsen, Hannover, Germany.*

My gratitude is great indeed for the many blessings that have come to me through Christian Science. My heart overflows with thankfulness to God for the wonderful exaltation of thought that has been mine during the eleven years since Christian Science came into my life. The rapid improvement in the health of one near and dear to me caused me to turn with eagerness to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I might find therein how this remarkable healing was being accomplished. Many times have I thought of that morning in which I opened our text-book for the first time. For months previous I had suffered mental tortures over my own supposed wrongs and the discords and inharmonies of existence. I thought I had reached the limit of my endurance, and could see only two exits for me, either the asylum or annihilation.

For years I had been unable to feel that God cared, or even knew, how some of His children suffered, but I did not believe that He was punishing me, for the punishment seemed so out of proportion to my sins and mistakes, as I had always tried to follow the teachings of Jesus. As I began to read, the unusual beauties of Mrs. Eddy's diction were apparent to me; then, in my pride of opinion, I began to see what seemed to be inconsistencies and contradictions many, but I am glad to say that Truth healed me in that moment. My false sense of my own knowledge, my pride of opinion, went down, and in deep shame and humiliation I closed the book and remembered that I had been unable to accomplish what my dearest hopes and ambitions had striven to attain. Then I recalled the little I had heard of this noble woman's work; that she had founded a religion and had written a book which would teach the reader how to follow the teaching and practise of Jesus the Christ.

That was enough. I reopened the book and began all over again, and never from that day to this have I doubted that Christian Science is the truth, nor have I found a single contradiction in any of Mrs. Eddy's works. Five hours passed before I was conscious of the outer world, though I had been called a number of times to luncheon, and the family had finally gone in without me. The glories of that awakening I shall never forget. I knew that I had found the truth, that I was being born anew, and I am still in awe when I recall the spiritual light which came into my consciousness that day of my first real acquaintance with our Father-Mother God. I at once stopped taking drugs or using any material remedies, and began the work of correcting my thoughts. When problems came up which I could not handle, I went to a dear Scientist who knew the way and who patiently guided my thought

aright; so growth was made hourly and daily, and during the first two weeks' reading many physical ills disappeared. A catarrhal condition of the head and throat, which had been a great annoyance for years, was gone, also a serious nervous condition, and my feet were freed from corns.

For over a year I had been unable to use my singing voice professionally, or even for the pleasure of my family, owing to a condition a prominent specialist called paralysis of the false vocal cords; but while reading one day in the chapter on Physiology in Science and Health, there came clearly the conviction that voice is in Mind and is not dependent on vocal cords or matter for its expression or production. I dropped the book and hastened to the piano, and there I sang as I never had before, with perfect freedom from all thought of body, breath, or method. It was truly a revelation to me, and I was able to repeat this work for a week, when a change took me from home for several weeks and there was no further opportunity to sing; but I had the proof that if ever Truth wanted me to sing, I would and could sing. The physical ills, as I said before, disappeared at once, an improvement began to appear in disposition, and as I strove to have the Mind that was in Christ, I found that impatience, criticism, condemnation, and kindred habits disappeared. As my growth has gone on and I have made some progress, I too have been able to help some who needed the help I had found when all was so dark to me; and to say that I am grateful and thankful and that I love the cause of Christian Science and desire to do whatever is my part in the restoration of mankind to their natural heritage, is a very feeble expression of the gratitude that I feel.

What to me seems a wonderful fact in Christian Science is this, that no matter what problems confront one, how dark things seem, how limited is health or wealth, how fearful one may be, there is ever in consciousness a veritable holy of holies whence there is constantly ascending a song of thanksgiving and rejoicing that, no matter what the seeming manifestation, one knows that because God is perfect Mind, and that Spirit is substance, man reflects His allness, and that "Principle and its idea is one" (Science and Health, p. 465).—*Katherine Churchill Turner, Omaha, Neb.*

CHRISTIAN SCIENCE came to me when all hope had fled. Some one has said that "at some time in each human life there comes a day of crucifixion," and that time surely had come to me. I was without a ray of light mentally and spiritually, as well as a physical and mental wreck, having no God and from a physical standpoint a victim of inherited constitutional trouble. I had had almost "every ill that flesh is heir to," and there did not seem to be a sound organ in my body. I was a burden to myself and the doctors gave me no hope that I would ever be any better, but told me to be thankful if I did not have to contend with even worse conditions physically. I was a nervous wreck and consumed with fear of what I ate; in fact, I was afraid of every ill which a diseased mentality could conjure up.

One thing I was not afraid of, but longed for, and that was to die and be out of my misery; but the doctors told me that one with my chronic troubles often lived to be very old, so unless I took my own life, as I often felt tempted to do (but out of consideration for my mother refrained from doing), there seemed nothing for me to do but to endure a life of misery as best I could.

I had naturally a happy disposition, and I tried to keep up an outward show of cheerfulness, but the misery of my condition often seemed a burden too heavy to bear. I had been brought up in an orthodox church, but when afflictions came and I needed sustaining, I felt that all the church had to offer me was a stone, and I was in sore need of bread. I then began to question the teachings of theology, and became a doubter. I craved something at that time, though I knew not what, but I know it was what all mankind is seeking, whether knowingly or ignorantly, namely, the truth of the problem of life and being.

I had Christian Science treatment six years before I accepted Science. I consented to have treatment to please some dear friends, but I did not seem to be ready at that time, as I had not reached the limit of my extremity. As the physical healing was all I wanted at that time, and as my case was not reached at once (although years of treatment by the doctors had failed to cure me), I thought there was nothing in Christian Science and again resorted to *materia medica;* but the seed of Truth was deeply planted, and never was I able to get completely away from Christian Science again. Wherever I turned it confronted me. I seemed to be constantly meeting people who spoke of Science to me, and I read eagerly everything I could find which had been written against it. I also waded through thousands of pages in my search for Truth in books on evolution, moral philosophy, physical science, etc., all in a vain search for what I seemed to feel I must find somewhere, not realizing in my blindness and hardness of heart that what I sought was "closer to me than breathing, and nearer than hands and feet."

After wandering in the wilderness of doubt and fear for six years longer, and realizing the utter powerlessness of all things material to bring me health and peace, I was sufficiently humble and receptive to see the truth as taught in Christian Science; and never for one instant, since the light came to me, have I doubted but that it is the same healing gospel taught and practised by Jesus and just as available today to save from sickness and sin as it was then. My healing has been slow, but for that I am now most grateful, for the spiritual light which has come to me has been the most precious gift Love could have bestowed upon me. Often I have to stop to realize that I am the same individual I was when I accepted Science, for old conditions have passed away and all things have become new. I feel that I am being born anew each day, awakening to a realization of man's perfection as a child of God, and I realize that my complete redemption depends on my own steadfastness and on my constantly using the understanding of God which I have now attained.

I would feel that I had not fulfilled my desire did I not express my deep love and gratitude to the brave woman whose untiring love and labor has lifted me, with countless thousands of others, out of the pit of mortal beliefs into the knowledge of the "glorious liberty of the children of God." I realize there is but one way to show that I am really grateful and that is to strive for the Mind to be in me, "which was also in Christ Jesus," and then my life will bear witness to the faith that is in me.—*Amelia H. Gardner, Wheeling, W. Va.*

I AM sincerely grateful to be able to testify to the good that Christian Science has done for me. About three months ago my litle boy's head and body became covered with an eruption, and the doctor said he was suffering from poisoning caused through undigested food.

The doctor attended the child for three weeks, but he did not get any better, and to mortal sense was gradually slipping away from us. I then asked for Christian Science help, which was lovingly given, and after the first treatment we all saw such a difference in him! He slept nearly all day and woke up smiling instead of wailing and crying, and in a week all the sores had quite disappeared. He has gone on thriving ever since.

When I look back to that time, and compare my bright, healthy looking boy to what he was then, I indeed feel thankful to God for Christian Science; not only for the healing of my boy, but for the dispelling of many a dark cloud.—*Annie Mcrae, Glasgow, Scotland.*

ON returning from a well-known health resort in 1907, without having been healed, I one day exclaimed, "O how I wish that some great scientific person would discover a universal remedy for disease which would make everybody well!" Soon after this a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy came into my hands, and on the first page of that book were the words, "Desire is prayer." On reading page 316 the realization that sight is spiritual was borne in upon me, and the glasses which have been deemed necessary for more than twenty-five years were laid aside and the book finished without them.

The journey was only begun, however, and it took faithful and continued study and some help from a practitioner before I could read newspaper print, handwriting, and musical notes. One by one, however, these difficulties were removed, the reading of music being the last to surrender, as it had been the original occasion for the use of glasses. Standing in church, reading the words of a hymn, but unable to keep the notes on the staff, the thought came that God is able to save even to the uttermost, and that there is no limit to His power; and this realization was sufficiently clear to sweep the mists away which had prevented my taking part in the singing.

At the time when I first read Science and Health I was suffering from great physical weakness, also night-sweats and rheumatism, but my strength returned almost instantaneously and the accompanying symptoms of weakness disappeared, so that I was immediately able to do what-

ever it was my duty to do without fear that physical exhaustion would follow. Attacks of malaria, toothache, rheumatism, and a persistent pain in the back of my neck, have all been overcome by Christian Science treatment.

Besides the relief that was gained in this way, many gruesome fears have been dispelled, especially an unreasoning fear of people. Recently street-car troubles stranded me at a suburban station at a considerable distance from home at about eleven o'clock on a moonless night, with more than a half hour to wait for a car. Only one other person, a man, was waiting for the same car, and to human sense there was nothing to prevent my handbag, containing a sum of money, from being snatched away from me; but, realizing the omnipresence of divine Love, I opened a conversation with my fellow traveler and found him entirely harmless. Without a knowledge of Christian Science, and the assurance it brings of divine protection, I should have been filled with fear.

I am thankful to God that a universal remedy for disease as well as sin has been discovered, and each day my gratitude to our revered Leader grows. Besides our text-book and Mrs. Eddy's other writings, the Christian Science Hymnal has been found a treasure-house of truth. The hymn "Day by day the manna fell" has often made more real the immanence of divine Love, giving to men their daily bread, even as God feeds the raven and clothes the lily. Deep appreciation for all the Christian Science literature, and to all who are concerned in its production, must be here expressed, for it has displaced a vast amount of less profitable reading matter in my home. It is a comfort to have a daily paper which brings only good tidings.

Although my thankfulness is great for all other blessings which Christian Science has brought, it is most heartfelt for the spiritual uplift and the knowledge of God as divine Principle, Love, which not only creates but governs His universe.—*Mrs. Kate Holt, Birmingham, Ala.*

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THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
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JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IT was the wise man who summed up "the whole duty of man" in that terse phrase, "Fear God, and keep his commandments;" and it was perhaps out of his own experience with the fleeting nature of all temporal vanities, that he laid down as a fundamental premise to this conclusion his oft-quoted admonition, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Again, in his admonition to "train up a child in the way he should go; and when he is old, he will not depart from it," King Solomon laid stress upon the early inculcation of divine precepts, that the years of mature manhood and womanhood might be crowned with the blessings attendant on those who love God's law, and loving, obey its behests.

To those, therefore, who are familiar with the teachings of Christian Science, a religion which has a text-book, "Science and Health with Key to the Scriptures," and which requires of its followers an earnest and faithful study of both the Bible and this text-book, it is not surprising that the religious education of the children should receive early and serious attention, nor that the Discoverer and Founder of Christian Science, mindful of the important bearing of early influences in her own experience, should have made rules to ensure for them a religious training. Writing of the value of these youthful impressions, Mrs. Eddy says: "Parents should teach their children at the earliest possible period the truths of health and holiness;" and she reaffirms this in her further statement that "children should be taught the Truth-cure, Christian Science, among their first lessons, and kept from

discussing or entertaining theories or thoughts about sickness" (Science and Health, pp. 236, 237). Children thus trained are so responsive to the truth that they learn to repel and dislodge the claims of sickness as readily as they do temptations to disobedience and its consequent suffering.

Supplementary to yet no less important than the home instruction, is that received by the children in the Sunday school. In the Manual of The Mother Church is a by-law (Art. XX, Sect. 2) which provides that "the Sabbath school children shall be taught the Scriptures, and they shall be instructed according to their understanding or ability to grasp the simpler meanings of the divine Principle that they are taught." That Mrs. Eddy was strongly impressed with the importance of this department of Christian Science work is shown by her continued interest that it should be properly safeguarded, as evidenced by her careful outlining of the subjects for lessons in the ensuing section, and her further provision of this "milk for babes," through a letter written at her request and published in the *Sentinel* of March 3, 1906, a part of which we quote as follows: "When our Leader gave the by-law on 'Subjects for Lessons' in the Sunday school, it was not her intention to limit Sunday school instruction to the routine of memorizing the letter of the designated portions of the Scripture. She meant that the children should be taught the *meaning* of the Ten Commandments, the Lord's Prayer and its spiritual interpretation, and the Beatitudes. These spiritual fundamentals should be so set forth by means of practical illustrations and every-day examples of love, obedience, and good, that the child will catch their spirit, understand them, and as a result be interested in them."

It is interesting also, in this connection, to note Mrs. Eddy's keen appreciation of faithful performance of duty on the part of those to whom the spiritual welfare of the children is in part entrusted. Writing to the superintendent and teachers of The Mother Church Sunday school, in response to a letter of gratitude from them, she says: "It is a joy to know that they who are faithful over foundational trusts such as the Christian education of the dear children, reap the reward of rightness, rise in the scale of being, and

realize at last their Master's promise, 'And they shall be all taught of God' " (*Sentincl*, Nov. 19, 1904).

"Foundational trusts"! With what dignity does our Leader hereby vest this work of training the children and youth of Christian Science homes, that they may, because they have thus early been faithfully instructed in "the simple verities that will make them happy and good" (Science and Health, p. 236), be spared the mistakes, the unlearning, and the retracing which their fathers and mothers have found to be necessary in gaining a correct apprehension of our Master's teachings. It reemphasizes also the need of a close adherence to Mrs. Eddy's specific instructions as to what the children shall be taught, and of a constant appeal, on the part of those to whom this sacred duty is assigned, to the source of all wisdom, that there may be always a clear realization of the divine intelligence which is ever available for a correct impartation of the truth of being.

In these several ways Mrs. Eddy gently but firmly admonishes Christian Scientists that they look well to the education of the children, both in the home and in the Sunday school. This duty is incumbent not only upon the parents, but in every Christian Science church as careful attention should be given to the Sunday school as to any other department of the work. In the selection of officers and teachers the same care should be taken to secure those best fitted for the task as is exercised in the public schools. Once more we recall the wise man's advice, "With all thy getting get understanding," and if we are to be faithful to our trust that the children of this and succeeding generations become "the bulwarks of freedom, the cement of society, the hope of our race" (Pulpit and Press, p. 9), we must be sure on our part that the children's "understanding" is based upon the teachings of the Word, and the truth of Christian Science, in its pristine purity and simplicity, as set forth in Science and Health. Thus guarded and guided, the instruction of the parent supplemented and broadened by that of the teacher, they are assured of a knowledge of the truth that will free them from every asserted claim of evil to place and power.

ARCHIBALD MCLELLAN.

AT the beginning of each year thoughtful people instinctively review the experiences of the one just closed, and make a mental estimate of their gains and losses. From the Christian Science view-point both of these are important, and our revered Leader makes this clear when she speaks of the "loss of the pleasures and pains and pride of life: gain of its sweet concord, the courage of honest convictions, and final obedience to spiritual law" (Miscellaneous Writings, p. 116). All students of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are aware that their progress is in large measure dependent upon their faithful study of the Lesson-Sermon, the Christianizing influence of which is rapidly extending over the whole world and unifying all thought respecting God and man's relation to Him. No one can deny that the character of men and nations is determined to a large extent by their concepts of God and His law, therefore it were well to respond to the sage's counsel, "Acquaint now thyself with Him, and be at peace."

As the Bible is studied in the light thrown upon it by Science and Health, we see that the human problem has been the same in all ages, the sin, sorrow, and death of mortal experience resulting from ignorance of divine Truth and the life-giving power of spiritual understanding. Here it should be remembered that wrong concepts of God and man, which claim to be true, have but added to the burden of human misery, and this has been seen by many who yet failed to see that the remedy must come from a scientific interpretation of the Scriptures, which in turn would interpret all human experience, individual and collective.

As Mrs. Eddy wisely counsels us to "study thoroughly the letter" of Science, as well as to "imbibe the spirit" (Science and Health, p. 495), the beginner should familiarize himself with the instructions to "students of the Lessons," also with the "explanatory note," on pages two and four of *The Christian Science Quarterly*. It may also help him to know that there are in all twenty-six subjects considered, these having been given by our Leader when the Lesson-Sermon was introduced. These topics, which cover practically the whole groundwork of theology, are repeated twice in each

year, and students would find it very helpful to acquaint themselves with the order in which these fundamental doctrines of Christianity follow each other, which can be easily done by consulting the table of contents at the beginning of each *Quarterly*. Every vital doctrine of Christian faith is compassed by these topics, and those who study them prayerfully and intelligently go deeply into the Bible, that treasure-house of spiritual lore, guided by the search-light of Truth.

Those who have been members of other churches bring to this study opinions formed before they had heard of Christian Science, and these are respectfully considered, especially as we find that men in all ages have believed substantially the same things until emancipated from material belief by the revelation of God as Spirit and man as spiritual; in other words, the truth taught and demonstrated by Christ Jesus, who declared to the Samaritan woman that "God is Spirit" (Rev. Ver.), and that He must be worshiped "in spirit and in truth." We soon learn that the material sense of things cannot be ignored, but that it must be corrected by the truth which has been revealed to this age in Christian Science and scientifically presented in Science and Health. It is clear that a better understanding of God is required than that held by us in the past, since our theological beliefs did not bring us the "signs" which Jesus said should "follow them that believe." These opinions "made nothing perfect, but the bringing in of a better hope did," to quote from the epistle to the Hebrews, and through the study of the Lessons we learn how to "draw nigh unto God," and thus find healing from all the ills which seem to darken human experience.

In the study of the Lesson we sometimes find in the Bible citations plain statements of the imperfect beliefs about God and man held by mankind, but we also see that the line of progress has ever led, and leads today, toward spiritual being, and this is made clear by the carefully selected readings from Science and Health. Each Lesson contains milk for babes and meat for those more advanced, but in every instance the spiritual food should be unadulterated, and likewise, as the explanatory note puts it, "uncontaminated and unfettered by human hypotheses," that its spiritual im-

port may be more readily perceived and realized. The topic of the Lesson should be kept well in view throughout its study, and the analysis of each section is facilitated by noting carefully the first reading from Science and Health, which is intended to reveal its specific intent; but it should never be forgotten that each student will gain that for which he is ready. One's receptivity cannot be made the standard for another, but at our services every one may contribute some measure of understanding through a silent but mighty realization of the presence and power of infinite Life, Truth, and Love as therein revealed.

Never before has the Bible been studied as it is today by Christian Scientists, and in the clear light of divine Truth we have glimpses of the holy city of Revelation which, despite mortal blindness to spiritual facts, is an ever-present reality. In it is neither pain, sin, sorrow, nor death, but instead the grandeur and glory of spiritual being; and the daily study of the Lesson-Sermon will enable each one to find his place in this habitation of God and His children. Our Master said that our hearts need not be troubled, for the Father had provided our home. "If it were not so, I would have told you," were his words; then he spoke of the "way," and also the "works" through which abundant entrance would be gained. To reveal these was our Leader's purpose in providing the Lesson-Sermon, and it is our privilege to go to each day's work strengthened by this bread of Truth which "giveth life unto the world."

ANNIE M. KNOTT.

THE new year precipitates for most people not a little thought of the passage of time, of that mighty tide which seems to lave all shores and silently to gather up all creatures and events and bear them swiftly on and away into the unfathomable deep of the past. And yet, emblazoned upon the unfading blue of heaven, men of spiritual vision have seen these golden words, "Behold, I make all things new,"—words that tell of the activity of that Life which knows neither age nor disintegration, and which preserves all reality in the freshness of an immortal youth.

St. John drops his plummet into the profoundest depths of thought when he declares that "all things were made by him," by the manifestation of the divine activity. The element on which time lays its devastating hand is thus dismissed from the thought of substance, and the nature and perpetuity of the created thing is brought into conformity with the nature and perpetuity of the creator. Acceptance of the testimony of the senses has sundered the metaphysical relation between intelligence and its activities, science has been sacrificed, and eternal life has become subject to the tooth of time!

Here Christian Science enters its protest, and inaugurates a mental reform. The thought of God, infinite Spirit, as giving being to something utterly unlike Himself and subject to laws which can in no way be associated with the divine nature, is gradually given up. We no longer think of substance as the union of intelligence and non-intelligence, Mind and matter, Life and death. The factor which is subject to decay and death is no longer related to God, made a part of His creation. It is seen to belong to false sense, and we begin to identify creation with the creator. We see that Principle and its idea are forever at-one, and that the nature of the divine Life is revealed in all that lives in Him. The Scripture statement that God "is from everlasting to everlasting," precludes the possibility of subjecting our thought of Him to any time limitation. Every manifestation of His activity must, in the nature of the case, reveal Him, hence it must be forever new. It is not subject to age or decay for the reason that it must ever comport with the eternal Life which it expresses and which constitutes its being.

"Behold, I make all things new." These words as apprehended in Christian Science have wondrous significance. They at once banish every appearance, assertion, and law of materiality from our thought of God's kingdom, man's true inheritance. One no longer thinks of creation as symbolized by the potter with his clay, but by the perpetual going forth of light rays from the sun, and a sense of the divine nearness is thus awakened which Mrs. Stowe must have gained in some degree when she wrote,—

Alone with Thee, amid the seeming shadows,
The solemn hush of being, newly born.

One now begins to reason not from the basis of material sense, but from that of the nature of cause. Laying hold of the true selfhood, he may realize, in the inspiration of this spiritual awakening, that he is not subject to age and decay because Spirit, his substance, is Life eternal. His true individuality is now and forever "of God." The endurance, the unfailing strength and beauty of Truth is forever revealed in man. This is the "newness of life" to which we are individually called, and in which, as St. Paul declares, we are "able to do all things through Christ." The divine appearing dispels the shadows of falsity, sin, sickness, and death.

That the time sense is not the true sense of being is one of the many emancipating ideas which Mrs. Eddy has reemphasized for human thought. The time sense and the material sense are one and they have forged every fetter of mortal enslavement. Men cling not only to the decay of matter, but to the decay of experience. The dead past of their stumblings and sins, the trends of habit and the trials of pain, the hereditary weaknesses and educated dispositions, the prejudices and peculiarities which have made the individual history anything but an epic,—how we have all hung on to these things, and counted ourselves the outcome of their fused tangle! Thinking thus of the unideality of our make-up, we have been led to consent to present imperfections as natural and inevitable, and it is just here that the false claims of material law and order gain their vantage and effect their rule. It is just here, too, that an apprehension of the teaching of Christian Science undermines the strongholds of error and makes possible our escape from a life of hopeless servitude to material sense, our entry upon a life of spiritual freedom.

If all reality is forever new because forever from God, then the old self, all the unworthinesses of the old life, cannot thwart aspiration, since they are seen to have in truth absolutely no relation to the consciousness and experience which we may realize and rejoice in today, through Christ. It is ours to assert and demonstrate the selfhood that is forever new and forever true because it is "God manifest."

John B. Willis.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; Practitioners' cards in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. As there are about thirty letters in a line, the number of lines in a card may be estimated on this basis, and the money calculated accordingly; the amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the address published in the card. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applicants are also expected to meet the requirements stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the Clerk of the Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may have such services published in the *Journal,* provided the Readers thereof are members of The Mother Church, and services are held regularly at the time and place stated in the card. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A Society has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a Society having a card in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ. Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Manual requires that a branch

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LEARNING FROM THE SCRIPTURES

REV. WILLIAM P. MC KENZIE

THROUGH the efforts of earnest men who have appreciated the value of the teaching contained in the Bible, its message of truth has been translated into all the languages of the world. Among peoples who had no written language, the teaching has been given by the invention of signs which would express the sounds of the spoken language. The question at once arises, What is the value of these writings which are so much appreciated as to be read by all the nations on earth?

We have in our Scriptures the result of the deep meditation and prayer of those who are spoken of as holy men; we have also the records of the foresight of prophets who understood national conditions more wisely than the political leaders of the time, and saw clearly what would be the effect upon the nation of the policies in operation. They were able to foretell the future of peoples and countries. An interesting feature of present-day excavations in storied countries is the discovery of monuments, tablets, and other records which corroborate the word of the long-gone prophets. We have, too, in the Bible the revelation of Truth from the seers whose developed insight gave them some understanding of "the deep things of God." Furthermore, we have the most vivid kind of teaching.

Our Master for a time taught after the manner of the rabbis, but there came a time when he almost continually used parables. There remain some of the records of his teachings by conversation, and some sentences from his sermons and public addresses; these records are necessarily fragmentary, but we have every reason to believe that the parables have come to us in their completeness. Dogmatic teaching is likely to be perverted by those who do not understand it, and who alter the form of words into such speech as they do understand. On the other hand, a story that is vividly presented is easily remembered, and even though the listener may not understand its

meaning or inferential teaching, he is not likely to alter its construction. Consequently we have in the parables and illustrative stories used by Jesus a form of teaching which in all probability preserves his original statements; and this cryptic teaching is now becoming understood in proportion as men and women follow the example of Christ Jesus in working out such demonstrations as constituted the proof of divine power among his disciples and in the early Christian church.

Without discussing the canon of Scripture, or the way in which the various writings were aggregated and authorized, it is sufficient for our purpose to value the teaching as it is there given. Let it be understood that we are dealing with a record of the lives of men and women who at various periods gained eminence either for virtue or for mistaken methods. To have left out of the Scripture record all accounts of the mistakes or wrong-doings of men, and to have recorded only their triumphs, would have deprived the teaching of some of its value. In our present consciousness we need to be convinced regarding consequences, and the story of those who made mistakes and repented of them gives us both guidance and warning. We receive inspiration, however, from the story of those who made successes, if we view these successful lives in the right way. If we look upon those who were great in goodness as being in some way the favorites of heaven, having access, like the courtiers of a king, to revenue and resources which others were not permitted to enjoy, we hold a mistaken view. If we perceive that they apprehended and utilized their understanding of a causal Principle, namely, that divine power which all men may be privileged to apprehend and utilize, then we have the correct view.

Quite frequently men have failed to grasp the true meaning of inspiration. They speak of the inspiration of the Scriptures, and by these words mean nothing more than certain formulated and hence dogmatic views concerning the Scriptures. Inspiration really deals with men touched by the influence of divine intelligence. In the second epistle of Peter its method is clearly stated in the words, "Holy men of God spake as they were moved by the Holy Ghost." If then the writers of our Scriptures were exalted in thought and clarified in vision by the influence upon them of divine Mind, it is natural to imply that the same exaltation of thought and opening of the eyes will come to others who read the Scriptures understandingly.

Let us, for instance, recall the tender affection of Paul for Timothy, of whom he speaks as "my own son in the faith." He appreciates the fact that the youth had come from an ancestry devoted to truth, and that from a child he had known the Holy Scriptures which make men wise unto salvation. He speaks of the unfeigned faith manifested by his mother Eunice, and his grandmother Lois, and appreciates that the son and grandson of these earnest students had been blessed by their faith and instruction. Then he gives him the standard for judgment concerning the writings which are of value when he says: "Every scripture in-

spired of God is also profitable for teaching, for reproof, for correction, for instruction [or discipline] which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (Rev. Ver.).

The purpose of the Scriptures being to make disciples in righteousness and to instruct men to that end, it is evident that the method for overcoming evil with good will be made clear. We need not expect to find in the Bible the story of the flawless heroes which playwrights and novelists imagine. Speaking of one of the greatest of the prophets, the apostle James describes him as "a man subject to like passions as we are." The point to be observed is not that he was perfect, but that he proved the power and action of the Principle which he understood. The case of David is often cited, but it was not when he fell into error that he was a man after God's own heart. The strength of his right motives was manifested in his humility and repentance after he had fallen into wrong-doing; and his psalm of repentance has comforted millions of men who were struggling to overcome temptation.

One ideal is presented in the Bible, and yet not like the heroes of myth or fable, with supreme and unnatural endowment. We are told of Christ Jesus that he was "in all points tempted like as we are, yet without sin." His work was done like the work of a master whose skilled hand avoids the mistakes of the amateur and the learner. Yet it was necessary for him to learn, and the indication made in Hebrews that the divine power "for whom are all things, and by whom are all things, in bringing many sons unto glory," found it necessary "to make the captain of their salvation perfect through sufferings," points out the process of instruction in righteousness whereby the mastery was achieved.

It is to be admitted that much if not all of the preaching in past times has been based upon the Scriptures. The results of preaching, however, have not always been to bring men and women into a unity of faith and understanding; the fact that there are hundreds of sects sufficiently shows this lack of unity. Nevertheless, the teaching of Scripture is consistent, and if men could gain that understanding of the prophets elucidated by the Master, their unity in faith and understanding would necessarily express itself now as it did among those who were his immediate pupils.

It is a fact, now far beyond controversy, that thousands of men and women are opening up proofs and achieving results in the way of curing the sinful and healing the sick similar to those results achieved by the apostles. The inevitable inference is that those who are able to demonstrate similar results have gained the same understanding of Truth which these pupils of the Master had. We find, then, how entirely true is Mrs. Eddy's statement (Miscellaneous Writings, p. 158): "Jesus was not ordained as our churches ordain ministers. We have no record that he used notes when preaching. He spake in their synagogues, reading the Scriptures and expounding them; and God has given to this age 'Science and Health

with Key to the Scriptures' to elucidate His Word."

A new era began for the world when through our Leader there was inaugurated the method of public teaching now in vogue in Christian Science churches and societies. This public teaching has two modes, namely, instruction and verification. When at the Sunday services passages from the Bible are read, the truth valued and proved by saints and apostles is declared and brought to mind. Then, through the interpretation given by the correlative passages from Science and Health, this truth is interpreted into the method for its practise. The listener is instructed not simply how to believe, but how to think and how to do. For the further encouragement of those who may be in doubt as to the value of the practise which conforms with this teaching, an opportunity is given at a midweek meeting to hear of the definite results achieved in the lives of those who have found healing by means of the truth taught. Many a visitor to a Christian Science testimony meeting has recognized that the gatherings of the early Christians must have been of such a nature, when they assembled themselves together to encourage one another by declaring how they had been enabled to "see the goodness of the Lord in the land of the living."

Any man who is a lover of his kind will be thrilled with hope if he sympathetically listens to the stories of redemption which are given at these testimonial meetings. He will perceive the sincerity and the happiness of those who declare their liberation from disease, mental, moral, and physical. As all reforms are worked out by individual change of thought, reaching to the aggregation of men in nations and on continents, he will perceive that these reformations of individual lives prophesy world-wide salvation.

The reading of the Scriptures in public places is not the whole of the method of learning from the Scriptures. The Bible Lessons are so presented that all have an opportunity for individual daily study of the Bible and the interpretation thereof given by "Science and Health with Key to the Scriptures." It is impressive to think of the thousands of men and women throughout the world who are daily pondering the same passages of Scripture and endeavoring to realize the interpretation of their truth into beneficent results for all mankind. It has been well said that the best education a man can receive is that which he gives himself. He best knows his own needs, and in the patient endeavor to become efficient he wins more than learning, because he reaches wisdom.

A faithful and thoughtful study of the Christian Science text-book, "Science and Health with Key to the Scriptures," unquestionably elucidates the Scriptures in such a way as to make men wise not only in regard to the life which is to come, but that which now is. Accompanying this wisdom there is always found the best and truest kindness. Eventually it will be found that Christian Science has united all men and nations, as kindred are knit together in love, through the understanding of God as being our Father on earth as in heaven.

THE FUNDAMENTAL ISSUE

FRANK H. SPRAGUE

AMID the stress and turmoil of a material civilization embracing widely differing ideals and involving rapidly shifting conditions, most individuals find themselves so beset by a multiplicity of pressing and perplexing problems that they are blinded to the fact, made so clear in Christian Science, that the one really fundamental consideration is spiritual, and that all specific human problems bear a merely incidental relation to this issue. According to the rationale of living which appeals to the world at large, the term spirituality stands for a condition of thought and feeling quite apart from the realistic and so-called practical things of life.

Even those thinkers who are prepared to concede in a speculative way that man is essentially spiritual, are seldom able to turn this theoretical knowledge to practical account in meeting the workaday problems which occupy the arena of human endeavor. It is not strange, therefore, that suffering human sense should be led by the exigencies of daily experience to seek a remedy for its ills on a physical or at best a merely moral plane. As a rule it is only when the question of spiritual causation is brought home to the individual consciousness by physical phenomena of such an unusual character as to arrest attention, that those who are absorbed in the "solid" ends of existence, the man of affairs, the toiler, the thinker, are led to give the matter serious consideration. Hence the signs which "follow them that believe" are as essential now as of old to convince the skeptical thought.

Regarded materially, the world is a paradox. While the moral sensibilities of mankind evince a fundamental demand for righteousness in human conduct, sense testimony contradicts the rule of righteousness in a thousand ways and points to cosmic conditions apparently designed to defeat righteous ends. It is, indeed, a fruitless task to try to reconcile the seemingly lawful reign of discordant forces in nature with the imperative leading of the higher intuitions. To the most exalted prophetic vision the irresistible reaching out for a state of society in which delectable conditions prevail, has always carried with it the profound conviction that evil was destined to be outlawed and overruled in the end; but just how this consummation was to be brought about has remained a mystery. Contaminated as it has been with anthropomorphic superstitions, scholastic theology has persistently begged the question by relegating salvation to a future sphere and making it contingent on external decrees. Alluring as it might appear, the ideal of salvation, as concerned with the present emancipation of mankind from disturbances and ills of all sorts, has commanded little serious attention or sympathy; for only as the lines on which Spirit decrees and administers the universe are comprehended, can the work of divesting experience of

unideal features be prosecuted scientifically and conclusively.

It is just here that Christian Science appeals to the intelligent thought of the period. This Science maintains that materiality is not a quality or condition inherent in nature; it is a foreign aspect which materialistic thinking and feeling impose on spiritual ideas and processes, a deceptive impression due to an unspiritual way of apprehending things which are in reality spiritually constituted and ordered, a misjudged effect resulting from a tenaciously developed tendency to conceive of the universe as faring in a manner irreconcilable with the highest ideal of divine perfection. The declaration that there is no matter is not meant to signify that the objective world is a myth, but that indications which seem at odds with the manifestations of divine Mind, such as destructiveness, resistance, antagonism, inertia, decay, dissolution, death, are not there either on their own account or by divine authority; but they are phenomena projected on the objective screen of mortal thought by a false image or ideal lodged in the camera of finite sense.

Thus far this interpretation is borne out by the conclusions of many of the most renowned natural scientists of the period; but here we come to the point of divergence. Instead of continuing on the road that ends in the barren conclusions of agnosticism, Christian Science takes the way that opens out into a spiritually enlightened understanding of God and His universe. Transcendental as it is to material sense, this understanding leads to a solution of the world riddle; for it shows the spirituality of being to be a knowable, demonstrable fact. While to material sense the teaching of Christian Science may seem to represent a deflection from the normal course of human thought development, it proves, when tested by results, to be a revelation which unfolds higher and broader ranges of experience.

Speculative theories furnish no means of escape from the finite point of view around which they center. They deal with an order of things which is simply given the appearance of reality by the point of view from which such observations are taken. At best they show in a negative way what is unreal, without providing a means of coming into touch vitally and experimentally with the real. The self-imposed limitations of such theories preclude the possibility of carrying the results of their observations to the length of freeing humanity from the sense of bondage under which, as the apostle Paul describes it, "the whole creation groaneth and travaileth in pain together."

The applied understanding of Christian Science proves that the creations of the one infinite cause are good, harmonious, spiritual, and that effects of this description alone constitute man's real environment; although human endeavor to appropriate the blessings thus provided has been frustrated in large measure by a material misconception of life which falsifies spiritual facts and causes them to appear in the guise of a materially organized and governed world producing evil and discord. Now it is true that, according to the degree that one's sense of

things comes into unison with the right, the spiritual idea, so that, reflecting divine Principle or Mind, he conceives of things as they exist from the vantage-point of unerring intelligence, he becomes experimentally acquainted with the activity of good.

This spiritually awakened state, this awareness or conscious experience of the scientific relationship which obtains between God, the Principle of good, and man, the exponent, exemplification, or active representation of good, tends to do away with the impression that evil, as material sense avers, is real and potential. The good that traditional theology represents as existent in a sort of static or latent form, as it were, takes on a kinetic and dynamic aspect in response to the quickening of spiritual sense. The determination to purge experience of all ungodlike qualities and tendencies by proceeding in accordance with the enlightened conviction that they are not upheld by divine law, but that their apparent legitimacy and necessity are due to the consent of general mortal belief,—this course of procedure can have but one logical outcome, viz., the elevation of the human concept to a point where all misapprehensions regarding man and the universe disappear and creation is unveiled as it stands in the light of infinite wisdom.

Spiritualization of consciousness results in a corresponding dematerialization of the individual's environment. The type of mentality which thinks and feels in a material way, whether consciously or unconsciously, finds its external counterpart in a world of materiality with the brood of evils associated therewith, uncertainty, disorder, misery, disaster; while spiritual sense, fulfilling the law of good, brings to light expressions of constancy, orderliness, harmony, well-being. Mrs. Eddy says: "The human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (Science and Health, p. 254).

As the spiritual, impersonal sense of the laws and manifested activities of good is brought out, the self-centered, personal sense of man and his possibilities is lost. While the influence of material methods of dealing with harassing and afflictive conditions is restricted to the immediate and individual instances and phases of discord that claim attention, the scientifically Christian way of disposing of such experiences by bringing one's sense of things into vital relation with the exclusive power of good, leads to results that are felt in impersonal channels far beyond the limits contemplated in any immediate and specific application.

The undoing of the sense of falsity or error in any of its diversified forms, such as disease, sensualism, sordidness, egotism, timidity, deceitfulness, cruelty, etc., by taking advantage of the spiritual law of good, helps, furthermore, to weaken and invalidate belief in the power of evil as a general delusion shared by humanity at large. An accurate diagnosis of any phase of human disability, suffering, discontent, wretchedness, demoralization, or discord of any sort, locates its source in a per-

sonal sense of selfhood, personality, belief in a mortal, self-centered, self-actuated, self-assertive ego. It is not the abuse or misapplication alone of the instincts and sentiments of personal sense that is responsible for human shortcomings and afflictions; the starting-point of the difficulty lies in acknowledging the autonomy of personal sense under any circumstances. Even the highest altruistic endeavor falls short of achieving harmony in human relations when the personally constituted type of man is taken to represent the unit of society.

The exact opposite of this personal sense, mortal so-called man, is spiritual man, who derives his qualities, capacities, intelligence, opportunities, activities from the divine Mind which governs him and determines his normal orbit. A knowledge of what really constitutes man clears up the whole human outlook in a general way, and makes living a totally different proposition. Not only does it alter the situation with regard to the individual, but it shows that the ideal society or brotherhood of man is not attainable by simply improving personal traits and characteristics in the members of the body politic. It is not by getting rid of bad persons or weeding out adverse propensities, and substituting in their place good persons, those with good personal qualities, that the world is to be redeemed. Such a scheme fails to take into account the error which underlies the whole human difficulty, viz., belief in the divine origin and legitimate standing of personal sense itself.

The discovery that man is spiritual and tributary to Spirit, and that the personal sense type of so-called man, and the material order of things to which he is supposed to belong, are condemned and outlawed from the standpoint of truth and reality, throws a new light on the relation of the individual to his environment. Instead of resting in the assurance that he is obliged to accept circumstances as they confront him in a material way, the individual is brought face to face with a live issue, viz., the extinguishment of unideal, ungodlike conditions which infest human experience, by applying the rule of spiritual being. So long as his attitude toward the world is based on personal sense the case seems hopeless; for the ills from which relief is sought cannot be conjured away by the sense which is responsible for their relative and conditional existence. The folly of trying to "cast out devils" by "Beelzebub the prince of the devils," is self-evident. So long as offending material conditions are challenged as such, they remain inexorable.

In spiritual sense, which points away from material indications to divine Principle, the source of all real phenomena, lies the key to the situation, without as well as within. To the extent that one is mindful of his true relation to Principle and keeps the channel of his consciousness actively open in that direction, the individual finds his relation to his fellows and his natural environment adjusting itself automatically and harmoniously in conformity with the spiritual law of good. The right and scientific attitude is exhibited in a disposition to stand in readiness to do whatever may be required of us,

and let divine power and intelligence accomplish the ends of good through us. The ways and means which are deemed requisite in the human economy are thereby brought into subjection to, and made to serve, the spiritual law which promotes order, peace, harmony; so that experience is relieved in an increasing ratio of the elements of uncertainty and failure which result from human blundering and short-sightedness.

While it is true that the Christly method of overcoming disorderly conditions contradicts material interpretations of law, it sustains the spiritual sense. Because modes of dynamic energy which are commonly regarded as indispensable agencies in the achievement of concrete results are left out of consideration in demonstrations of this order, the *modus operandi* of scientific Christianity or Christian Science seems to material sense to involve the production of something from nothing. As a matter of fact, however, the substantial evidences of orderliness and harmony which are displayed in such operations are not brought out by invoking any creative fiat or by evoking conditions which did not previously obtain. The process is one of revelation rather than origination. It finds its significance in a change of sense, regeneration of consciousness, in which the mental barriers that caused things to be held up to view in a false light are set aside. It marks the release of consciousness from the belief-dream of a self-propagating creation, a world the origin of which disappears from view beyond the vanishing-point in the perspective of time.

The self-contradictory assumptions in this material theory of cosmic evolution would seem sufficient of themselves to make it questionable whether such an order of things really had any beginning in time after all; whether experience of the highest order validated the concept of time in which things material appear to have had a starting-point. This suspicion, moreover, becomes a certainty in the light of spiritual sense, which testifies to the fact that the material or merely linear sense of time that causes phenomena to appear as if tending ever onward in a single direction, pertains solely to a finite, unspiritual, hence ungodlike, concept of being.

Spiritual sense, on the other hand, pertains to eternity, the godlike concept of time which extends in all directions and embraces all dimensions, as it were. Our revered Leader tells us that "eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite." "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. . . . Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years" (Science and Health, pp. 468, 598). Christ Jesus, speaking from the standpoint of eternity, declared, "Before Abraham was, I am." Again he said: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

The phenomena of materiality,

evil, error, are identified with the material, linear concept of time. The practise of Christian Science, which designates the unfolding of spiritual sense, lifts thought out of the time-world of good and evil experiences in which personal sense lives and moves and has its being, and acquaints consciousness with the sphere of eternity, spiritual sense, real being, from which all error, evil, and discord is excluded. This experience of the harmony of real being exerts a corrective influence on mortal concepts, so that they exhibit what are, after their order, normal aspects in the line of bodily states and, on a wider scale, natural and social conditions. According to the great Physician's explanation of the case of the woman who "had a spirit of infirmity eighteen years," she was cured by being "loosed" from her crippled condition; in other words, when the mental image externalized in that particular type of disease was effaced and replaced by a realizing sense of the spiritual fact concerning man, the outward manifestation changed correspondingly.

From the human standpoint, Christian healing is rather a question of undoing than of doing; of laying aside beliefs that blind us to the apprehension of spiritual being; of dissipating the clouds that obscure the sunlight; of removing the distorting medium of material sense which causes spiritual ideas to appear in false images. Whatever concrete form the claim of error may present, whether it be that of bodily inharmony, discouragement, mental derangement, ill health, poverty, bad disposition, hard luck, lack of opportunity, industrial oppression, social complications, or what not, the remedy is always at hand. In sickness the spiritual sense of oneness with divine Mind raises consciousness out of the zone of mental disease germs and debilitating processes, and in so doing restores the normal tone of the body. On the other hand, by yielding to the suggestions of a bodily sense and resorting to drugs or stimulants in the endeavor to correct abnormal physical or mental symptoms, the individual is helping to perpetuate a sense of life which leads away from the conscious experience of true individuality, spiritual freedom, and immortality.

In sudden distress, when consternation threatens to deprive one of the ability to think and act rationally, the intelligent conviction of man's unchangeable relation to Principle quells fear and restores a mental and physical equilibrium. In fact, the more appalling the situation from a material standpoint, the more urgent the need of depending unreservedly on a power superior to any merely human resource for deliverance. The disposition of Christian Scientists to rely absolutely on divine aid in emergencies is sometimes construed as an indication of narrow-mindedness or fanaticism; it is argued that concessions to material means and methods should be made in extreme cases. But experience proves that the sufficiency of spiritual power may be proven most conclusively when human dependencies seem most uncertain. In such crises we are forced to declare our allegiance either to Spirit or to matter, to God or to man, to Principle or to personal

sense. The saneness and normality of the spiritual sense which trusts all to the Principle, Science, and law of good, is brought home most convincingly when thought is aroused from the dream of bodily existence and the fundamental issue with regard to man stands out vividly.

Every experience which tends to release consciousness from the grasp of a limited, personal, bodily sense of life is a step toward the ultimate and complete emancipation of mankind from belief in the reality and divine authorship of a world in which justice, consistency, harmony, goodness, spirituality, in fact all godlike tendencies, seem involved in a desperate struggle with ignorance, doubt, fear, suffering, cruelty, despair, and the ushering in of the kingdom of heaven, the new heaven and the new earth described by St. John in the Apocalypse.

MAN'S INHERITANCE

J. MORLEY WYARD

IN much of the teeming literature of the day, and in the swift-flowing current of popular thinking, the doctrine of heredity is treated solely from a materialistic and pessimistic standpoint, and is associated with the demon rather than with the angel. Popular unbelief in spiritual entities, and popular ignorance of eternal Truth, hold heredity to be a mightier factor in our lives than infinite Love, and so, inferentially at least, as a mightier power *per se*.

Through the unnecessitated, unobligated, and responsible volition of "the carnal mind," which is "enmity against God" (and which is the unsolved and unsolvable "mystery of iniquity"), the way has been opened up for a flood-tide of evil influences to operate in seeming resistance to the supremacy of the divinity inherent in the real man; and so to the material sense of mortal mind heredity has seemingly become a power to be reckoned with in uncounted lives. Even as represented under the stern demands of ancient Hebrew jurisprudence, though the iniquities of the fathers were (in their consequences, not in their guilt, even then, be it remembered) to be visited upon the children of them that hate God and His law; yet God's loving-kindness and beneficence were to be shown unto a thousand generations of those who love Him and keep His commandments. The physical and moral consequences of the wrong-doing of the fathers were to be extinguished in a brief span of years, but the healthful outgrowth of the virtues of the fathers was practically to be diffused forever.

Later in the historic record, God is represented as saying through the prophet Ezekiel: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Day by day, we see children, born of the same parents, cradled in the same environment, receiving equal care and counsel and consideration, passing on together to adolescence and maturity, and yet the paths in which they walk and the destinies toward which they

seem to determine are divergent as the poles. It seems impossible to dictate to the carnal mind, "Thus far shalt thou go, and no farther;" or, After this manner or that shall thy life be shaped. Out of the same dwelling go forth the twain who shall separate on the very threshold,—the one to ascend to the heights of moral rectitude, the other to gravitate to the depths of depravity until awakened to the demands of divine law.

We have grown accustomed to the accounting for many of the strange inconsistencies and contradictions of mortal existence and character, and also to the condoning of much of the evil which is manifested by the individual, by attributing these abnormalities to a law of heredity which may not be abrogated or escaped. The search-light of God's purity and justice comes down through all the generations of men, penetrating and illuminating all exceptions and excuses and evasions. Paul said: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Not by what his father sowed, but unto what he himself sows, shall the harvest be.

It would seem to be absolutely illogical, unethical, and unscriptural, that any moral or physical taint should be irresistibly and ineradicably communicated from one generation to another. No man needs to whine or despair as he measures or weighs the handicap under which he may have entered the race of mortal existence. Job, in his early pessimism, said: "Man that is born of a woman is of few days, and full of trouble." But later, when he came to himself, he said: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Paul, recognizing the bondage of mortal mind, cried: "When I would do good, evil is present with me." But when he grasped and expressed the clearer experience and more exalted privilege of the sons of God, he declared: "I can do all things through Christ which strengtheneth me."

Our God is a just God, not moved by partiality or prejudice; He is infinite in wisdom, not operating in ignorance or through impulse. His name is Love, and in this character He is ever best manifested unto us. He understands man's possibilities, because He made man in His own likeness, endowed him with faculties and powers in kind, the similitude and quality of His own. The divine Father rightly expects great things from those who enter the arena of life panoplied with "the whole armor of God." And to those who seemingly have failed to meet the larger issues of life, He is represented by the Scripture writers as always pitiful and patient and kind and just, in a degree infinitely transcending the measure with which we mete out our little conceptions of justice.

The divine Father does for us, with a tender and liberal interpretation of the facts, all that is necessary to make of us proper children of the kingdom, full-statured men and women in Christ Jesus, kings and priests unto God. Truth, however, does nothing for us until we ourselves respond to Truth's demands; and those steps which we in our childishness and blindness count to be painful and harsh, are often neces-

sary from the human point of view to the development of character, of spiritual energy and life. We are to "work out our own salvation," not because of any meritorious quality in such working, but simply because it cannot be worked out otherwise. We cannot walk for our babies, we cannot tread the paths of knowledge for our boys and girls, we cannot transfer our experience to the young men and women of our households; we cannot stand upon the mount either of temptation or transfiguration for them; we cannot make manhood or womanhood for them. We encourage them in their efforts, we sympathize with them in their failures, we help them to try again, we lavish upon them love and pity, we endeavor to demonstrate for them the omnipotence of the ever-present God; but farther we cannot go.

Infantile innocence is exquisitely delicate and beautiful; the virtue of the perfect man, developed through testing and trial, is glorious. On the human plane courage might remain an undiscovered quality apart from the experience of danger; sympathy for others' woes comes slowly and sparely to those who have themselves never suffered; heroism is dwarfed where there are no breaches to fill, no forlorn hopes to lead, no heights of seeming impossibility to scale. Real joy and abiding satisfaction are not the product of things in possession, but are the fruitage of obedience to conscience in spite of the struggle and pain involved therein. We children of the larger growth are educated toward spiritual understanding through divine processes, which may sometimes seem to be obscure to our present sense, but which cannot by any possibility be cruel.

Even the good and true and faithful have staggered at the magnitude and profundity of the declaration and demand that the children are to be perfect because the Father in heaven is perfect. It has seemed to impose upon poor wavering humanity the task of bringing mortal man, sinful, sick, suffering, and sorrowing man, into harmony with the unchanging, unwavering, and absolute perfection of the eternal God. And so, with the passing of the years, sects have multiplied and differed and divided on this doctrine of the perfection of the children of God; but the record stands forever that man is made in the likeness and image of God, with a mental and spiritual endowment which is all divine, and which, because of this inseparable relation of Principle and idea, of reality and reflection, can never be eliminated or alienated.

Enthroned in dominion over all the earth, and in full accord with the supreme command, "Thou shalt have no other gods before me," the man of God's creation, who lives and moves and has his being in God, and only in Him, could not possibly inherit a tendency to evil or a disposition toward the "transgression of the law" which is sin. Mrs. Eddy says: "It were impossible for man, under the government of God in eternal Science, to fall from his high estate;" again, "When subordinate to the divine Spirit, man cannot be controlled by sin or death;" and again, "The real man cannot depart from holiness" (Science and Health, pp. 258, 125, 475).

The true meaning of heredity is not a warrant of arrest, a judgment of conviction, a sentence of temporary or perpetual incarceration within dark prison limitations. It is rather the patent royal of nobility of the children of God, which elevates us to the loftiest realm of pure delight, into the companionship of the wise and good and strong of all the ages, and brings us into the eternal presence of Life and Truth and Love, where there is fulness of joy and where there are pleasures forevermore. Man's birthright as God's perfect child is a beneficent and healthful impetus which perpetuates the character of man in a harmonious and beautiful reflection of the character of the creator. Clearly it is the divine plan that all the endowments and graces of intelligence, sensibility, and volition, of purity, strength, joy, and holiness, shall be transmitted through all the innumerable successions of the children of God up to the consummation of all things.

In that transcendent statement which is repeated in every Christian Science Sabbath service the wide world over, the beloved disciple declares: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Further, it is written concerning the one "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," that such a one "overcometh the world;" overcometh too "the lust of the flesh, the lust of the eyes, and the pride of life." As the Bible declares, we are "children of light and children of the day," "children of the bride-chamber," "children of the Highest," "children of the resurrection:" thus is the endearing relationship varied and multiplied. We are not condemned to walk in the darkening shadows of doubt and uncertainty and helplessness, but to rejoice in the light of Life, in the light of the perfect day; not condemned to loneliness and self-pity, but gathered into the jubilant company of the redeemed; not condemned to sin, sickness, death, and the tomb, but called to the inheritance of peace and purity and power, having put off the old man with his deeds, and having put on the new man in the likeness and image of God; not condemned to bondage, hedged about with limitation, suffering, and fear, but lifted up on high and dowered with the "glorious liberty of the children of God."

It is the preeminently distinguishing characteristic of the teaching of Christian Science, elaborated throughout all of Mrs. Eddy's writings, and so persistently reiterated that quotations can scarcely be made, that man's inheritance is not mortal, but divine; that man is not a servant, but a son; that he is not a mere toy or plaything in the hand of destiny, but elect and chosen to show forth the praises of Him who has forever called us to be His children. The only law of heredity known to Christian Science, or possible for divine Mind to work through, is the unvarying law of eternal good, which opens to us in the hour and article of our need the illimitable largess of eternal Love.

MIND'S INFINITE SUPPLY

BESSIE BYRNE

IN his work of arousing humanity to the all-presence of God and the closeness of our relation to Him, Jesus chose the name of Father as typifying most clearly our utter dependence upon Him, His loving interest in our every-day needs, and His infinite power to supply them. Christians have accepted this term for God in theory, but in practise they have to a large extent set aside all that it implies of protection and maintenance in human conditions, and continued to scramble for one material thing after another to supply their various needs, experiencing as a result all sorts of discord and privation. Yet Jesus reveals to us, in the parable of the prodigal, the Father who declares, "Son, thou art ever with me, and all that I have is thine." Could there be a clearer "Peace, be still," to the strife and fear of mortal existence?

Christian Science shows us that it is our failure to recognize God as our Father, and as the real source of supply, consequently our failure to see what the real supply is, which causes all sense of limitation and want; so that lack is overcome not by material acquiring, but by mental readjustment. Of course this is in direct contradiction of the testimony of the physical senses, nevertheless it can be shown on the plane of ordinary human reasoning that any supply of what we call material need is mental in its origin and not material. If, for example, the choice could be made between owning a painting of a popular and successful artist or of possessing the ability of the painter himself with all the qualities of mind and heart that made for his success, one would see that as a matter of profit the skill of the artist, wholly supersensible in its nature, would be a far greater source of gain than the possession of any of his pictures.

In the same way, if we were given the choice of owning a business, its material organization and system, or the intelligence which produced and directs it, we would realize that any business establishment without wise management would soon fail, while the man who has the kind of intelligence, industry, and wisdom which produce business success, is capable of building up a successful organization wherever he is placed. In this way any apparent material possession can be traced to a mental power behind it which is the real source of supply.

The thought then presents itself that if the source is mental, that which is supplied cannot be material. Just as it is merely superficial thinking that makes the source of supply seem material, so it is this same carelessness which would call food or money or clothes supply instead of simply a means to an end. A story which one of the Christian Science lecturers told is a good illustration of this point. He said that during a period of business depression a man was approached by a laborer

with the request for work. "Do you see that boulder over there on the hillside?" asked the man. "Roll that down the hill, and up again; there's work for you." "You don't understand," said the laborer; "I want money." "Well, here is a five-dollar bill for you, if you will promise me not to spend it." "But my family is in want; I need it for food and clothes and fuel." "Very well, then, spend it for these, if you will promise not to eat the food, burn the fuel, or wear the clothes." "Oh, no," said the laborer wearily, "it isn't food I want and it isn't clothes; it's comfort and happiness and peace."

This is what we all want; and no matter what the material thing may be for which we are striving at the moment, or how misguided our efforts, this is the real supply which we are all seeking. So, even according to human reasoning, what we have been accustomed to consider material causes, and corresponding material effects, are simply mental conditions expressed in terms of matter. Then it is plain that the remedy for discord and limitation must come through mental readjustment and not through material acquiring.

Mere human reasoning is incapable of carrying us any farther, and stops with the declaration that mind is the source of supply; still we have not found the Father who is ever with us and who supplies us from His abundance. Indeed, no! the mortal mind, or what Paul named the carnal mind, is "enmity against God," and this fact is the sole cause of the discord we are seeking to escape. The great need is that the human sense, the belief in both good and evil, be informed by Christian Science, which declares and proves that "Mind is not both good and bad, for God is Mind; therefore there is in reality one Mind only, because there is one God" (Science and Health, p. 330).

When we comprehend that divine Mind is the source of supply, and that God, our Father, is infinite Mind, the failures and restrictions which a false sense would put upon us begin to disappear, for we have reached the real basis of supply, the ever-present divine Mind whose ability is available for all alike under all circumstances, since "God is no respecter of persons." When we once catch a glimpse of the purity of this eternal Mind, unmixed with a single evil element, and realize that He is indeed our Father, abundantly able to supply every need, we begin to give up the notion that selfishness, dishonesty, or any other evil passions of the human so-called mind can possibly be sources of supply to us or to any one else, and so we begin to give up fearing or harboring them.

Here human sense would declare that dishonesty, avarice, and greed are sometimes more successful than honesty and unselfishness. But we have only to remember what the real supply is,—not money or food or clothes, but peace and joy and love, —then we see that no evil passion can be successful in supplying these. We are then prepared to understand Mrs. Eddy's declaration that "the imaginary victories of rivalry and hypocrisy are defeats" (Miscellaneous Writings, p. 268). We can also see that it is acquiescence in or cooperation with evil which has hindered

us from receiving the divine supplies, and that it is natural for honesty, intelligence, and industry to be successful, for these qualities reflect the divine Mind, and so lead up to the very fountainhead of all good.

The incongruity between divine causation, with the sublimity of its effect, and the means employed by human beings, is sometimes felt most keenly by the individual who is just becoming interested in Christian Science. When his attention is called to a financial demonstration, or the supplying of merely human needs through scientifically applying the spiritual law of cause and effect, he is inclined to see only the material conditions involved and to feel that there is no spiritual law in operation at all. He is quite apt to say, "I do not see any demonstration in that. You got the money and bought what you needed, just as any one might do." He feels that an all-powerful spiritual cause must directly produce a spiritual result, independent of matter; which is of course ultimately true. Meanwhile, however, what is to become of this same individual who feels with his present understanding and environment that food and clothes and other material means are positive necessities? Surely it was to this condition of consciousness that Jesus spoke when he said: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In seeking to understand the relation of the spiritual law to our human environment, the following illustration helped the writer and perhaps will be of benefit to others. The child who is first learning the law of addition may be incapable of grasping the abstract fact that one and one are two; so the teacher, understanding his need, supplies two apples and shows him how one apple and one apple make two apples. When he has learned this, very often he has to be taught all over again how one pencil and one pencil make two pencils, and he goes on learning the same law, with the help of various other objects, until at last he sees that pencils and apples have really nothing to do with the law, and that one and one would be two if there were no apples or pencils in the world. As a result of the conformity of the material symbols to the mathematical law, he has learned to dispense with the symbols and to see the law as a mental fact wholly independent of matter.

We are very little children yet in our power to perceive the spiritual operation of the laws of Mind, and need to have the material symbols conformed to this law until at last we, too, will be able to dispense with them and perceive this law quite apart from material symbols. The apparent response, through material objects, to the operation of the spiritual law is really an eliminating process, set to work by our increasing reliance upon divine Mind. The final attainment is the complete overcoming of all belief in matter and its discords. Mrs. Eddy says: "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually" (Science and Health, p. 442).

The account of Christ Jesus' feeding of the multitudes is a perfect illustration of how the material sense of acquiring falls back upon itself defeated, and of the efficacy of mental adjustment to the divine Mind. When the disciples looked into the basket for their supply, they immediately felt a sense of lack and saw only five loaves and two fishes; but Jesus, "looking up to heaven, . . . blessed, and brake," and the disciples gathered twelve basketfuls of the fragments that were left after the five thousand had been fed. We may be sure that if a sense of want in any direction steals over us, we are looking into the basket and counting the loaves and fishes; but if, with Christlike understanding and pure purpose, we lift our eyes to heaven and then act immediately with full confidence in the divine assurance of supply, as did Jesus when he blessed and brake, we too will be able to give out of the riches of infinite Mind abundantly, above all that we can ask or think.

UNCHANGING LIFE

WILLARD JOSEPH WELCH

THE questions which most deeply concern human existence can never be satisfactorily answered until we gain an understanding of the cause of things. Of necessity, this cause must contain within itself all power because there could be nothing greater than itself; all presence because it could not be separated from its effect; all wisdom because there could be no intelligence apart from it. Therefore, being omnipotent, omniscient, and omnipresent, it must be eternal, else creation would cease; and it must be changeless, else all would be discord. Christian Science reveals cause as the underlying, overlying, all-governing Principle of that which is, and as such, cause cannot be subject to limitation, but must be limitless Mind.

Whether one believes in God or not, is answered by his concept of what that word means to him. In Christian Science God is conceived of as wholly good, and this concept is more clearly understood through the unfoldment of good in consciousness. "You cannot see what you have not some notion of yourself," says Alcott; and thus it follows that as we find God we find good. Through the human consciousness of good it is possible for us to find God, and to show us the way was the mission of Jesus. He proved divine Principle to be unchanging Life and that Life unchanging good. "This is life eternal," said he, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

To know the true God in Christian Science is to know good, and to know good is to find eternal life by demonstrating the Christ, Truth, ever-present good. Reason, revelation, and demonstration all declare this to be the only way to understand Life. Reason declares that Mind which made all, must be wholly good, because only good is constructive; and that the activity of Mind must be love, which blesses all alike because such love is the embodiment of good and finds its expression in action, in

life, which must be without beginning or end. Tennyson found daily proof of unchanging life when he wrote,—

> My own dim life should teach me this,
> That life shall live forevermore,
> Else earth is darkness at the core
> And dust and ashes all that is.

The true import of the Bible reveals to the earnest student Life as infinite unchanging good, and we demonstrate this great truth each time we overcome in ourselves or others any claim to that which is unlike good,—be it sin, disease, or discord of any kind. The fact that through an understanding of the truth we are able, even in a measure, to destroy discord, proves its unreality, and as what we call death must be classified as discord, it follows that death is unreal and that a knowledge of the truth will set us free.

Beginning and ending have no part with Life as Life eternally is, for they are the limitations of sense perception. Matter cannot hide Mind nor contain it, hence Life is not in matter. This word "beginning" may be taken to mean when we first awake to what life is, just as the word "ending" may mean the commencement for us of spiritual understanding, which proves the nothingness of materiality. Life being the activity of limitless Mind, the cause and governing Principle of all real being, must be "the same yesterday, and today, and forever." The endeavor to realize this leads to the acceptance of truth, the casting out of error, and teaches that we can know only the truth, because its opposite does not exist, however erroneously we may hold to the belief. Truth is simplicity itself, and when it has unfolded to us, even in a small degree, we catch a glimpse of the "perfect day" so clearly that we wonder we did not see it before. Thus we are shown Truth's ever-presence, and see that it is only ignorance, and the false beliefs resulting therefrom, which obscure the light of spiritual understanding. Ignorance is in itself contradictory, for it implies that there is truth to know, and that the knowledge is awaiting us. To acquire this knowledge even in a small degree is to prove that we shall some day attain unto all truth.

In its nature ignorance is a mere negation, nothing more. The denial of that which is true cannot change the truth, but the acceptance of truth and its application by us according to our highest understanding in our daily lives, brings wisdom beyond sense perception. We must grow in truth. We must progress, for, as Mrs. Eddy has said, "salvation rests on progression" (Science and Health, p. 291). We cannot stand still if we would, for we are either gaining a clearer understanding and experiencing more of that freedom which is the glorious heritage of the sons and daughters of God, or we are becoming more and more the slave of matter and its so-called laws. The wise man said: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

We must turn to Mind, the source of all wisdom and knowledge, which never was, is, or can be in matter, and follow the leadings of Mind, for that is Life. There can be no other way than that which denies abso-

lutely the claims of material sense, however real they may seem, for all such begin and end in nothingness (the grave). We grow by holding thought constantly to that which is good, and by every honest effort to realize its allness; and we find it everywhere, just as we find truth not by looking for error, but for truth. We must be about our Father's business here, and to do business right is only learned by faithful application and honest endeavor.

There is neither goodness nor truth in ignorance, because it is of the earth, earthy, and testified to by material sense only, which says, "I do not know." But it is our place to know, therefore we should watch and pray that we be not deluded by the belief that ignorance has a claim upon us. Ignorance is in its very nature hopeless, and can neither explain nor be explained. Man's dominion comes through understanding, and as understanding is the reflection of all-knowing Mind, and this Mind is our Father-Mother God, in whom "we live, and move, and have our being," it is ours to possess, and nothing can gainsay it. Therefore not darkness but light, not death but life, not ignorance but wisdom, is ours now. Who shall say Nay to the child of omnipotent Mind?

Death has reality only to ignorance, and is the shadow of night which the dawn dissipates. When we remove the obstacles between us and the light, where are the shadows? They vanish, because they never had a true existence. So when we submit to the claim of ignorance, instead of overcoming it by the acquisition of spiritual understanding, we place an obstacle in our path to cast the shadows of fear, doubt, distrust, despondency, discouragement, and the like. We live among shadows as long as we accept ignorance. Let us turn from it, and learn that the belief in materiality as the master of life and happiness is false.

Matter, which is but a human concept, cannot know Mind, because they are antipodal. The one is shadow, the other substance. Why then expect to fathom Mind through or because of matter? When the curtain of night falls, what material sense tells of the dawn? When death claims a loved one, what says material sense? All is dark, it knows no more. Yet the sun has not ceased to shine, nor has life flickered out because mortal sense says so. All mortality is continual change, proving its unreality. The child is lost in the adult. Our friends of yesterday we scarcely know today. Yet life is the same changeless Mind which made all and could not make it otherwise than good. Then Life is unchanging good, and could not be found in the changing human concept which we call matter. To find it we must look where Life is. We must direct our thoughts toward the spiritual and unchanging. To see our friends as they are, we must look beyond matter. If we would cherish a loved one, we must do so in Mind. If one is lovable, it is not because of matter, but because of what we call character. Seeing nothing but matter, material sense discovers nothing beyond matter. That which it calls real, and which for a time may appear to fulfil its promise, sooner or later disappoints and fades away. Not so with

spiritual perception gained through the understanding that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), for it sees through and beyond the fading forms of matter and knows that Life is deathless. Taking possession of our real selfhood, we refuse to be misled by the seeming, and turning our gaze inward we cast out all that is unlike good, and find within our own consciousness a reflection of the divine, bringing peace and an understanding of which material sense can know nothing.

Who would not travel any distance over land or sea to find loved ones, if only they might be found? What obstacle could stay, or force prevent, any effort in our power to reach them, if so be it were humanly possible? But believing that we dwell in and must rely upon matter, the task is hopeless to find those who material sense says are gone forever. Like the hypocrite it is, material sense, deceived and deceiving, only turns and mocks us. Hedged in on every side by its limitations, men are beguiled by the beliefs and opinions which they entertain about life as "humanly circumscribed" (Science and Health, p. 2), and make but feeble efforts to waken from the dream. Although the Master has said plainly that death is an enemy, still they wait on death for release. Questioning not at all the claims of this dream-life, they float about upon the sea of human speculation, going nowhere and arriving nowhere, until its cruel waves at last cast them upon the shore of despair. There Love finds them, because they are now ready to relinquish their false beliefs. As one lost in a tangled wilderness is led out upon the right path, although it needs be at first over briars and thorns, so Love, when we turn to it, takes our hand right where it found us, for divine Love is everywhere, and patiently encourages us to make our way through the underbrush of materiality, out into the light which shines for all, the light of spiritual understanding.

Then all is changed, for Christian Science proves itself the Comforter promised by the Master, which should come and lead us into all truth. It whispers in our doubting ears words of hope. It points out paths hitherto unknown to us and which it is a joy to find. It directs our steps lest we stray. It unfolds the truth as we are able to comprehend it, and the world becomes brighter and happier to us than we had ever believed it could be. Instead of darkness we see, for it is light; instead of discord we find harmony, good displaces evil, love overcomes hate, sorrow is turned into joy, and peace has taken up her sweet abode within our gates. Then we know that life has no partnership with death; that what we once thought so real is but an illusion of sense, for life is unchanging, because God is our life, "with whom is no variableness, neither shadow of turning;" and He made all, sustains all, and is wholly good.

Each step onward makes the next easier. We know the journey is ours to take, and we would not if we could delegate it to another; that whichever way we turn, there Love awaits us, for Love is always there first. Spiritual sense illumines the way, and the truth of being dawns upon our un-

derstanding, while the white-winged "angels of His presence—the spiritual intuitions that tell us when 'the night is far spent, the day is at hand' " (Science and Health, p. 174), have "rolled back the stone" from the sepulcher, and yonder are our loved ones,—there, just ahead,—traveling the same bright path. Shall we meet them? Ah, yes, and who can tell the sweetness and joy of it all? But Isaiah's words hint at that which awaits us: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

EXCUSING IS ACCUSING

ERNEST C. MOSES

ON apt occasions the French people quote one of their old proverbs: "*Qui s'excuse, s'accuse*" (He who excuses himself, accuses himself). This saying is indeed quite correct in its analysis. Those who are unwittingly drawn into the habit of making excuses for self-indulgence, or for lapses from the performance of any known duty, can readily determine that back of their habitual excuses there is neglect of those things which if done at the right time would remove the occasions for making excuse.

Not a few mortals attempt to find extenuation of their errors in the negative circumstances recited in the Biblical narratives, or in Scriptural verses separated from their contexts. They fail to see that a right understanding of such passages proves that they merely contributed something to illustrate either the overcoming of evil with good or the possibility of such an achievement. The practise of looking on the wrong side of Scriptural narratives is pernicious, for it never leads thought to higher planes of consciousness, and to such mistaken students of the holy book Christian Science says that, in the words of Paul to the Romans, "they are without excuse," and "vain in their imaginations." This Science teaches that the Bible is a safe guide to health and holiness, and that to deduce excuses for wrong-doing from any of its narratives or statements is a sin, and an inexcusable one, because such palliations tend to encourage sin, the real purpose of all Scriptural writings being the establishment of heaven on earth through obedience to God's law, and the consequent destruction of all sin, whatever its nature.

Students of the Bible must remember that the narratives of Moses, Jacob, Joseph, Elias, Daniel, Solomon, Peter, Paul, or other Scriptural characters, were exclusively representative of the times, circumstances, and individualities of those prophets and apostles. No modern Bible student has identically the same environment or temptations to deal with. The particular problems and struggles of the ancients have no exact duplicates in our own times, although the Christian of today may have experiences which in some essentials are similar. We certainly can find encouragement from the triumphs wrought over evil by the power of God, in the lives of the

prophets, but we can never in the least be justified in the indulgence of any form of evil because the Scriptural records tell of incidental lapses from the ways of rectitude by some of the ancient prophets.

Nor can Christian Scientists ever justify themselves in pleading human weakness because that stalwart Christian, Paul, once wrote into his appeal to the Romans: "For the good that I would I do not: but the evil which I would not, that I do." Excusing evil on the basis of this statement of Paul, in which he is not seeking to excuse his stumbling, but rather to explain how it came about, will never extinguish wrong desires and actions; whereas, accepting our God-given inheritance in truth, we can gain power over evil, which Mrs. Eddy says is one of the present possibilities of men who "spring into liberty, and the good they would do, that they do, and the evil they would not do, that they do not" (Miscellaneous Writings, p. 251). Such a position, sustained by divine Principle, enables one to extirpate the weak habit of self-excuse and to demonstrate the goodness and power of God in meeting and vanquishing the false claims of sin and the flesh.

Not a few mortals have been known to excuse their own sins by misinterpreting the words of Jesus. They do this by a wrong contemplation of the negative propositions included in the records of his utterances. What encouragement to do wrong can any mortal find in the Master's words, "The spirit indeed is willing, but the flesh is weak"? To separate the last statement from the first, and then conclude that because the flesh is weak one should not be expected to resist its sinful demands, is to acknowledge defeat before entering the contest. To submit to such temptations on the basis that the fleshly mind is too weak to control or resist the wrong impulse without challenging their authority, is indeed a gross sin which should produce sufficient suffering to stop the dishonest argument, and the quicker the better.

Now let us apply to such problems the behest of Christian Science, which teaches the student always to consider the commands of Jesus in their complete spiritual sense, and to strive to obey them. The statement just quoted about the spirit and the flesh was uttered by Jesus immediately after his agonized prayer in Gethsemane and just before the crucifixion. He returned to Peter and the two sons of Zebedee (to whom he had said: "Tarry ye here, and watch with me"), to find them fast asleep. He rebuked Peter, reproaching the slothful disciple for not watching with his Master even "one hour." Then he said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." It is as though Jesus had said: If ye watch against evil and pray aright, temptation will not overpower you. Spirit (God) is always willing and ready to help you; but the flesh, being weak, is not to be relied on. Inasmuch as at another time Jesus told his disciples that "the flesh profiteth nothing," mortals can find no excuse whatever for sin in the former statement regarding the weakness of the flesh; for it was coupled with the ever available remedy which prevents the flesh from gaining the ascendency.

How can that which the Master said was worthless, successfully contend with divine Mind and its idea, which are All-in-all?

Back of the habit of self-excuse are conditions of mortal thought which Christian Scientists do well to recognize and destroy. Material systems of healing, civil law, and alienists, all recognize as real and operative a mental condition called moral insanity. Legal and medical authorities declare that this morbid condition can be, and is, characteristic of many persons who are sane and reasonable in most respects, but who are obsessed into committing infractions of moral law by an influence which they cannot resist. In the defense of otherwise intelligent persons accused of serious lapses from right conduct, the plea is made that the subject knows abstractly what is right, but cannot choose it—knows what is wrong, but cannot resist its assumed power. Such pleas are recognized by various courts under several governments as sound defense in law, and therefrom proceed excuses for wrong-doing which exclude or protect the violators from the penal corrections to which ordinary criminals (supposed to be less intelligent) are subjected.

The Christian Scientist, however, in his quiet warfare with personal or so-called universal conditions of sin, should guard his thought most assiduously against such obsessions. In the perfect, all-knowing divine Mind there is no moral insanity or any other kind of perverted mentality. Moral insanity is a lie. It is therefore unreal; and knowing that "the disposition to excuse guilt or to conceal it is punished" (Science and Health, p. 542), the Christian Scientist can prove for himself and for others that no person can consciously or unconsciously be influenced to commit infractions of moral law against his own God-given sense of right and purity. The teachings of Christian Science are positive and imperative in respect to not condoning or excusing sin. (See Science and Health, pp. 448, 449.) We all do well by striving to follow these teachings, taking a positive stand against every kind of sin by denying its reality or dominion over man. Success is achieved by striving not only to overcome incidental personal temptations, but also by constantly denying the reality of all evil and refusing to acknowledge that sin has any attraction or necessity.

One of the speakers at a conference of church officials in Chicago once said: "Whatever ought to be done, can be done; what ought not to be done, is not true." In fact, what should not be done, according to Christian Science, is already undone, is unreal; for, as Robert Browning has written,

> The evil is null, is naught, is silence, implying sound.

Therefore we never need to make an excuse for indulging in any evil (which is really self-accusation). Our necessity is rather to deny the power or reality of evil, and ceasing from it, step by step, realize the utter nothingness of all evil tendencies on the basis of Christian Science, which teaches the allness of God, good, as the Scripture declares: "The Lord he is God in heaven above, and upon the earth beneath: there is none else."

SONSHIP IN GOD

LULU MORRIS WADLEY

THROUGH the study of Christian Science the Scriptures are becoming clear to me, and passages in both the Old and New Testaments which once were inconsistent, obscure of meaning, or unbelievable, have become "a lamp unto my feet." The Old Testament with its many instances of God's power to free mankind from evil conditions by marvelous deliverances, causing the sea to roll back and the enemy to be vanquished where mortal means were inadequate, I formerly regarded as mythology, for in the light of reason, as I then argued, I could not do otherwise. The New Testament with its miracles of healing seemed even less intelligible, because of unfulfilled promises from a Saviour whose life after all seemed rather in vain, being merely an exhibition of God's power to lift suffering humanity out of sin, sorrow, and sickness, a much needed deliverance which seemed to me to have been but for a limited time and a few people. So the New Testament puzzled me, and gave a sense of an unjust God who did not care to exercise His beneficent power in the world of today.

The following passage from Romans was one which brought the most vital help to me after it was understood through Christian Science: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." "Joint-heirs with Christ" must mean that all which he was through his sonship in God, we are, and that we can call upon God at all times and in all needs, with the same immediate response from His almighty presence, love, and action; that we can love as Jesus loved, forgive as he forgave, overcome the tempter as did he, distribute plenty to the needy, and in all ways share his wonderful heritage.

If one were suddenly to pass from abject poverty into the inheritance of millions, he could not at once grasp all that it would mean to him, nor could he at once obtain complete release from all the conditions which poverty had imposed and avail himself of all the good now opened. He would find that the acquisition of money would at first enable him simply to lay hold of the grosser material good of the world. The more desirable mode of living and its graces, which wealth would make possible for him, would be reached only through education. He would first have to lay off the old sense of limitation and its influences, and learn something of the new world into which he had come. Then the acquiring of its grace would depend on his susceptibility to refinement and intellectuality and his ability to attain them. The process by which he could become a factor in this higher world of material sense would in any case be slow and full of effort for the one who had previously been inured to squalor and the unaspiring and unbeautiful aspects of life which are attendant upon poverty.

It is correspondingly difficult for a Christian Scientist to enter at once into his full heritage with Christ, and nearly impossible for him to tell one unacquainted with Christian Science all of the good which it has brought into his life. Healing from physical ills is the most easily comprehended of the Christian Scientist's many blessings, and he therefore usually begins with this, when asked to give a reason for his faith. But no one has ever been healed of disease by Christian Science treatment who did not find himself at the same time debtor for the greater blessing of an uplifted heart. *Vice versa*, one who seeks Christian Science for the healing of a heart heavy laden with sorrow and care, never fails to find himself also physically benefited.

At a Wednesday evening testimonial meeting, a gentleman gave his experience in the healing of Christian Science, saying that he did not seek it to be healed of disease, but for the healing of business failure and its attendant discouragement and hopelessness; but he said that within a year he not only found these conditions improving under the understanding of Truth which he was gaining through Christian Science, but he found himself a different man physically, healed of several ills, and he added, "A man doesn't know how sick he has been until he becomes a Christian Scientist." The reversal of this last statement gives its true meaning, to wit, that until a man becomes a Christian Scientist, he does not know how free he may be from disease. Scholastic theology has taught us to accept many evil conditions as a part of God's plan, and medicine has taught us its limitations in alleviating these ills, until the greater part of humanity today is unconscious of the fact that perfect man in perfect liberty and harmony is not only a possible state for mankind to manifest, but is attainable by each and all, now and here.

My first experience with Christian Science wonderfully illustrated the dual benefit it has to offer. I sought a practitioner to be healed of malaria, to which I had been subject twice a year, the attacks lasting several weeks and causing me much suffering. Her first step was to arouse me from the dream of material existence by gently imparting the simplest truths of God and His creation and by telling me something of man's sonship in God. Then she led my newly awakened spiritual perception into the beginnings of spiritual understanding. My first steps were as feeble and faltering as those of an infant learning to walk. They consisted in passing from a state of ignorance of God as Spirit to a faint grasp of spiritual reality; then into hope, belief, and after a time, into a sense of peace and security such as I had never before dreamed possible. Anxiety, fear, a sense of limitation, and seemingly necessary evils to be bravely borne but not escaped, passed into an uplifted sense of life as secure in good, and I found myself newly born into conscious spiritual existence.

But I found this spiritual sense in need of the same careful fostering that the life of a new-born babe requires. It required its own special food, spiritual ideas, and it grew and enlarged only as it was fed on truth.

This required the daily reading of the Scriptures with their spiritual interpretation as given by Mrs. Eddy in Science and Health. If I neglected this daily food, I found the new-born spiritual understanding not only ceasing to grow, but losing what had already been attained, just as an infant cannot be shut off from proper food and pure air without loss of vitality. We are told in the Scriptures that "the flesh lusteth against the Spirit, and the Spirit against the flesh;" and Mrs. Eddy explains the need of constant effort in laying hold of spiritual reality when she says, "Through false estimates of soul as dwelling in sense and of mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul, spiritual truth" (Science and Health, p. 311).

The fact that the attack of illness was arrested and eliminated in a week of present treatment, during which time I gained a faint glimpse of the truth of being, proved to me that the body must show the effect of the true understanding of Life. Our Leader says again, "Divine Truth must be known by its effects on the body as well as on the mind" (p. 350). Both of these phases of healing have been manifested in my case. One of the greatest ills of my life was that of uncertainty and indefinite fear of loss, disaster, and financial lack, but the interpretation of the Scriptures as given in Science and Health has banished this mental specter. Gradually God and His presence with man has been unfolded to me as Life, Love, and law, until one by one my fears have vanished and I know that all evil can ever do is to claim a false reality, that it can be manifested only as a dream, to be overcome if one but follows in Christ's footsteps through self-abnegation and love, and if faithful I am assured that I shall be delivered from the tempter and be able to prove my sonship in God. It has indeed been my experience that "the Spirit itself beareth witness with our spirit, that we are the children of God," for God has healed all manner of disease in my family during the past eleven years. I know that as I fully realize man's sonship in God I cannot fail to have all good continually manifested in my life, for I have already had many proofs that, as the Master told us, it is the Father's good pleasure to give us the kingdom.

Daily I am more reverently appreciative of Mrs. Eddy's office to mankind. I know that in drinking of Christ's cup and eating his bread she was prepared to voice God's message to all mankind. The world has reached the scientific age and demands a scientific religion or none. On all sides men feel that they have outgrown the religion of their ancestors, because they are living in an age when all things must be proved, and unless the promises of the fathers can be fulfilled the spirit of this age sees no value in them, no reality in the God they honor. It was in answer to present-day need that in the fulness of time one appeared whose prayerful attitude toward God through many years was answered by the revelation of the Science of Christianity, through which we are able to take the Bible of our fathers and find its every statement demonstrable today.

GOVERNMENT

DUNCAN SINCLAIR, B.SC.

IT may be said that Christian Science has withdrawn the curtains which for centuries have hung before the doors of heaven, and allowed mankind to look within at the wonders of a perfect universe. A glimpse into perfection has instantaneously healed many of their sicknesses, and has redeemed many others from a crushing sense of sin. Who that has once had such a revelation can ever doubt again that the riddle of the ages has been solved, that the mental outlook, the spiritual understanding which pierces the material veil, rending its fictitious sense-fabric, brings at once into demonstrable activity the omnipresent power of God! And yet the Christian Scientist knows full well that the dawning of the "heavenly vision" is but the early morning on a journey which will not cease until he has entered into the complete realization of man's spiritual selfhood.

The religious history of mankind is the history of a struggle toward this realization. The Bible recounts the story of the struggle. It holds the records of the gradual revelation of God to man, and indicates the effects which this revelation has had in inducing human emancipation from the thraldom of error. What strikes one very forcibly about this upward march, is that it has been constantly associated with the self-government and obedience of the individual. Government and obedience are not dissociable. To govern means to direct, to control, to administer laws. To be obedient means to be willing to obey commands or laws. The prophets, with the power begotten of purity and humility, were able to recognize spiritual truth so clearly as to reveal its laws, rendering these of practical value to others.

Thus, for example, we have the ten commandments as compiled by Moses. From them one sees indubitably that self-government takes precedence over every other consideration. They are commands to individuals. Whether one takes the first, the sixth, or the tenth, it is the individual who is directed. He comes under the determining power of a recognized Principle, obedience to which produces a stronger, a better, and a happier selfhood. And thus also did Jesus Christ inculcate obedience. The basis of his teaching was the first commandment, with an addendum. These are his own words to the scribe: "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." And he showed how such commands could be obeyed by recognizing God in Spirit and Truth.

Before hearing of Christian Science many have read Jesus' com-

mands scores of times without being much the wiser or the better. It was not till they studied Science and Health that they realized the full import of the Word. It was as if the truth, to their consciousness, had been lying in a chrysalis state, waiting the touch of the sun's wand to cause the marvel to unfold itself. What stamps Mrs. Eddy's message to the world as unique is her discovery that underlying the thought, words, and deeds of Jesus the Christ lay the profound understanding that God is One, the source of all being, and that this knowledge was the basis of his perception of spiritual law which he put into operation in healing "all manner of sickness" and sin. She perceived that this knowledge was absolute Truth, was the only real knowledge, and that it constituted spiritual sense. In Science and Health (p. 206), she says: "It is the province of spiritual sense to govern man;" and again (p. 131), "Our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being."

When one sees the truth of Christian Science he experiences oftentimes a great sense of freedom, as if heavy burdens had been taken away, as if so-called material law was less irksome, and that he had entered a large place where there was a great light. And it is all true! But soon we recognize that we have but set our faces toward Jerusalem, have but commenced to work out our own salvation; and the brightness of the light which now shines upon our path, while it enables us to see reality more clearly, throws into stern relief the seeming shadows of materiality. "The kingdom of God is within you," said the Master. This kingdom truly is omnipresent, but it has to be known, unfolded in experience, lived. Its presence and power have to be demonstrated.

And to bring it out not a trace of mysticism is involved; for the truth does not flutter into human consciousness from a mysterious somewhere. It is always there, but it must be recognized, known. And here is where obedience to the government of divine law, divine Principle, absolute Truth, right thinking about God and spiritual man and all things real, comes in. The government of self must precede and accompany all other government. This self-government consists in bringing every thought and desire into harmony with the will of God. It means the constant affirmation of the fact of the existence of the one Mind, the Mind that is infinite Life, infinite Love, that is altogether good, an affirmation which carries with it the denial of minds many and cuts us thankfully away from all the conflicting, discordant, false beliefs of sick and sinning mortal sense. Herein lies the secret of the power which heals, and which through persistent application leads to the sovereign heights of spiritual blessedness.

The Christian Scientist soon finds that the spiritual idea seems to be persecuted at every turn by the false mortal mind. But his peace and safety always lie in faithful obedience to spiritual sense, which affirms the unreality of mortal mind and shows it to be but the empty fabric of a dream, which vanishes whenever it is clearly recognized as such.

It may be that the student desires to associate himself with a local Christian Science church, one of those branches of The Mother Church scattered the world over. The thought comes to him, "Am I ready to join myself with such an organization?" In Science and Health (p. 583) Mrs. Eddy defines "church" in a way which raises it utterly above the notion of its being a conglomeration for social purposes. She refers to it as "that institution, which affords proof of its utility . . . casting out devils, or error, and healing the sick." In the highest sense every Christian Scientist who is healing the sick and casting out error through Christ, Truth, is a member of the Church of Christ, of that eternal "structure of Truth and Love" (p. 583). And since every Christian Science church must give "proof of its utility," its members one and all should be demonstrating this healing power. This is indeed their life-work.

Organization, as established according to the Manual of The Mother Church and the by-laws of branch churches, is but the temporal means employed by Christian Scientists to bring about greater unity of action; and one who would unite with this church knows well that the government of self must be coincident with all his efforts at church government. In fact they cannot be dissociated. In the Manual of The Mother Church (Article VIII, Sect. 4) is written under "Daily Prayer": "It shall be the duty of every member of this church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

Here Mrs. Eddy puts self-government first; and no matter how perplexing the problem with which a church may be confronted, its members should rejoice that the solution lies in the application of spiritual law, in their united obedience to divine Truth and Love. All true government rests upon divine Principle, and divine Principle is reflected by man and applied to his problems, no matter what they may seem to be, when he is conscious of Life, of Truth, of Love, of infinite good, as the only existing verity of being.

[Written for the *Journal*]

"OUR FATHER ABRAHAM"

BEN. HAWORTH-BOOTH

Upon the wind of heaven the tones he heard
That Adam heard in Eden, and the word
Was wonderful, and in his heart it stirred
A longing to uprise from faith to sight.
Soft on the silver night the numbers fall,
"Give me thine heart, my son: give me thine all:
If thou wilt gain thy guerdon, heed the call."
He heard and gave good heed, and prayed for light.

And when upon the mountain cape was caught
The rising sun, with saffron rays inwrought,
Swift to his sense uprose the raptured thought,
"Thy grace enfoldeth e'en the untrodden height."

Again he gazed upon the starlit deep,
And could not gaze for that he fain would weep,
So wondrous was it in its whispering sleep:
"Thy peace is there," he sighed, and kneeled in prayer.
"I vow my vow to heaven, my word is gone,
I give my life, my all—what have I done!
What do I love on earth but thee, my son?
My light is darkness, and my hope despair."
They built a funeral pyre: he bound his eyes—
He might not meet the trustful mute surprise
That questioned where was worthy sacrifice:
"My God will give a lamb: the lamb is here."

He took the fatal knife with steeled intent,
His eyes were darkened, and his brow was bent:
"Be this my death," he cried, "my punishment
To die with thee: in death we will not part."
But on the transepts of the trembling air
Came the soft whisper, sweet beyond compare,
" 'Tis Love omnipotent that led thee here:
Love has no part with hate: how blind thou art!
The living! 'tis the living I desire!
To work My will, to purge their ways with fire,
I need nor murdered son, nor sonless sire:
Thy Father loveth thee: give Me thine heart."

He fell upon his face beside his son,
Wet were his tears upon the unconscious stone,
And from his fainting life the light had flown:
But he had found the Father, gained his goal.
"I give mine all," he sighed, "my life, my love:
My heart is flame: it is my prayer to prove
I will be steadfast, and no power shall move
My hand from Thine: I bow to Thy control."
He loosed his bonds upon the mountain crest,
And sire and son their thankful faith confessed
While the red sunset robed the golden west,
And man perceived the path from sense to Soul.

OBSTRUCTION AND RESISTANCE

ANNE ARCHBOLD MILLER

ALTHOUGH unknown to spiritual consciousness, the word obstruction suggests to the human sense a very palpable hindrance to progress. Because of a long-continued habit of material warfare against obstructive conditions, be they mental or material, we have perhaps acquired an attitude of resistance to such conditions which hinders rather than facilitates their overcoming. Materially, an obstruction is generally conceived of as an obstacle whose substantiality impedes our course or hides from us a coveted view. Mentally, it takes on a myriad of forms, with which we doubtless consider ourselves painfully familiar.

In most cases calamitous wrecks are due to obstructions, some stationary impediment to progress. The very activity of the onrushing train seems to account for the calamitous result of such an obstruction. It becomes destructive as well as obstructive, not through any power of its own, but rather through the very activity of the thing which is obstructed. In Christian Science, where thoughts are things and *vice versa*, it matters not whether obstructive conditions be termed mental or material. It is enough that we realize the powerlessness of whatever would hinder the pure vision of Spirit.

In Science and Health (p. 338) we read that the name Adam "stands for obstruction, error, even the supposed separation of man from God." Again we read: "Adam, the synonym for error, stands for a belief of material mind" (p. 529). Then the logical deduction would be that all material sense testimony is mental obstruction. In so far as it is active in our consciousness, just so far is it impedimental or destructive in its effect. If sickness be actively in our thought, it becomes an obstruction, hiding from us our true healthhood. If we regard the brother whom we would heal as a sick man, this false view will prove an obstruction to our demonstration. If we hold actively in thought the inharmony of our environment, this outlook will become an obstruction, concealing from us the true harmony of life. If we regard our brother in the light of a personality whose enmity and aggressiveness seem to impede our progress, this false sense becomes an obstruction, robbing us of the unity of good. If we regard ourselves as sinful personalities, this belief becomes obstructive by its denial of Spirit as the only creator; also by its denial of the omnipotence of God, good.

Obstructions seem to demand resistance. But there is a wrong and a right kind of resistance. The wrong form of resistance is impeded by fear or hatred. It wastes all its energy in wavering opposition, and thus is too weak to overcome the obstruction. This was beautifully illustrated by the Master when he said, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other

also." He made the application of the spiritual law so inclusive that it extended to friend and foe alike. The form of resistance which these illustrations warn us to avoid is usually manifested by a self-willed, petulant desire to thwart or overthrow the obstructive element. The usual result is an increased sense of animosity and fear. Jesus said: "I am not come to destroy, but to fulfil." The right kind of resistance is illustrated by the text, "Resist the devil, and he will flee from you." It is the energy of Spirit. It creates no active animosity, but placidly advances, "recognizing no mortal nor material power as able to destroy" (Science and Health, p. 249).

The Master overcame all seemingly obstructive conditions, whether mental or material, by this energy of Spirit. Recall the great victory at the sepulcher—"the stone rolled away" by the same divine energy! It was a supreme overcoming, but what could have hindered his mighty purpose to bring to tired humanity that wondrous declaration: "Be of good cheer; I have overcome the world"? And again, when he sought his disciples where they were assembled in a room, and the "doors were shut" for fear of the Jews, did he not enter, "the doors being shut," and stand in their midst? It was a message of Love: "Peace be unto you;" and naught could have hindered its delivery.

Every day brings us material illustrations of the power to overcome conditions which are seemingly obstructive beyond human overcoming. Great things are done because of the immense value placed upon the motive for their accomplishment. Man tunnels through mountains and under rivers, delves deep into the rock for hidden treasure, all because of the good result which he believes will crown his effort. All that presents itself as substantially obstructive is denied power to defeat the end in view, and hence it is overcome. An illustration found in my experience proves what seems to be merely human impulse as capable of overcoming substantial obstruction. A farmer transacting some business in a bank turned quickly and saw through the glass door that his team of horses had become frightened and had started to run. In the wagon was his little child. Having but the one object in view, to save the child, the man leaped through the heavy plate-glass door, in which the glass extended nearly to the floor. The door was shattered into a thousand pieces, but the man emerged with a mere scratch. The door was of the heaviest plate-glass; the man small and slight. It was a feat humanly impossible of accomplishment, but the object in view was stupendous, and the man recognized no barrier to impede his activity, hence he met with no resistance. It would appear that a certain form of resistance is really active in the creating of disabilities, while another form overcomes them. But the big lesson which is apparent is this: that the right motive avails all in the overcoming of obstructions.

The question is, Which form of resistance are we manifesting? Are we seeking to overcome error with its own weapons, and with self-exaltation in view? or are we overcoming with the abiding assurance of the

purity of our motive? If one is seeking good with all his heart, soul, strength, and mind, this purpose will recognize no obstacle to its achievement and hence meet with no obstruction great enough to defeat it, since good is irresistible. Is it not enough that we have in view the "land of promise," the realm of the real, where there "shall be no more death, neither sorrow nor crying, neither shall there be any more pain"? Is not this motive great enough to impel us to go forward, with the irresistible power of Spirit? "There is divine authority for believing in the superiority of spiritual power over material resistance" (Science and Health, p. 134), and as we advance we shall rejoice to see how obstructions diminish in our pathway, if resistant self-will be silenced and the divine will be reflected. "Put up thy sword," said the Master. Discontinue the warfare of the material senses against the obstructions of their own creating. That which seemed obstructive, will become constructive, as day by day we gain the joyful strength of righteous overcoming.

[Written for the *Journal*]

"NOW ARE WE THE SONS OF GOD"

GWENDOLEN THOMAS

"The sons of God," and "now" are we the same:
So read a gentle voice when prayer was done.
The daylight was gone out, but at that name
I knew my day was only just begun:
For how the vision of the Christ's loved one
Dawned luminous! I was a son, a son!

Now, through the avenue of Mind, I thought
Unto the very home of God to fare:
I knew no hidden snare, no toil, but sought
A sweet uplifted path to lead me there.
Yet He was strange and all my thought was dim:
I wondered how I might awake, quite into Him.

O wondrous Father! how shall I begin
From beggar child to Thine estate to climb?
From wistfulness and weariness to win
To lordly power and heritage sublime?
Show me, I pray Thee, gentle One, each day,
What 'tis to be a son—the heavenly way!

"Belovèd one," a voice above me beat;
"Lo, here am I, consoling consummate.
Thou knowest joy and love and all things sweet,
For these are Mine! As flower immaculate,
I set thee in My watered plot to grow,
And thou shalt know Me, even as I know."

So came it that I found the Father near,
Night fled, day broke, and I was free from fear.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Atlanta, Georgia

THE beginning of the Christian Science movement in Atlanta and this section of the South was in the year 1886, and was marked by the healing of a case of invalidism of fifteen years' standing. The patient, imbued with a desire to comprehend the spiritual meaning of the truth which had wrought such wonderful healing, at once began the study of Christian Science, and soon was joined by others. This little group, assembling at the residences of the different students, very soon increased in numbers to an extent which seemed to make desirable the renting of a room where regular public Sunday services might be held. Accordingly, a small room was rented on Peachtree street, and when for a second time increasing numbers compelled removal, larger quarters were secured in a building on Broad street.

In January, 1893, a charter was secured and the organization of First Church of Christ, Scientist, Atlanta, Georgia, was perfected. Continued growth made necessary another advance, and in January, 1896, a beautiful and spacious hall in the newly completed Grand Opera House building was occupied. To such a devoted band of seekers after Truth, the thought of a suitable church edifice early presented itself, and in April of 1896 a building fund was started. One year later a desirable lot located on West Baker street was purchased, and ground was broken for the foundation of the church edifice in October, 1898. Not without much toil and self-sacrifice, and the determined overcoming of many obstacles, was the structure pushed forward to completion, so rapidly that in March of 1899 the first service was held in the basement of the new edifice, and on Easter Sunday in that month the church, acknowledged by all to be a model of architectural beauty, was dedicated with an impressive service, the crowning feature of which was a letter from Mrs. Eddy, an extract from which follows:—

> You have met to consecrate your beautiful temple to the worship of the only true God. Since the day wherein you were brought into the light and liberty of His children, it has been in the hearts of this people to build a house unto Him whose name they would glorify in a new commandment—"that ye love one another." In this new recognition of the riches of His love and the majesty of His might, you have built this house—laid its foundations on the Rock of Christ: and the stone which the builders rejected you have made the head of the corner.
>
> Where divine Love gains admittance to a humble heart, that individual ascends the scale of miracles, and meets the warmest wish of men and angels. Clad in invincible armor, grasping the sword of Spirit, you have started in this sublime ascent, and should reach the mount of revelation; for "if ye would run, who shall hinder you?" So dear, so due, to God is *obedience,* that it reaches high heaven in the common walks of life—and it affords even me a prerequisite of joy.
>
> You worship no distant Deity, nor talk of unknown Love. The silent prayers of our churches, resounding through the dim corridors of time, go forth in waves of sound, a diapason of heart-beats, vibrating from one pulpit to another and from one heart to another, till truth and love, commingling in one righteous prayer, shall encircle and cement the human race.
>
> Be patient toward persecution. Injustice

hath not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of light,—you are not children of darkness,—let your light shine. Keep in mind the foundations of Christian Science—one God, and one Christ; keep personality out of sight, and Christ's "Blessed are ye" will seal your apostleship.

This glad Easter morning witnesseth a risen Saviour, a higher human sense of Life and Love, that wipes away all tears. With grave-clothes laid aside, Christ, Truth, has come forth from the tomb of the past, clad in immortality. The sepulchers give up their dead. Spirit is saying unto matter, "I am not there,"—am not within you. Behold the place where they laid me! but human thought has risen. Mortality's thick gloom is pierced, the stone is rolled away, and death hath lost its sting and the grave its victory. Immortal courage fills the human breast, and lights the living way of life.

Needless to say, this exhortation from one so loved and revered had and still has its effect, manifested in greater devotion to the cause, and more unselfish love to one another. Progress has ever been the watchword of this faithful band, and though at times the way has been rough and full of obstacles, the Master's work has always been foremost in the minds of all. In 1905, Second Church of Christ, Scientist, organized two years earlier, united lovingly with First Church, and thus strengthened and encouraged the work continued to prosper to such an extent that by 1908 the congregations attending the services had become too large for the church edifice, and in September of that year a commodious auditorium in the Cable building on North Broad street was secured and occupied. In October of 1909 the church property on Baker street was sold, and as it had already become apparent that the present quarters would very soon be quite inadequate, a large and very beautiful lot was purchased, located at Peachtree and Fifteenth streets, in the Ansley park residence section, and for the purpose is probably unsurpassed by any location in the city. Plans for a handsome church edifice with a seating capacity of eight hundred and seventy-five are well under way, and with renewed energy and in full faith the church presses forward to the demonstration of a new home which may stand for many years as a memorial in brick and stone to the love and devotion of the Discoverer and Founder of Christian Science, and its beloved and revered Leader, Mrs. Eddy.

First Church of Christ, Scientist, San Antonio, Texas

In the city of San Antonio, Texas, in 1893, a few brave Christian Scientists who had felt the healing touch of divine Love, and whose hearts were all aglow with the grand truth taught by the Discoverer and Founder of Christian Science, Mrs. Eddy, banded themselves together, rented a small house at 640 Soledad street, and formed a Christian Science society. The first service was held April 23, 1893, and the furnishings of the service room consisted of a small table and a few chairs. There were no hymnals and no organ, there was no carpet, no curtains, no ornaments; but the illumination of the divine presence was glorious, and the little

band, with hearts and hands united, pressed bravely forward, confident of greater achievements.

For five months in the first year and three months in the second, the amount of the contributions was not sufficient to pay the rent, but ever after this the organization was self-sustaining. In one year a removal was made to a larger room, at 629 North Flores street, and an organ and hymnals had been bought. In February, 1896, another move was made to the Chandler building, 104 East Crockett street, and a public reading room was opened. In February, 1898, a church charter was obtained, thus ensuring freedom not only for the worship of God, but to teach mankind the basic truths of Christianity, and to heal the sick; and First Church of Christ, Scientist, of San Antonio was founded.

It was then deemed desirable that a church edifice should be obtained, and in the following September the church at 501 Avenue D was leased for a while. This was finally purchased in February, 1903, with a contract for eight years in which to complete the payment; but through faithful, energetic work the indebtedness was wiped out in half of that time, the last payment having been made in 1907. On account of some dues on a new organ and other fixtures, the dedication of the church was deferred until Jan. 1, 1911.

On this happy occasion the auditorium was crowded to its utmost capacity. As those present listened to a historical sketch of the growth of the church, the series of experiences thus gratifyingly consummated, they realized, as was so fittingly said, that "after a work has been established, has grown to great magnitude, and people the world over have been touched by its influence for good, it is with joy that those who have labored unceasingly for the work look back to the interesting and epoch-making stages of its growth, and recall memories of trials, progress, and victories that are precious, one and all." At the present time the church is in a prosperous condition, and thought is ever awake to the brighter appearing of the Christ, Truth, when unto them that fear His name "shall the Sun of righteousness arise with healing in his wings."

First Church of Christ, Scientist, Melbourne, Australia

The first record of Christian Science in Melbourne is the following advertisement, which appeared in the local daily papers of June 4, 1898: "Christian Science (as taught by Mrs. Eddy). Meeting Sunday afternoon [June 5] at three o'clock, Victoria buildings, 80 Swanston street." In response to this advertisement a few persons attended the meeting, and this was the beginning of Christian Science work in this state. It is significant, but not surprising, that on the day the papers heralded the advent of Christian Science, the people of Australia decided to become a commonwealth, Australia thus being the first nation born in Christian Science.

After holding several meetings in Victoria buildings, the small band of Christian Science students moved to

Oxford chambers, Bourke street, where the first regular Sunday service was held July 20, 1898, and the first Wednesday evening meeting on Aug. 3. The rooms were open daily to the public for reading and purchasing Christian Science literature. Toward the end of the same year the society moved to 394 Albert street, East Melbourne, where the Sunday school was formed. The room not meeting the demands of the board of health for public meetings, new premises had to be looked for, and these were found at the Albert hall, Clifton hill, in March, 1899. From here a further move was made to 257 St. George's road, North Fitzroy.

The healing work which was being accomplished was attracting people from distant suburbs, and it therefore became desirable to find more convenient quarters in the city. Accordingly, rooms were rented at 191 Collins street, where services were held until the room became too small to accommodate all those who were now interested. A larger hall was taken in February, 1901, in Royal arcade. The society eventually disbanded, and on Feb. 28, 1903, thirteen members of The Mother Church met at Oxford Chambers and organized First Church of Christ, Scientist, Melbourne, Australia. Regular Sunday morning and Wednesday evening services were held, and on July 3, 1904, Sunday evening services were commenced. At the testimony meetings many instances of splendid healing were related, and it was being proved that "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick" (Science and Health, p. 97). It now became necessary to have a much larger meeting-place, and in November, 1904, Athenæum hall was rented. This was considered a progressive move, as the hall was one of the best known in the city. The reading-room remained in Oxford chambers until July, 1905, when it was removed to more central quarters at Royal Bank chambers. Recently it has again been moved to still larger rooms in one of the finest buildings on the principal street. Here offices have also been obtained for the clerk and distribution committee, and much activity is being shown in the distribution of literature. There was much cause for gratitude when permission was obtained to place the *Monitor* in all the jails in Victoria, it being the only newspaper the inmates are allowed to see.

On June 22 and 23, 1908, the first lectures on Christian Science were delivered in the Town hall. Through this channel many misapprehensions have been removed and the press has assumed a more tolerant attitude. Progress of the cause has been most marked within the last two years and the increased attendance warrants the hope that in the near future the Melbourne church will have an edifice of its own.

That the day-star has arisen in the hearts of so many is due to the unselfed life of the beloved Leader, who foresaw "a city of the Spirit" opening "southward, to the genial tropics, with the Southern Cross in the skies, —the Cross of Calvary, which binds human society into solemn union" (Science and Health, p. 575).

First Church of Christ, Scientist, Watertown, South Dakota

The organization of First Church of Christ, Scientist, of Watertown, South Dakota, like a great many others, was brought about through the healing of one of its members. It was in the year 1896 that two people, after joining The Mother Church, started the Christian Science services in their home alone; but soon others came, attracted through the healing work that was being done, and in July, 1898, the church organized with thirty-six charter members, all but three of whom were members of The Mother Church. A Sunday school was also established with fourteen members. Services were still held in a private house, but the steadily increasing attendance soon necessitated a change to the G. A. R. hall, where the services were continued. At this time a reading-room was opened in one of the business blocks on West Kemp avenue, and was available to the public every afternoon. In May of the following year, on the occasion of the first lecture given under the auspices of this church, the opera house was crowded and many were turned away.

In less than a year from the date of organization it seemed advisable to undertake to have a church home, and at a special meeting called for this purpose, a committee was authorized to procure a lot and building, with a view to a future church site. On Sept. 27, 1899, this committee reported their purchase of the site on which the present new church stands, which is excellently located in the church district of the city. At first a small dwelling on the lot was remodeled, and the first services were held there in November, 1899. The attendance increased, and it was not long before the building was enlarged by two additions; but the need of a still larger church was soon evident. A building fund was started for the new church, but when the extension of The Mother Church was in process, it was unanimously voted to send the amount then in the treasury to The Mother Church, and continue the fund for that purpose while needed. When its own building fund was again replenished, a committee was appointed to secure plans and specifications for a modern Christian Science church building, and at a special meeting the church sanctioned the action of this committee in letting a contract for the completion of the edifice at a cost of twenty thousand dollars, which included the seats and furnishings.

The laying of the corner-stone of the new church took place Sept. 23, 1908. The following summer, services were held in the Sunday school room, which has a seating capacity of two hundred and fifty. At the dedication, April 3, 1910, the two services were held in the main auditorium, which seats four hundred and fifty.

The high purpose for which this structure has been erected can only be realized when, as its members assemble within its walls for business deliberation or for sacred meditation, thoughts and hearts are blended in demonstration of that oneness of mind which reveals spiritual man, the true image and likeness of his Maker, here and now; in full possession and enjoyment of his freedom, and conscious of his spiritual dominion.

TESTIMONIES FROM THE FIELD

ON the twenty-fifth of June, 1911, our baby girl refused all food and drink with the exception of water. The symptoms were severe chill and congestion, and as she seemed to be rapidly becoming worse, we telegraphed to Johannesburg, where lives our nearest Christian Science practitioner. The next day the child took a little milk, but until the second of July this with fresh lemonade was all that passed her lips, and for eight days there was no normal action of the bowels. Parents will well understand the struggle which my wife and I went through to keep our thought from running riot with the seemingly overwhelming evidences of sense testimony, and at times it seemed as if the deep waters would overwhelm us. On Sunday morning, July 2, so weak was the babe that she could not stand upright, but by the Tuesday following she was out in the garden with her brother, all discord overcome and the power of divine Love again manifest.

One might expatiate at length over that week's experience, but we proved once more that "there is no power apart from God" (Science and Health, p. 225), and that, as the psalmist says, "If I make my bed in hell, behold, thou art there." This experience, even if the most searching, is only one of many given us since our coming into Science over three years ago. During this time I, my wife, two little ones and nurse, have relied wholly on divine Love to supply all our need, and have proved, even in the midst of fear and trembling, the glorious efficacy of divine Truth as demonstrated in Christian Science.

Both my wife and I had for years been slaves to *materia medica* for relief of stomach troubles; the little ones had run the gamut of all so-called childish ailments, their nurse for many years had worn glasses and been in bondage to other ailments, all of which have been met and destroyed by the understanding of the truth as revealed through Mrs. Eddy. When we have felt outside help to be necessary, the fact that the nearest Christian Science practitioner is five or six hundred miles away has proved no obstacle to the power of divine Love. At other times our little community of Buluwayo, of five or six earnest students, has been given strength to work on and subdue all erroneous beliefs manifested in one or another of our number, knowing absolutely that in so far as we seek "first the kingdom of God, and his righteousness," it shall be given us to prove our heritage under all circumstances.

I have endeavored to write calmly and dispassionately of "cold facts," but a pæan of love and humility wells up from our grateful hearts, burning with desire more fully to show forth His praise, not only with our lips, but in our lives, by giving up ourselves to the service of God, and by walking before Him in righteousness and holiness all the days of our life, as the beautiful English church liturgy has it. The absolute necessity for ceaseless endeavor to keep our conscious-

ness pure and unobstructed by aught that "defileth or maketh a lie," stands paramount. We have endeavored to present ourselves as channels for the flow of infinite Love and purity, to its sweetest human expression, a little child. This is truly a prodigious task, and one which calls for, as our Leader says, "constant self-immolation" (Science and Health, p. 23), a self-sacrifice and study which, candidly, under old conditions of thought did not seem worth while.

My father is a clergyman of orthodox belief in England; my uncle and only brother also were such; and my mother lived her life more closely in touch with divine Love than any one I have ever known. I have been a chorister, boy and man, in cathedral and church choirs for nearly thirty years, and yet I state unequivocally that I never understood what was implied by the fear and love of God, or the initial significance of the word "prayer," until Mrs. Eddy's teachings were unfolded to me.

In all humility and love I indeed know well the tremendous overcoming which awaits accomplishment, but with

> God, Truth and Love,
> Around, above:
> What can I fear,
> With all so near?

I now know with equal certainty that I alone can bar my own most certain progress, since all strength is mine, in Truth, if I will but see and use it. —*Edred Augustine Crake, Umtali, Rhodesia, South Africa.*

I FEEL that I ought to tell what Christian Science has done for me. In one week's treatment I was cured of a bowel trouble of over fifteen years' standing. I had also suffered many years from gall-stones, had several doctors at different times, but they could only relieve the suffering. One Sunday morning the pains came on so very bad that I asked my husband to call a neighbor who was a Christian Scientist, and by her understanding of Truth I was relieved of all pain quicker than medicine had ever helped me. This was over three years ago, and I have not been troubled with gall-stones since. Several other ailments I have been able to overcome without calling on a practitioner.

In July, 1910, an attack of rheumatism presented itself, and it was so severe that I had to ask the help of a practitioner. The illness was slow in yielding, but Truth triumphed in the end, and I can now walk as well as ever and do all my own housework. When I began the study of Christian Science I had a quantity of medicine which I thought I could not do without, but one day I destroyed it all, and since then I have relied on the power of Truth whenever error has put forth its false claim. I earnestly desire more of the truth, and I am indeed thankful for what Christian Science has done for me.—*Mrs. Charlotte A. Barth, Chicago, Ill.*

IT is with deep gratitude for the wonderful benefits received through Christian Science that I send my testimony. The change physically is truly wonderful, but I have not words in which to express my gratitude for the spiritual, this uplift into a new world, and for the truth that is sustaining me every day.

Christian Science was brought to my attention through a business friend who had been healed of a disease which I thought was to be his end. I was so delighted to see him and to hear him tell of how Christian Science had raised him from so helpless a condition, that I was strongly impressed to seek this truth. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and shortly thereafter started away on a business trip for the West. I kept thinking all the time of the book, and was eager for the time to come when I could be by myself and read without interruption. I retired to my berth at half past seven, and started to read. For at least a week I read almost continuously, some days taking only one meal, as each page contained so much truth for me that the next was already a part of the one I was reading. As I read, I saw the Bible opened. After years of study in the Sunday school, I was now understanding it for the first time, and it brought a great rejoicing, because I had always thought the Bible belonged to a bygone age. I began to feel the nearness of our Father-Mother God; His loving presence brought a great light to my consciousness, and for a time the material sense of existence seemed to fade away.

After absorbing this truth, and eagerly striving for more during the week of my first reading of Science and Health, I found myself healed of several ills which had for years given me much annoyance. My eyesight was restored, so that glasses were laid away. An oculist had told me I had defective vision, that one eye was more affected than the other, and that I should every year have stronger lenses, but my healing showed the nothingness of such a theory. I was healed of the tobacco habit, although for twenty years I had smoked heavily. My physician had said I had "smoker's heart" and was otherwise affected from nicotine; but this habit was instantaneously healed, without a moment of inconvenience, the same as if it had never existed, and I have never had any desire to return to it. I was also healed of chronic biliousness, and there has been no return of this ailment.

The healing of nervousness and discontent was a loving work, for my home life had been one of great unrest. My dear wife and children were in constant fear lest they disturb me and bring about an outburst of anger. I was displeased with my home, as everything looked so worn-out and rusty that I fairly hated it; and my love for my family was also affected by this unhappy disposition. A sense of lack was manifested, and altogether it was really a pitiful condition. My healing in Christian Science has, however, changed all this: the same interior looked to me ideal, my wife and children were as angels, the nervousness vanished into its native nothingness, and instead peace and joy have come and filled our home, where nothing but love and harmony now exist. The healing was well done, for God's presence has since been manifested very many times in His own way,—Love sustaining His children.

The spiritual uplift which I received from that first reading of Science and Health implanted Christian

Science in my consciousness, and it has helped me every moment and brought a hope which I know will eventually give me the full realization of eternal harmony—heaven. I am grateful to God, and thankful to the meek and gentle Jesus who made it possible for our dear Leader, Mrs. Eddy, to give to us this truth that is our life.—*Charles H. Van Note, Montclair, N. J.*

THE above testimony of my husband is true in every respect. His friends often remark upon the change, not only in his habits but in being able to go without glasses. He is a new man too in his home life. Whereas our home was once discordant, now happiness reigns supreme.

I, too, have been most wonderfully healed of a chronic bowel disorder, the same trouble which had supposedly caused my father's death. It was overcome in Christian Science in three weeks' treatment. I have no words to express my gratitude for the many blessings received by myself and family in Christian Science. I shall, however, endeavor to show my gratitude in works. — *Clara Percy Van Note, Montclair, N. J.*

I KNOW it is time to add my testimony to those that have already been given and which have been such a help and encouragement to me. In 1905 I was advised to give Christian Science a trial for organic and functional disorders which would not yield to *materia medica*, in fact the appendix was in such a condition that an operation seemed the only means of relief. I had never up to that time heard any but scathing and condemnatory remarks about Christian Science, hence I was very doubtful and unbelieving in respect to its healing powers. I however thought that if it did not help, it would at least do me no harm. On account of my lack of interest and my disinclination to study or to put into practise what little I did absorb, conditions seemed unyielding; but I blamed the practitioners instead of my own mental indolence, and drifted from one practitioner to another until, after two years of useless drifting, a deep sorrow came into my life. I then seemed suddenly to awaken to the might and potency of this glorious truth, and with the help of a dear practitioner was able to overcome these difficulties in a short time.

I am of course thankful for the physical healing, for no one enjoys being sick, but it is nothing to the mental peace and comfort which I have received through this wonderful truth. My prayer is that I may put into practise daily the slight understanding I have of Christian Science, to live a better and more spiritual life gleaned through that wonderful book "Science and Health with Key to the Scriptures," written by that spiritually inspired woman, Mrs Eddy. Words are inadequate to express my gratitude to our heavenly Father for His ever-present help; also to our Leader, for through her I have been made to know God.—*Baroness von Polenz, Los Angeles, Cal.*

PREVIOUS to 1910 I had always had an abnormal growth on my right shoulder, at least it had been there to my certain knowledge for

twenty years. It had never given me pain or discomfort, but I had many times thought of having it removed. About six years ago, while in a nursing home, suffering from an acute attack of rheumatism, with heart, lung, and other complications (from which condition I might say I was eventually entirely freed through Christian Science), I made inquiries as to the removal of the cyst. Learning that a slight operation would be necessary, I decided to leave it, having, as I thought, more than enough of suffering at that time.

One evening, on returning home after attending a Christian Science lecture in the Birmingham town hall, the whole of my right shoulder became very stiff and painful. As the growth had never given me any pain, I did not associate it with this condition at all, but simply tried to realize the truth that God made all that was made, and that as God is Love, and man is His image and likeness, pain and suffering could be no part of Love's law. The next day, while visiting a friend, I felt an uncomfortable "sticky" sensation about my shoulder. We made an examination, and found that the cyst was discharging and the flesh round it was very much inflamed, notwithstanding the fact that by this time the pain had practically gone. At the end of four days all the offensive matter had come away, the growth had entirely disappeared, and what to me seemed most wonderful, was that instead of there being left, as is usual, a hollow or depression in the place where it had been, the skin had healed over and the flesh was on a level with the surrounding tissue.

This instance of mental surgery, experienced at a Christian Science lecture, has been most helpful to me, proving that the Christian Science demand is in harmony with that of the Master, that we be made "every whit whole."—*William G. Gillies, Edgbaston, Birmingham, England.*

In May, 1910, while shopping, I was taken with an attack of heart trouble. I was immediately moved to a physician's office, and after being given attention was taken to my home. Although I strictly adhered to the physician's orders, I got no relief; so, through the advice of a kind friend, a Christian Science practitioner was called, and in one treatment I was entirely healed. In addition to this healing, a stomach trouble from which I had suffered all my life was overcome, also extreme nervousness and a kidney disorder.

I am very grateful for all the benefits I have received through Christian Science, and I hope to gain more knowledge of the spiritual life as made known in "Science and Health with Key to the Scriptures" by Mrs. Eddy.—*Winnifred L. Fowler, Kansas City, Mo.*

The words from our text-book, the "unlabored motion of the divine energy in healing the sick" (Science and Health, p. 445), sent my thought back over the years that the divine energy has been brought to bear upon the health of my loved ones and myself. The contrast between the Christ-healing and the relief which sometimes came under the old method of treatment is great. The excitement and grief of the house-

hold, the long hours of watching and care; in short, all the anxiety and abnormal conditions which prevail in the home where sickness is, are replaced in Christian Science by the calm of the "unlabored motion of the divine energy."

One case of healing stands out very clearly, because it was a most beautiful exposition of the fact that sickness is not the truth of being. A year ago last summer I was called home to find my little son of six lying very still and white, apparently at death's door. A Christian Science practitioner soon followed me, and a change for the better was noted from the first treatment. To comply with the law regarding so-called contagious diseases, a physician was called to diagnose the case, but it was not until months later that I knew his diagnosis. I was not concerned about it, as I realized that healing for my child did not come from any mortal. Day by day under the practitioner's care the child improved. The normal action of practically every organ of his body had been impaired; but one by one these limitations disappeared before the declarations of Truth's power. One day he opened his eyes for an instant. A few days later he turned off his back on to his side. Then he sat up to take his food. And so the improvement went on, silently and beautifully, without human effort, the child responding to the truth as declared in Christian Science.

Within a month every condition was normal again. Some time after, at the physician's request, I spoke with him for a few moments at his office. He then told me that when he stood at the bedside of my little boy he only expected to be called back to the house to sign the death certificate, because he felt sure the child could not live until morning, and that he had never known such a serious case of tubercular spinal meningitis to be cured by *materia medica*. Many other proofs of what Christian Science can do have been vouchsafed me, in the spiritual realm as well as the physical. But as our revered Leader says, "Gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3), and I desire that my life may attest my sincerity.—*Georgia T. Wheeler, Minneapolis, Minn.*

In the fall of 1899 my wife was, to all appearances, in the last stages of lung trouble. I knew this positively, as I had lost three sisters with the same disease. My wife, at that time seventy-one years old, was so bad that she could get but little sleep, and as our physician had one of the best appliances for treating throat and lung trouble, she took treatment from him; but in about a week after she ceased to take the treatment, she was as bad as ever, so I went to the physician and asked him why such was the case. He said, "The truth of the matter is, that she has no vitality to hold her own after she has gained it." His words put an end to my hopes in medicine, so I resolved to take her South, and selected Galveston. I thought perhaps the salt air might give her some relief, but in this I was disappointed, and after the lapse of a month or more my hopes were again blighted, as she was getting worse very fast. As a last re-

sort I turned to Christian Science. It was a hard struggle, and it took about two weeks to bring myself to have her try it. At that time I had not thought of taking treatment for myself, but my wife would not have anything to do with it unless I did, and after a week's thinking I consented to try it.

The first thing I was treated for was locomotor ataxia, or partial paralysis of the lower limbs. After three treatments I was able to get around as well as I ever did. I could literally "run, and not be weary; . . . walk, and not faint." With this experience came joy that was unutterable and full of glory; for I had found that God is a present help in time of trouble. I had also a bad hernia, and after I found that I was so wonderfully helped with the other trouble, I told the practitioner of it, and she said, "Tomorrow morning leave off the truss and trust God." I did so; and though for three days it was a severe trial, at the end of that time there was no more protrusion. I felt some weakness, but this soon left and I felt as sound as ever, and all my other ailments dropped off like autumn leaves. Among these were a bad stomach trouble, also an injured back from having fallen out of a wagon on my head and shoulders, which gave me constant pain.

My wife was healed in about three months. We gave up our old religious beliefs and accepted Christian Science in its entirety. We purchased all the books written by Mrs. Eddy and have used nothing else for the past twelve years. For all of these blessings I am more than thankful to God for His goodness to me, also to Mrs. Eddy for having shown us the way.—*Platt Armstrong, Lake View, Iowa.*

I WOULD like to add to my husband's testimony, and say that it is by divine strength I have been enabled to do the work I have done since my healing in Christian Science. This consists of cooking for my family during the last two years and taking care of a house of nine rooms. God, divine Love, has supplied my health and strength, for He is the source of our supply at all times.

We take the *Sentinel*, *Journal*, and *Monitor*. We enjoy the Lesson-Sermons very much, and are very grateful to the Publishing Society and to all who work in the truth for the good of mankind. We are truly grateful to Mrs. Eddy for what she has done. I know I would not be here today if it had not been for Christian Science.—*Mrs. Amanda Armstrong, Lake View, Iowa.*

I FEEL it a great privilege to be able to tell of my healing through Christian Science. I can never show my gratitude sufficiently for the way I have been lifted out of what the psalmist calls a "horrible pit." I turned every way for relief before I heard of Christian Science, but no permanent benefit was ever received and very little temporary relief. I was being driven slowly but surely to the one source of healing, the divine Mind, and when I look back on that time of struggle it seems a very small part of my life. I was always wondering "Why?" about many things, and now Christian Science is answering all questions that need to be an-

swered, and will, I know, eventually solve every problem. This feeling of sureness, protection, and peace, in the place of worry, doubt, and unrest, is the greatest blessing that has ever come into my life.

Physically I have been healed of sleeplessness, from which I had suffered many years, often lying awake the whole night. Now my sleep is sweet and refreshing, and has been from my first reading of Science and Health five years ago. A chronic throat affection, also a stomach ailment, and many other ills, including one severe internal trouble, the result of an accident over twenty years ago, which seemed very tenacious, have all been overcome. The healing was very slow and I suffered much, but all the time I knew that I should be healed, and never loosened my hold on the truth or felt any desire to turn back. I knew there was nothing to go back to, so my only way was to go forward.

I write this with the hope that it will perhaps help others to hold fast in the face of what may almost seem defeat, as I used to feel greatly helped and encouraged by reading any testimony of what seemed slow healing. I would like also to express my gratitude for the kindness shown to me by the many doctors I was under before coming to Christian Science. Without exception they unselfishly gave the best they had, which cheered and helped me often, if it did not heal. At first I did not think much of Mrs. Eddy in connection with Christian Science, but now I am beginning to understand in some degree what it meant to give to the world this revelation of divine Truth; and as understanding grows, the gratitude grows also. This gratitude cannot be expressed fully by speaking of it, but we can live it daily to the best of our ability, knowing that "our sufficiency is of God."

I am every day more thankful for the knowledge of the truth about God and man. I am more active, healthy, and useful than I could have believed possible. I am striving to learn more and express more of reality. As time goes on, I find there are greater heights to climb, but I am learning also that there is no problem for which divine Love does not hold the solution, if we honestly and earnestly go to this true source.—*Clara A. Cowling, Ilkley, Yorkshire, England.*

I FEEL a deep sense of gratitude for Christian Science, which has given me great happiness as well as better health, and it seems as if God led me to it because of my need and my desire to know the truth. We learn from Science and Health that "desire is prayer" (p. 1), and although I did not realize this before coming to Christian Science, I am sure my prayer of right desire was answered when I was led to one who knew its truth. I had no special interest in the Bible, and seldom looked into it until a short time before learning of Christian Science, when I seemed to feel a desire to read it. I read the New Testament through, then began the Old Testament; I felt deeply interested, and had a great sense of love for the human Jesus, but all the time there was the sense of not understanding the Scriptures, coupled with a constant desire to have them explained.

Just then I was called away from home by the illness of a relative and after a few days it was decided that I should go with that one to a Christian Science practitioner. I went without any interest or desire on my part, but I never shall forget the awakening which came to me on that first and second visit. I received the truth quickly and gladly, and what physical troubles I seemed to have at that time (frequent headaches in particular) were healed, though I was not even thinking of my own health. Very soon the realization came to me that my desire to understand the Bible had been answered, and whenever doubt seemed to be present with me, this one thought came so clearly that the doubt was soon dispelled.

This was over three years ago, and the truth has been my remedy for every trouble during that time. It has helped me to overcome much fear, anxiety, self-consciousness, criticism, and many wrong thoughts, which have been replaced by thoughts of love, peace, and trust in God. The truth, as found in "Science and Health with Key to the Scriptures" by Mrs. Eddy, was given to me, and it is my duty, my privilege, and my joy to work out my own salvation by following its teaching so far as I understand it. I am truly thankful to God for leading me to Christian Science, and grateful to our Leader for proving that this truth is a practical help to the world.—*Etta M. Jordan, Ipswich, Mass.*

From early childhood I had worn a brace because of spinal disease, and I was treated by a physician of New York city who was a specialist in such troubles. My condition was serious at first, but great improvement followed the early treatment, and I was able to enjoy life about the same as other children, although always wearing the brace. When I was between twelve and sixteen years of age, repeated promises were given by my physician that the brace could soon be removed, and these encouraged me greatly, as I was very desirous of being well without it. His consent was never given, however, and another sickness came upon me in the form of nervous collapse. My mother consulted a physician in our home city, who advised her to remove the brace entirely. He prescribed no medicine, but told me to lie on my back on a hard bed as many hours each day as possible. His advice was faithfully followed, as my ambition was to be well without having to wear a brace, and to appear like other people.

After a time I became quite active in going and coming, but it was through will-power, and again I suffered from nervousness, added to which was severe backache. Then, when it seemed as though there was no hope, a friend urged me to try Christian Science. A student of Mrs. Eddy who was practising in Utica, but of whom we had not heard before, was sent for and came to my home. From her first visit light began to dawn upon me, and a "sure hope" took the place of hopelessness. Gradually I grew stronger, less nervous, and the pains in my back disappeared and have never returned. Whereas I was unable to walk far, I am now enjoying long walks, and a cough which had troubled me, along

with the other ailments, disappeared within twelve hours through Christian Science treatment.

I thank God for Christian Science, and for the woman who discovered it and brought it to the attention of mankind in her inspired writings. This truth has brought to me health and freedom.—*G. S. Ball, Utica, N. Y.*

For a long time I have been eagerly watching the *Sentinel* for testimonies of healing from some of my former school friends, but recently it occurred to me that there may be at least one of those friends who has the same wish, and I am certainly glad to tell what Christian Science has done for me.

In the spring of 1907 I could hardly walk, because of a weak back, from which I suffered continually. I was taking electrical treatments and medicine, but was getting much worse and correspondingly discouraged; so when a neighbor who is a Christian Scientist kindly asked me what was the trouble, I told her everything. As she talked to me about Christian Science, I felt that she was standing on a rock and I on the sand, so I willingly read some of the literature which she gave me upon my request for something to read. I would read a while from her copy of Science and Health, then as I read the Bible the understanding I had gained would make clear its meaning. After reading the 91st Psalm, as she advised me to do, I realized that Truth is the only physician. Arising from my humble prayer, I obediently destroyed all material remedies, and advised the doctor that I would hereafter rely upon Christian Science alone for my healing.

The first real joy I ever knew was experienced one evening while my friend was explaining to me that God is Love, giving as an example the protecting love that is manifested by a mother bird with her little ones all crowding to get nearest her and under her wings, which were spread out over them. When I started home, I ran like a child down to the gate, for I felt like one. I had about three weeks' treatment in Christian Science for my back, and it is exceptionally strong now, for it has been fully tested since we came back to the farm. I climb hills and carry heavy loads every day with no thought of weakness or pain. I was also instantly healed of severe headache, as I realized the ever-presence of divine Love. Other ailments which disappeared were chronic throat trouble, difficulty in taking a deep breath, a continual pain in my side, and a lame hip which made me stand crooked. One day I held steadfastly to the thought that since God is the only creator the lame hip must be nothing, and I tried as a little child to understand. It was only about ten minutes until the pain was gone. That was over a year ago, but it has not returned and I stand straight now.

The daily study of the Lesson-Sermon is a wonderful help, and while new problems have arisen, I am sure they will be solved through the understanding of God's word. My heart is full of gratitude to God, and to Christ Jesus the Wayshower; also to Mrs. Eddy, who has led us into the straight and narrow way.—*Mrs. Nellie Hadley, Lynch, Neb.*

It is from a heart filled with gratitude to God that I add my testimony to the many thousands given for our cause. I had been ill for years, a great sufferer, and to mortal sense there was no hope for me. Through ill health I had, it seemed to me, lost my sight; but oh, what rejoicing when I realized my health was never lost, that through the diligent searching of the Scriptures, the study of Science and Health, our Lesson-Sermons, and our other literature, I could be made whole. I have found the journey thus far from sense to Soul one of joy, for which I cannot give thanks enough in words, but in deeds I can serve the Master. I have fought a hard fight, have had error in every form to overcome, but I can at last say the victory is won on the side of Truth.

After much suffering, after being told by two oculists and two physicians that they could do no more for me, and after positively refusing to be operated upon, I at last found the "pearl of great price," the "Comforter" for every affliction. I have had many demonstrations over other than physical need. Whatever the error that may arise, I find that just as soon as I leave the problem for divine Love to solve for me, it is done —there is nothing to solve. Surely, as our Leader tells us, "divine Love always has met and always will meet every human need" (Science and Health, p. 494). It only remains for us to do our part, and there is nothing to fear.

To Mrs. Eddy we owe much love, and strict obedience to her teachings. This is sent with a grateful heart.— *Mrs. M. H. McNabb, Chicago, Ill.*

With gratitude to God, and in the hope that my experience may be helpful to others, I gladly give this testimony to the healing power of Truth. Some twenty-five years ago I became afflicted with a weak back, which, as years passed, became a great inconvenience to me, at times rendering me unfit for work, my occupation being that of carpenter and cabinet maker. In addition to this trouble, about eighteen years ago I experienced an attack of scrofula in a very severe form.

My right arm became affected from the wrist to the elbow, the discharge being extremely offensive both to myself and to those around me. My physicians urged me to have the arm amputated, saying it was the only means of saving my life. This, however, I refused to do, and finally, after three years of suffering the worst condition ceased, although the bone was exposed from elbow to wrist. One of my lower limbs then became affected, and my suffering with this was a repetition of what I had endured with my arm. In course of time, however, the diseased parts healed up, but both the leg and the arm were badly shrunken and also very weak.

This condition continued until the summer of 1910, when my back became so weak and painful that I felt I must have relief, and my wife suggested that I take Christian Science treatment. This I decided to do, and called on a practitioner, explaining that I desired help for my back; I also told her of the scrofulous condition, without a thought, however, of receiving help in that direction, as I considered it beyond the power of any

human agency to heal. What was my surprise and joy, then, to find, after a few treatments, that not only was my back free from pain, but the discoloration had disappeared from the scar on my arm. The hard knots of flesh began to take on a natural appearance, the skin gradually becoming loose from the bone and new flesh beginning to grow where none had been for eighteen years. I continued the treatment for two weeks, and during that time my back and arm became so strong that I could do any kind of work.

What seems most wonderful to me is this: that although I have taken no further treatment, the healing work has gone on continuously, until in four months from the date of my first treatment all the skin had become loose from the bone and filled up with new flesh. The arm is now normal in size, and, in fact, with the exception of a slight scar, it is "restored whole, like as the other." Moreover, the healing process has extended to my lower limb, gradually filling in with flesh the affected parts, thus confirming to my entire satisfaction Mrs. Eddy's statement that "the recuperative action of the system, when mentally sustained by Truth, goes on naturally" (Science and Health, p. 447).—*Herman Voight, Los Angeles, Cal.*

Nine years ago I found myself becoming interested in Christian Science, although reluctant to admit it to any one, even myself. I had for years been prejudiced against its teachings, and would not allow the subject to be talked about in my presence, but I was in sore need of physical relief, having what two well-known physicians had diagnosed as tubercular disease. I had been under their care for many months, and while I received temporary help, they were frank to tell me that I could not have permanent relief. While I was taking their treatment, two very near friends came into our home who were Christian Scientists, but because they had been warned of my bitterness, they refrained from talking about Christian Science or even asking me to try their remedy.

They had been with us quite a few days, when I was suddenly overcome with a very severe sick spell. I was alone, and the thought came that if only my friend could understand how I felt, I could go to her; but how could I, when she thought I was not sick? In my extremity, however, I decided to tell her, and she met me with outstretched arms and helped me into bed, asking me what she should get for me. I told her that I wanted nothing, because I felt it would be wrong to ask a Scientist to give me medicine. Greatly to my surprise I went to sleep, and slept like a babe for several hours, and when I awoke the pain had entirely left me, so that I was able to get up and prepare the evening meal.

This was marvelous to me, for such attacks had usually kept me in bed for several days. I did not ask, however, whether I was to thank Christian Science for this healing, but kept silent. Some weeks later, I asked another friend for the loan of some *Sentinels*, and I read and reread them. I knew after reading these that I had had Christian Science treatment when I had been so ill, and a sense of grat-

itude gradually came into my consciousness, until I was ready to write my friend, who had returned to her home in the East, and acknowledge the benefits received through her ministry. I also asked for help, and after the first treatment had been given I felt assured that my healing would be accomplished.

I think no one could experience happier days than I did, but like many others I, too, had to go from the mountain-top into the valley many times; but each time the struggle to climb grew less severe, and in a year I was able to say that I was healed. Since that healing I have had occasion, at the birth of our oldest boy, to undergo an examination by the same physician who had formerly diagnosed my case, and he pronounced my lungs as sound and normal as one could wish them to be.

This is but one of many proofs we have had in our home of the omnipotence of God, and to Him who leads me and directs my path, also to Mrs. Eddy, who was so brave and untiring in her efforts to give this truth to all mankind, I owe endless gratitude.—*Maude Reeves Bushnell, Portland, Ore.*

THE more abundant life promised by Christ Jesus is what Christian Science has meant to me. In the midst of material comforts, with everything apparently to be grateful for, I was moody,—hungry for something, I knew not what. In looking back, it now appears as if I had walked in a dream, at times apprehending what the real must be, then seeming to lose the vision. I was enough awake to the beauty of spirituality to want to be good, but my search for perfection resulted, as I now see, in a self-centeredness, an unconscious self-righteousness. This, coupled with will-power and ambition, brought me to the point where I was willing to learn, having suffered enough to become convinced of the fallacy of my human reasoning.

It was not an easy task for the practitioners who treated me. I had lived so shut in with myself that faults and mistakes seemed to have deeper and subtler roots than at first appeared. Illness came as a result of the tremendous upheaval, the casting to the surface of error which, thank God, was met and overcome in Christian Science after months of struggle, during which I vainly resorted again to *materia medica*, then returned to Christian Science, with change of practitioners in many cities. But truly, as the apostle tells us, "all things work together for good to them that love God," and these very experiences have been wonderful teachers, wonderful aids to the deepening of my understanding.

One of the greatest of the blessings which have come to me, has been the ability to live in the present. Only those of an overambitious, sensitive, worrying temperament can realize the boon this is. Another is the joy of knowing that the brain cannot solve any problems, that as my life reflects more of the divine, so are all my problems solved by "angels,"—God's thoughts passing to man; spiritual intuitions, pure and perfect" (Science and Health, p. 581). People and things look different to me, and I am gradually learning to lose self, learning the bliss of a consciousness

filled only with the reflection of the one Mind, which moves one to a right activity, an activity without stress or strain and which constantly opens up to my vision new vistas of joy, peace, and gratitude.

Daily I revere more and more the beauty of Mrs. Eddy's life, and appreciate from my heart her numerous wise provisions for human progress, especially our literature, which truly is as manna to those far from the centers of Christian Science.—*Mary Ayers, Heidelberg, Germany.*

I WISH to express my gratitude to God for Christian Science and what it has done in my behalf. While following my occupation as a bricklayer, I slipped on a wet plank and severely injured my ankle. It was with the greatest difficulty that I managed to get home, and the pain was so intense that I decided to call for the help of a Christian Science practitioner. The following morning the ankle was still rather stiff, but all pain had gone. I went to my work, and had been there for an hour or so when I completely forgot that my ankle had been hurt, nor have I felt any pain from it since.

I am indeed grateful for the little understanding I have gained through the study of Science and Health, which has helped me more than once in my work, giving me such a sense of security and a greater desire to do right because it is right. During the nine months that I have been looking into this new-old teaching it has wrought wonderful changes in our home. Where discord prevailed, harmony reigns. I feel and know I am a better man since I became interested in Christian Science. The desire to do right I always had, but since I began to read the text-book and other works by Mrs. Eddy, that desire has grown greater. I attend the Christian Science church and I know that I am being helped in many ways from its teachings.

Again I would express my gratitude and thanks for this help, and most of all for that noble woman, Mrs. Eddy, who has placed this heaven-sent blessing within the reach of all.—*James Stephenson, Rochdale, England.*

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THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, *Editor*
JOHN B. WILLIS, ANNIE M. KNOTT, *Associate Editors*

EDITOR'S TABLE

THERE is, perhaps, no surer way of discovering one's true status as a Christian Scientist than through the process of separation, putting ourselves on one side or the other of the line of demarcation between giving and receiving. Why are we Christian Scientists? For what we can give, or for what we can receive? Are we blessing as we have been blessed, giving our presence, our prayers, our support, to the varied activities of The Church of Christ, Scientist, as instituted by Mrs. Eddy, The Mother Church and its wide-spreading branches; giving of our best to the cause of Christ and the coming of the kingdom of God in the hearts of men; or are we passive recipients of these benefits, accepting them as simply our due, or following the Christ not because of the miracles, but for the loaves and fishes?

Again and again the Master impressed upon his followers that to be his disciple meant not a life of ease and self-satisfaction, but one of service to others. Their "high calling of God" was the privilege of sharing in his own mission, —"to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." They were to give and spare not. "Give," he said, "and it shall be given unto you;" give of that which enabled Peter to say to the crippled beggar: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

Gratitude for benefits received has of course been a distinctive feature in the tremendous growth of the Christian

Science movement with the passing years. By far the greater part of those who come to Christian Science for healing are so grateful for the relief experienced that it becomes their one impulse to spread abroad the good news that once again what is deemed impossible with men is possible with God, to urge upon the sick and afflicted that they seek this fount of living water and be healed; and thus the good work has gone on in ever-widening circles. There are those, however, who, having received the desired healing, go their way, unthinking and unthanking, even as did the nine lepers who in their affliction besought the great Physician to have mercy upon them, but stayed not to give God the glory when their prayer was granted. They could not see beyond the physical relief for the moment, and had no thought or care for others. To assume such an attitude as this is to debar oneself from the spiritual uplifting which in the Christ Science is the natural concomitant of the physical healing.

As Christian Scientists we are the avowed followers of him who "came not to be ministered unto, but to minister, and to give his life a ransom for many." In those few brief years of ministry to the sick and sinning he taught both by precept and example that "it is more blessed to give than to receive," and when he sent forth the twelve upon their mission of healing, the purport of it was summed up in that terse conclusion: "Freely ye have received, freely give." The revered Leader through whose consecrated labors the Christ-healing has again become available to mankind, made the discovery and promulgation of this healing truth her life-work. Like our great Master, she who had so richly received through fitting herself to become the channel for this priceless revelation, was always giving, giving, giving; and she proved in her own experience what she writes in one of her messages to The Mother Church, namely, that "to love, and to be loved, one must do good to others. The inevitable condition whereby to become blessed, is to bless others" (Miscellaneous Writings, p. 127).

Loving service, then,—giving rather than receiving,—is the

stepping-stone to heavenly honors, the golden key at whose touch the treasures of the kingdom are bared, the first step toward the attainment of that loving benediction, "Well done, thou good and faithful servant," than which earth can offer no higher reward. But we must win our honors before we can wear them. We must be ready to give as our Leader gave, generously, not grudgingly, remembering that "blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518).

These many years we have been receiving freely of the rich bounty made possible to us through our Leader's self-sacrificing love for humanity, and it is time to ask ourselves frankly and answer honestly whether this is to be a permanent attitude. Are we true to our trust if we are ever receiving and never giving? if we are seeking the crown without a preparatory bearing of the cross? Are we truly grateful for the blessings already bestowed upon us, if we are not endeavoring to share them with others? We are only asked to give of what we have, and of this we may be sure, that no loving service, no cup of cold water in the Master's name, is ever lost; that only as we prove our faithfulness in that which is least, is it given us to demonstrate the "greater works."

"Lift up your eyes," said the Master, "and look on the fields; for they are white already to harvest;" and today as then "millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink" (Science and Health, p. 570). Our Leader bids us give these needy ones "a cup of cold water in Christ's name," and he who is unwilling to give freely of his best in the Master's service, who puts self and selfish desires before the interests of the kingdom, is wilfully depriving himself of the schooling which alone can fit him for the attainment of "treasures in heaven,"—"an inheritance incorruptible, and undefiled, and that fadeth not away," because it is prepared of the Father for them that do His commandments.

Archibald McLellan.

EVERY thoughtful student of Christian Science must have been impressed by the emphasis it lays upon the attainment of a concept of God which brings Him into redemptive relation with all our determinations and doings. He sees that to begin to be a Christian Scientist is to begin to think of God all the while; it is to shape our course and conduct, every hour and moment, by remembrance of Him.

Every Christian Scientist speedily learns that habitual right thought of God is essential to his success and peace, that this companionship is the sum and substance of true being; and his amazement grows apace that in all the centuries the great body of those who have reverenced the Deity have been content to entertain a sense of His nature and doings which is altogether illogical and inconsistent. As one reads the Scripture, he finds that among the ancient worthies Job was well-nigh unique in the radical and daring way in which he questioned many of the pervading beliefs about God, in his sturdy wrestling over the subject with his own educated bias and his triad of rebuking friends. Thus too the perusal of Christian theology must surprise every awakened reader that such confused and conflicting thoughts of the Supreme Being should have been transmitted, practically unchallenged, from one generation of intelligent people to another.

It is to be seen, therefore, that in focusing the Christian world's attention upon this question of the correctness of its concept of God, the statement of Christian Science is no less indifferent to conventional teaching than it is considerate for a vital need. To illustrate: the moment one begins to meditate upon the declaration of Christian Science that God is infinite Truth, he begins to see that this is not only a wholly necessary concept of the accredited source of all wisdom, but that it supplies the basis for a satisfying philosophy of the life which Christ Jesus presented as ideal. The anthropomorphic sense of Deity has always given prominence to personality, hence the teaching of the Master respecting his unity with God, as set forth in the seventeenth chapter of St. John, at once precipitates the difficulty of seeing how two

personalities can be one. Jesus declared that God and His Son, spiritual man, are not only at-one, in harmony, but that there is an interblend of nature. Note his words: "All mine are thine, and thine are mine." "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one."

From the old point of view, this teaching projects all the troublesome questions involved in the tri-personality theory of the Trinity. When, however, we have been led to think of God as infinite Truth, light begins to dawn. We see how naturally Truth may pervade and dominate, be reflected in and constitute, right consciousness. We are lifted to a spiritual plane of perception, and not only the meaning of Jesus' words, but the modus of human redemption becomes perfectly intelligible. Says our Leader: "Truth destroys . . . error, for light and darkness cannot dwell together" (Science and Health, p. 474). That this takes place in our conscious "spiritual awakening," is indisputable. So too that the doing away with error, the untruth of thought, must do away with the results of error, namely, sin, sickness, and death, is no less clear; hence that the dawning of truth in consciousness should heal the sick, becomes a matter of course. The obstacles to our acceptance of the so-called miracles are gone. Our inborn skepticism regarding the possibilities of faith can no longer be tolerated, and we have caught a near and inspiring view of our own Olivet. To do the works of the Master, and to advance thereby, as did he, to the point of escape from the fetters of every law of sin and sickness,—this is now seen to be not only possible, it is the one undertaking that seems worth while.

This identification of God with omnipresent and immutable Truth effects yet another transformation in Christian thought. In the past the great body of believers have been taught, as were the Jews, to think of the Gentile world, the so-called heathen, as quite devoid of spiritual illumination, that their faiths contain no element of divine Truth; and missionaries have been impelled to greater exertion by their

openly asserted conviction that every man who has not heard and accepted the gospel they preached is absolutely without hope. But when one thinks of God as ever-present Truth he can read the meditations of Aurelius, or Plato's story of those last hours of Socrates, and rejoice that Truth is so great and o'erbrooding, and that the sages of all time have "caught glorious glimpses" (Science and Health, p. 333) of the light that shone so resplendent in the life of the Nazarene. Says the psalmist: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

In the embrace of this thought of the universality and accessibility of Him who is revealed in Christian Science as "all Life, Truth, Love" (Science and Health, p. 17), we see that every good, beautiful, and true thing or thought attained to by the sons of men has come to them from the great all-Father, and we shall hold our torch over the path of the less favored, not to decry or disown the feeble and flickering light which they have tried to follow, but to recognize every good they have gained, and to add thereto, if we may, from our own richer store.

JOHN B. WILLIS.

AT the close of Paul's first epistle to Timothy we find this solemn warning to his young student: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." The master Christian himself had made it clear that the right kind of knowledge (which is always science) is indispensable to human progress; that the knowing of the truth makes free from evil of every sort, as he proved by his healing ministry for mankind, and to lose sight of the Science of being would mean the greatest misfortune which could befall the race.

Jesus once said, "O righteous Father, the world hath not known thee: but I have known thee;" and the gospel records make it very clear that his constant effort was to impart to his followers that knowledge which would enable them to

repeat his wonderful works. We need not, therefore, be surprised to read of the great care taken to transmit his teachings in all their spiritual purity, that the signs which "follow them that believe" might never be lacking. Thus Paul goes on to admonish Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul then warns him against mere discussions which profit no one, the words which "eat as doth a canker," and he refers to the teaching of those who say "that the resurrection is past already," thus, it seemed, overthrowing the faith of some weak brethren.

Now it was quite true that Jesus' resurrection, as a historical fact, was even then in the past, but it remained for each faithful follower to realize for himself the power of that resurrection and thus to have part in it, for in no other way could he attain the perfection which is a divine demand in every age. Here it will help us to understand this subject better if we read Mrs. Eddy's definition of resurrection, namely, "spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding" (Science and Health, p. 593). Now and then we hear of some students of Christian Science who imagine that they have risen above the need of any human organization, or even of studying the carefully prepared Lesson-Sermons which, in our revered Leader's judgment, mean so much to our cause (see Manual, Art. III, Sect. 1). These persons mistakenly think, as did some in Paul's day, that for them the resurrection is past already, and they do not shrink from the responsibility of meddling with the unfolding faith of others who are but entering the way of life. It were well for all such to test themselves by the definition above given, in order to learn to what extent their thoughts, words, and deeds are being spiritualized; whether they are being purged from fleshly lusts, and are following "righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," to quote again the counsel given to Timothy.

There can be no question that reliance upon words rather

than works was the shoal on which the early church well-nigh suffered shipwreck, and the same error has been the bane of the church throughout the intervening centuries. What has saved it from utter loss has been the Christlike spirit of some of its members in all the years, but we need the wider spread of this spirit, and also a clear and correct sense of the letter of Christ's teachings as revealed anew in this age through Christian Science, according to the Master's promise: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The folly and presumption of those who venture to offer their personal opinions in substitution for the instructions given in Science and Health, the Church Manual, and our Leader's other writings, should be apparent to all. None of us can claim that the message of Truth to this age came to us as individuals, nor were we called to take up the cross as did our revered Leader in offering this message to the world and in keeping it "upon the height and in the light."

It is true that we each have our work to do and our cross to bear, but our work is more particularly to live the truth, to demonstrate its power in the healing of sickness and the overcoming of sin; and if we are all faithful in this respect, the establishment of God's kingdom on earth will be speedily accomplished. St. John tells us in Revelation of "a mighty angel" who announced the utter annihilation of evil "in one hour," and this was followed by the coming down to men of the new heaven and the new earth, which our beloved Leader declares to be, to the spiritually purified and illumed consciousness, "a present possibility" (Science and Health, p. 574). Would it not be well, then, when the temptation comes to strive "about words," to apply the truth already understood to the healing of sickness, sin, sorrow, and fear, and this with the full assurance that new and clearer views of reality will unfold and, to quote St. Paul once more, the faithful student will be "thoroughly furnished unto all good works."

Annie M. Knott.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; Practitioners' cards in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the address published in the card. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applicants are also expected to meet the requirements stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the Clerk of the Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may have such services published in the *Journal,* provided the Readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A Society has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a Society having a card in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Manual requires that a branch

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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WALKING BY FAITH

WILLIS F. GROSS

THE desire to succeed is generally regarded as a worthy ambition, especially if the end to be attained is one which mortal man believes will bring to himself and others a clearer realization of the ever-presence of good. Every honest endeavor to benefit humanity is commendable, and in due time it receives "a just recompense of reward." If one is convinced that nothing can prevent him from reaping as he has sown, he is content to labor and to wait. His faith in good sustains him, and he is able to endure even though he cannot see just when or how his efforts are to be rewarded.

The evil of discouragement is one of the greatest enemies to human progress. Oftentimes it prevents the doing of that which otherwise might be accomplished with ease. If a man knew that he would succeed if he worked hard enough and long enough, there would be comparatively few failures. Uncertainty as to the final outcome, and the fear of defeat, are barriers in the way of progress which must be removed before one can do all that is required of him.

From the human point of view it is hard to overcome fear when one is convinced that he has good reason to be afraid. Under such circumstances, what is there to lessen his fear unless he can in some way change his point of view? So long as he considers his present estimate of things to be correct, he cannot see that his fear is without foundation. The only effectual remedy is to be transformed by the renewing of the mind. The old things must pass away, and all things become new. Erroneous beliefs must give place to true thoughts, which inspire hope, assurance, and confidence.

The principal reason why mortal man fails, is because he believes that success must follow as the result of his own efforts. In other words, he fails to realize that God is working with him in the accomplishment of all that is good. Christian Science has brought help to thousands in all walks of life by showing them that they can

do nothing of themselves. The belief that man is separated from his creator and left to follow the path of his own choosing, is giving place to the realization of the fact that man is not, and in reality cannot be, separated from God, good. The activity of divine Mind is all the real activity there is; and in proportion as we reflect this activity, to that extent are we truly successful in the accomplishment of our life-work.

The understanding that God is divine Principle does not lessen one's desire to succeed. It is true that it may give him a clearer sense of what constitutes real success, and it may show him that many things which he greatly desired at one time are not in reality worth striving for. On the other hand, his eyes have been opened to behold the greater good, the "pearl of great price," to gain the possession of which one might well go and sell all that he has.

Success in such an undertaking is most desirable. Not only the individual himself, but all mankind are helped thereby. In this field of endeavor no one can suffer because of another's triumphs. On the other hand, all who are possessed of an unselfish desire for good are encouraged and strengthened when others receive the reward of their labors, for they are assured that they, too, shall hear the "Well done, good and faithful servant."

It is quite generally believed by mortals that there is no direct connection between success along material lines and the gain of spiritual things, and so it becomes a very natural thing to speak of the material life and the spiritual life, regarding them as so widely separated that the influence of one upon the other is not readily recognized. From this point of view man is supposed to be possessed of a dual nature, a material and a spiritual, which seem to combine as one, and yet separate beliefs, rules, and practises are necessary to their development. In the effort to succeed materially, little if any consideration is given to spiritual things.

This thought of life and its perplexing problems is very unlike the Master's. It is a "house divided against itself;" for it is believed that material success and prosperity cannot be attained in the way that one becomes possessed of spiritual things, and that the price to be paid for spiritual advancement is the loss of material things which are at least desirable if not necessary. Life as the Master understood it was not made up of conflicting interests. There is one goal to be reached, one way to success, and one influence at work which leads onward and upward.

The great Teacher was not unmindful of what is necessary for harmony in this world, and he taught that all things essential to the present are to be gained by seeking the eternal good first of all. When he said to those who were privileged to hear the greatest sermon ever preached, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," he gave to all men the only rule of action which is a safe guide under all conditions and circumstances.

To gain "the kingdom of heaven,—the reign and rule of universal harmony" (Science and Health, p. 208), is the one important thing in life; all

things else are purely incidental, and they are of real worth only as they help one to gain a clearer sense of reality. It is learned in Christian Science that the words of the Master just quoted have a practical application in all the activities of human interest and experience. That which humanity has regarded as material success and prosperity can avail nothing but good if it has come as the result of seeking first the kingdom of God. The law of infinite good decrees that a man shall receive only what he earns, and that he shall restore to others full value for what he receives from them. This eternal law of justice works out good to all.

It has been observed that the fear of failure is oftentimes the cause of failure. Mortal man is inclined to estimate the probabilities of success according to what he believes is working for or against him. Being limited in knowledge, he is often filled with fear when he has no occasion to be afraid, and at other times he is unduly optimistic. This is because he is regarding things entirely from the material point of view. So long as there is a possibility of success, mortal man is content to work along material lines; but when failure has come upon him, or seems inevitable, he begins to hope that there is a power or influence higher than the things of earth which can help in his time of need. Happy indeed is the man who learns under such circumstances that God is an ever-present, all-sufficient help.

The writer knew a man who turned reluctantly to Christian Science for help. There was great need of physical healing. His physicians had given him no encouragement, although they were doing everything possible in their method of treatment. He had little or no interest in spiritual things. He was practically an atheist, and yet he hoped there might be help for him in Christian Science, even though he was altogether ignorant of its teachings. The desired physical help was received in a comparatively short time. With the physical healing came the desire to know what Christian Science is, and he became deeply interested in the study of our text-book, "Science and Health with Key to the Scriptures." When he had been practically restored to health, he expressed his gratitude for physical benefits received, but declared that the thing which most strongly appealed to him in Christian Science was the teaching that if one does the best he can, all things will in some way work out right; and then he added that this assurance helps him to do the best he can.

It may be difficult to comprehend how great a transformation had taken place in this man's thought in such a short time. The belief that one must succeed in his own strength or suffer defeat, had given place to the conviction that there is a power for good working with man, rewarding his efforts, lifting him above the discords and suffering of earth, and giving him a foretaste of heaven.

This individual's experience is the experience of thousands who are learning in Christian Science that life is spiritual, and that material life, so called, and all that pertains thereto, is but the false sense of things which endures but for a time

and passes away. Paul said concerning the material sense of existence, that "the things which are seen are temporal; but the things which are not seen are eternal." He taught the reality and importance of the unseen, and encouraged others to strive for that which endures. Writing concerning his own aspirations and hopes, he said: "For we walk by faith, not by sight." To solve life's problems in this way means to work from the highest possible standpoint. Success is assured at the outset, for when one walks by faith he has the confidence that God is working with him "both to will and to do of his good pleasure." He has nothing to fear, for he is beginning to understand how it is that "all things work together for good to them that love God."

This confidence destroys fear and leaves one free to do his work, whatever it may be, to the very best of his ability. It is a fact universally recognized that work well done is the only door to success. When one begins to see that he can succeed in any worthy undertaking and at the same time work out his salvation in God's appointed way, he gains that comprehensive view of life where it is seen that one's spiritual welfare and what are termed his material interests are in no sense antagonistic. On the other hand, the conscientious work and honest endeavor which make for success in the one are most necessary to gain the other.

The great human need is unity of thought and action,—not so much unity of thought and action among men as unity of thought and action in the individual consciousness. In the degree that men become united in themselves to divine Principle and its idea, to that extent they become united among themselves. A man needs to learn that he has in reality no conflicting interests. Temporal things which are really necessary are no hindrance to spiritual progress, and spiritual growth, which means simply growth in the consciousness of things as they really are, does not deprive one of present good.

"Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427). One cannot rightly acknowledge the might and supremacy of divine Mind so long as he considers that his business or profession is not identical with his spiritual welfare; but when he sees that there is no conflict between the two, then he can and will acknowledge the supremacy of Mind, and he will learn from experience that infinite Mind is ever-present and always available.

To walk by faith means to be guided by spiritual understanding, which overcomes anxiety and destroys fear. What a burden is lifted when these evils are destroyed! To gain the true consciousness of being, wherein spiritual understanding reigns supreme, one must be loyal to truth every moment of every day. This sense mastery is not achieved in a day, but a beginning can be made, and present results will prove that one can suffer no loss by endeavoring to solve all the problems of daily life according to the requirements of God's unchanging law. God is the source of all good. Good is infinite, and the consciousness of good includes

no sense of evil or limitation. "No good thing will he withhold from them that walk uprightly." Here is the emphatic declaration that all good is gained through obedience to divine law. God's law is the law of harmony in all that is beautiful, good, and true; and if success in any undertaking means a larger sense of good, one cannot fail if he walks by the faith which rests upon understanding.

To mortal sense it seems that to walk by faith is a sign of weakness, and means to acknowledge oneself defeated. On the other hand, it is the evidence of strength, and shows that one has learned how real success is to be achieved. Fear of what the future may have in store prevents the full enjoyment of present good, while the understanding that God is infinite, ever-present good, enables one to rejoice in the present and to take no anxious thought for the morrow. When one walks by faith, he lives in the present, and he succeeds where he otherwise would fail if he gave heed to the intimations of evil which would rob him of the clear sense of God's protecting power. Christian Science helps one to live in the present, as he was unable to do before, and blessings without number attend his efforts. Consequently he loses nothing, but gains everything.

In Miscellaneous Writings (p. 306) Mrs. Eddy writes: "The psalmist saith: 'He shall give His angels charge over thee.' God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." Christian Scientists are demonstrating the truth of these words, and they are learning from experience that the only way to success is to be guided by spiritual understanding. This unity of thought and action is the strength of our cause.

[Written for the *Journal*]

UNIVERSAL GOOD

EDITH C. CARTER

Not yesterday, tomorrow, but today
Holds all of good for all. Th' impartial sun
Shines not alone for the more beauteous flower,
But reaches where the humblest blade of grass
Works its way up through leaves last autumn shed,
And strengthens it with warm life-giving glow.
And so does Love lend its unwearied power
That, with uplifted eyes, the least may pass
Unhurt, unsullied, through earth's fiercest fray;
Guided in darkness and in hunger fed,
Seeing, through faith, God's perfect work as done.
Man's part is to rejoice, and gladly know
That here and now, for you, for me, for all,
Unnumbered blessings from Love's bounty fall.

SUFFICIENCY

MARY STEWART

AT a time in Jesus' experience when he desired to be apart for quiet communion and spiritual refreshment, the multitude followed him, and lovingly and unselfishly he turned at once to minister to their needs. He taught them many wonderful things, he healed their sick, then he fed them; thus exercising the dominion bestowed upon man by unwavering recognition of the omnipotent and omnipresent goodness of God. The spiritual consciousness of Jesus, the knowledge that Spirit sustains and supplies man, multiplied the loaves and fishes so that there was enough for all and to spare. The thought of the disciples, who believed the supply to be in matter and therefore limited, would have divided the loaves and fishes which they had, so that no one would have had enough.

It would have made no difference to Jesus whether the amount in evidence had been three fishes or three thousand; he would have known that the real supply is substantial, spiritual. Even if enough food had at first been manifest, he would not have been deceived into believing that matter was the source of supply or could feed and sustain man; whereas under such circumstances it is quite probable that the disciples would have lost the greatest lesson of the day by being satisfied that matter was supplying them all, and they would therefore have looked no higher for the source of supply.

There is a mortal belief in a material process of producing loaves and fishes, dollars and business, health and happiness, every supply for human needs. The absence of this process means to mortal sense the lack of the desired product. The spiritual understanding of Jesus, however, eliminated both the material process and the condition of lack, and proved that spiritual processes are the real means of bringing to light God's supply, substance, which is unfailing and sufficient, while matter is neither unfailing nor sufficient. By its very nature it is a negation of spiritual reality, of substance or permanent supply; and by clinging to matter and striving for it, one virtually denies and repudiates substance, thus holding off the supply rather than receiving it naturally. Whenever mortal mind enters the arena of thought, with its complicated, uncertain material processes, it makes hard work of everything and limits good in human experience; whereas God, in the words of Scripture, "giveth to all men liberally." Recognizing his spiritual sonship, every man may say with Jesus, "All things that the Father hath are mine," for all God's children are "joint-heirs with Christ."

The economic problem of the distribution of supply is engaging earnest attention along the lines of commerce and philanthropy. There is no doubt as to the actual or potential production of an abundance of foodstuffs in the world; the difficulty seems to be to find the way to bring

a sufficiency to the individual, or the individual to the supply. Reports show that in one part of the world there are such enormous crops of grain that there is great waste, since it does not pay to gather and transport the produce; in another locality there are many in dire need of food. On the supposition that supply is matter, the necessity of material processes of production and distribution is involved. No such difficulty appeared to Jesus, who relied wholly upon the one Mind and its infinite ability. Knowing that all substance is spiritual, and that ever-present Spirit, God, sustains man, Jesus had no doubt that all which is needed is where the need is. Under God's government there is no excess of provision for one and gaunt want for another; infinite good is not gathered into one place and away from another. Our revered Leader says: "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13).

Where lack exists to the limited mortal sense, to all-inclusive Mind there is abundant supply. The good which seems absent to mortal mind, is ever present to God and His idea, the real man. Jesus proved the source of man's supply to be Spirit, infinite Mind, the one Father-Mother; and right distribution, that is, the bringing to each individual of that which fully supplies his need, to be the law of Love. We should not, however, be disheartened if we cannot at present make such a purely metaphysical demonstration of these truths as the Master did, but rather be encouraged to apply our present understanding of the allness of God to the solution of these every-day problems, and utilize the spirituality we have attained to discern the presence of substance and receive the proof.

In the demonstration already referred to, it is notable that Jesus did not say "Be ye fed," which he might have done as easily as he said "Be thou whole," or "Thy sins be forgiven thee." He proved that the right understanding of substance brings to humanity the normal supply for the practical needs of each day, in terms that can be understood and utilized. God provides for the actual need of the hour, whether that need be food, shelter, health, strength, courage, or friends. It only remains for us to avail ourselves of the divine goodness.

The student of Christian Science learns that God supplies human needs, not by becoming human and knowing lack, but by the operation of the spirit of Truth in correcting ignorance, casting out fear, and by spiritualizing thought, thus making it possible for humanity to receive the abundance of the good which already is. Discerning the fatherhood and motherhood of God, manifested in unfailing tenderness, compassion, and patience, Mrs. Eddy writes as follows in Science and Health (pp. 254, 442): "The human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual." "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

PREACH THE GOSPEL AND HEAL THE SICK

HON. JOHN D. WORKS

THE command of Jesus was to preach the gospel and heal the sick, one part being just as direct and positive as the other. Jesus himself did very little preaching of the kind we hear in these times, and the second of the commands given by him has been, from a time soon after his ascension until within the last half century, almost entirely forgotten and disregarded.

The failure to perform this important and essential Christian duty was based on the belief, or excuse, that this branch of the command was addressed only to his disciples. Some religionists go even farther, and maintain that Jesus alone had power to heal in the way practised by him, and that to claim this power for any one else is unwarranted and sacrilegious. But, besides the fact that the command itself and others to the same effect, as set forth in the Bible, are in no way limited, it is indisputable that others did heal the sick, not only in the first three centuries of the Christian era, but that this work has been successfully done in thousands of cases, by hundreds of different persons, under the teachings of Mrs. Eddy. We may very well ask, also, by what right or authority the gospel has been preached by any one other than Jesus' disciples. The double command was addressed to the same people and is found in a single sentence. Yet the very people who profess and doubtless believe themselves to be ordained of God to preach the gospel, deny that there is either power or authority on the part of any one to heal the sick.

It is evident that Jesus regarded the performance of these commands as a Christian duty; that they were equally important, and to be done simultaneously, the one in conjunction with the other. This may be said with certainty, because it was his own practise. He never failed to respond to a cry for help made in good faith. While he was going about preaching the gospel, he was, at the same time, as a part of his work for humanity, healing multitudes of people from all manner of diseases. His work was done for the highest and lowest, the rich and the poor alike. Great as he was, much as he was looked up to as king, Lord, or Saviour, he was never above the duty of ministering to the poor and lowly. This should be a lesson to us all. If there are those who now understand and believe in the power of healing, and who might be doing the work of the Master in this way and in this age, but who feel that because of their exalted station in life and their respectable position in society it is beneath them to do the work of healing except for people of their own class or station, they need to remember that there is no more exalted work than that of healing the sick in God's way.

No one can be above the accomplishment of this mission; but, though

none have attained to it in its fulness and as Jesus reached it, many great works are nevertheless being done. What is most needed is greater understanding and consecration. By greater understanding is not meant knowledge gained by human teaching, technical or otherwise. Some are deterred from the work by the fear of a lack of understanding of the technical mode of healing as taught by college or private instructors. Such teaching is not essential to the work of healing. It is well to acquire all the knowledge of the way of healing possible, but, after all, the essential thing is the possession, in greater or less degree, of that Mind "which was also in Christ Jesus,"—a knowledge of the allness of God and the unreality of evil, and a heart and mind consecrated to God. Our revered Leader says: "As mortals reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power" (Science and Health, p. 285).

No Christian Scientist has the right to say that he cannot heal the sick, or justly refuse to try when called upon, for the reason that he has not been instructed by a teacher as to the means of healing. Mrs. Eddy ordained the Bible and Science and Health as the only preachers in Christian Science churches, and they are also the only teachers, because all instruction, by whomsoever it is given, must to be genuine be founded on the Bible as construed and propounded in the Christian Science text-book, "Science and Health with Key to the Scriptures." One of the tests of one's desire to be a Christian Scientist, in deed and in truth, is a readiness at all times to respond to the call of the sick and sinful alike. "The best sermon ever preached," Mrs. Eddy tells us, "is Truth practised and demonstrated by the destruction of sin, sickness, and death" (Science and Health, p. 201).

This is a sermon that Christian Scientists should be preaching always and everywhere when opportunity offers. There should be no holding back, no shirking or evasion of the performance of this sacred duty. Some may be better prepared for the work and better able to give the time to it than others. They may be able to devote their whole time to it while others may not, but Christian Scientists should be ever ready to practise what they preach by doing the healing work. There are other ways of doing Christian work, to be sure, but this way is an ever-present duty, and whatever one's calling is, whatever walk of life he may pursue, there is opportunity to preach the gospel not only by doing the work of healing, but in a multitude of other ways.

Indeed, there is a very general misunderstanding of what is meant by preaching the gospel. Most people think this is the work of the regularly ordained preacher, and that it consists of set speeches commonly known as sermons. But it should be noted that the Master's preaching was of a particular and designated kind. He did not preach about business or politics or travel, or the numerous interesting things that might be educational, instructive, or amusing on the lecture platform. In the gospels we

read: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." His preaching was of the kingdom, the kingdom of God, of Truth, Life, and Love. Again, Jesus himself says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations."

It was the preaching of this gospel, and none other, that Jesus had in mind when he said: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." It was another way of saying that Truth, believed, will heal sin, sickness, and disease. No preaching other than that of this gospel of the kingdom can have any such effect. This proves what was mentioned above, that the preaching of the gospel, or right preaching, and the healing of the sick, go hand in hand and are inseparable. To preach the gospel is to teach men the truth that makes free, that heals from sin, sickness, and disease; it may be from the pulpit, on the street, in personal communication one with another, in the privacy of the home, if only it be the truth about the kingdom of God, or the demonstration of that truth by the overcoming of sin, sickness, and death. Every Christian Science healing of sin or disease is a preaching of the gospel. It is the bringing of the truth to human consciousness, and to that extent the establishment of God's kingdom on earth. Thus, the true preaching of the gospel may be by word or act.

One strong reason why Jesus' preaching brought conviction of its truth, was that in connection with his declaration of it he was constantly proving it by works of healing. The people who listened to his word were convinced not alone by what he said, but by what he did. Without this evidence that his message came from God, his preaching might have had no more convincing effect than the preaching of today unaccompanied by any evidence of its truth. This was proved to be so in the case of healing by Elijah in earlier times. After he had healed her son, the widow said: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." This wonderful act of healing, practically raising her son from the dead, was more convincing to the woman than mere words, however eloquent, could have been.

This was also true in cases of healing by Jesus. It was chiefly as a result of his work of healing, we may well believe, that great multitudes followed him, seeking his help. "And seeing the multitudes," Matthew writes, "he went up into a mountain," and preached that wonderful sermon which is known to us as the sermon on the mount. It was an inspiration to him, this faith and trust of the people who thronged about him, as well as to them. He was moved by compassion at the multitudes needing help, and on one occasion exclaimed to his disciples, "The harvest truly is plenteous, but the laborers are few." The same is true today. The multitudes are suffering and sinning still. They need the help that Christian Science can give them,

and none should shrink from the labor of love which can bring them surcease from pain and sorrow. Truly, now as then, the harvest is plenteous and the laborers few in number, compared to the thousands who are crying out for release from the bondage of sin, sickness, and disease.

At such a time no Christian Scientist should say, when the call comes, "I am not prepared to do the work; I have not sufficient understanding." The very doing of the work, in the spirit of Truth and Love, will itself increase one's understanding. It is the Father that doeth the work, and the Christ-command is now, as in the olden time, "Be not afraid." If the effort is conscientiously made "in His name," divine Love will crown it with success. The healing of disease through Christian Science should never be regarded as a profession. It is an act of Christian duty and service, and should be so understood by all professed Christians.

ORTHODOXY

MARTHA E. KILLIE

THRONGS of people with happy faces rapidly filled the auditorium of a large city church one Wednesday evening. The organ pealed forth its sweetest notes. The reader arose, announced a hymn, and a thousand glad voices blended as one in a song of praise. Well chosen selections from the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," were read, then there came a hush. It was the silent prayer, in which the living presence of the one Mind was surely felt in every heart, and a moment later found reverent expression in the audible repetition of the Lord's Prayer. Another hymn was sung, then it was announced that the meeting was open for the giving of experiences and testimonies.

There were many who responded to this invitation, giving grateful expression to the healing power of Christ, Truth, which had enabled them to overcome the mortal belief in sickness, evil habits, sorrow, and want. Among them was one who said that before coming to Christian Science he was a worker in an orthodox church; another spoke of the orthodox belief in a manner which implied that it was a dark shadow from which she had emerged. More testimonies, another hymn of joy, and the great congregation passed out. A stranger or a visitor from other churches may have quietly remarked, "It seems to be a very happy religion, but they themselves admit that it is not orthodox."

The writer, who had been reared in the orthodox Presbyterian faith, asked herself for the first time, Do I really know the meaning of that word? Now, as a word is the expression of a thought, a thought cannot be correctly expressed until the true origin and meaning of the word which expresses it is understood. She therefore consulted her dictionary (Webster's Unabridged), and learned that the word orthodox is derived from two Greek words, meaning "right," and "to think," and Webster thus defines it: "Sound in opin-

ion or doctrine, especially in religious doctrine; hence, holding the Christian faith." In the dawning light which a clearer understanding of God and man is bringing to the world, and in the ever multiplying duties with which the life of a Christian Scientist is filled, as he goes about on his labors of love, it may seem to him to matter little, so long as he knows it is the truth, by what name the world may call his religion, whether it be classed as orthodox or heterodox. But truth and justice always matter; and is it quite just or true to the cause of Christian Science, to the world, or to himself, to admit tacitly that, though he has found a religion far more satisfying, which is filling his life with joy and peace, nevertheless he has practically renounced right thinking, and that, according to Webster, he is not quite "sound in opinion or doctrine"?

In Science and Health (p. 351) our beloved Leader tells us that she "became a member of the orthodox Congregational church in early years. Later she learned that her own prayers failed to heal her, as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned in the Science of Christianity, this spiritual sense was a *present help*. It was the living, palpitating presence of Christ, Truth, which healed the sick." The glorious result of this discovery she through a life of consecrated work has given to the world, and has named it Christian Science. Shall it not be said of those who, following her teachings, are learning to reflect the living presence of the Christ, that they are sound in the Christian faith, that they believe the genuine doctrines taught in the Scriptures; or, going back to the Greek root, that they "think right," and are therefore orthodox?

The spiritual understanding by which man is enabled to think right, that is, to reflect God's thought, has been hidden from the ages by the mist of mortal belief which for six thousand years has "watered the whole face of the ground" and led the world to believe that man is a combination of dust and spirit, the product of and governed by two opposing powers, good and evil, mind and matter, life and death. The mission of Christ Jesus on earth was to dispel this veil of mist with the sunlight of Truth and Love, and to reveal man as God made him. In the first chapter of Genesis we read that when the heavens and the earth were finished, all of God's work was pronounced good.

The knowledge of the truth, Jesus declared, would make men free. It will and does make men free today, in the measure that it is understood and lived. But human theories and doctrines, based on the dual belief that man is both material and spiritual, which the mist of mortal sense ever evolves, crept into the creeds of the Christian church, till Truth's holy healing light was again obscured. Christ was recognized as the savior of the soul, but the body was somehow regarded as a separate entity. When assailed by disease, the poor sufferer was told that it was the chastening hand of the Lord, but that perhaps the doctor could bring him bodily relief; and this teaching has been regarded as orthodox!

Turning from this mist-enshrouded doctrine to the teachings of Christian Science, we read: "God, Life, Truth, and Love make man undying. Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427). In the hush of his own thought, each one may decide which of the two teachings stands for right thinking. All that is good and true in the religion of our fathers was very sacred to our beloved Leader and is sacred to us. We cannot doubt that they believed and practised the genuine doctrines taught in the Scriptures, so far as these were understood by them; but when the mind of the flesh is admitted to be as real as the Mind that is God, can one think "right"? When immortal Mind governs all, is it possible one can think wrong?

Looking back upon his beliefs in two ever-present powers, one good and the other evil, forever battling for mastery in his consciousness, the Christian Scientist is often heard to say that in his new and more spiritual understanding of God as the only Mind and only Life, he has outgrown and discarded the orthodox teachings of his youth. But has he? Is not the reverse of this statement really true? All that is true and right in the old religion is forever his, and as each false and dying thought is being replaced by a true and living one, is he not becoming more orthodox? Does not this error simply arise from a popular misapprehension of the meaning of a word which the world has come to believe belongs peculiarly, and *jure divino*, to the old established churches?

But divine Science, in its onward march, is setting all things right, and this highly respectable but much abused word, misappropriated on the one hand and needlessly ignored on the other, will in due time find and fill its rightful place, for it bears to religion the same relation which the fundamental rules of arithmetic bear to the higher mathematics. As the student in trigonometry or calculus cannot outgrow or ignore the fundamentals of addition and multiplication, but must ever acknowledge them as the foundation of his work, so indeed are right thoughts, whether learned in childhood at a mother's knee or wrought out in life's battles. Thoughts which come from God and make for righteousness, are the foundation stones in the Science of Christianity; and upon this true and tried foundation alone can each humble beginner in Christian Science build the beautiful superstructure of a Christ-like life.

Time is
Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice;
But for those who love,
Time is not.

Henry Van Dyke.

GOOD WORKS

WILLIAM D. MC CRACKAN, M.A.

ONE of the joys resulting from the study of Christian Science is this, that it offers a career or calling to all. It would seem sometimes as though humanity were divided into those who think they have too much to do and those who think they have too little; those who are straining to fulfil the arduous duties seemingly imposed upon them and those who ask themselves what they are good for, what their purpose in life can be, or what their career or calling. Christian Science meets this situation in a most satisfactory manner by pointing out the privilege of doing the works enjoined by Jesus upon his followers. It repeats the words of the Master, "Heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you."

This doing of the works differentiates Christian Science from other religious systems, especially from the beliefs of scholastic theology. With what joy this calling of scientific Christianity has been received by the puzzled, doubting multitudes, may be judged from reading the testimonies in *The Christian Science Journal* and the *Christian Science Sentinel*, or from attending the Wednesday evening meetings in the Christian Science churches and societies. How often the statement appears, in one form or another, that Christian Science has enabled one to start life all over again, to obliterate the past; and, in the words of St. Paul, "forgetting those things which are behind," to "press toward the mark for the prize of the high calling of God in Christ Jesus." If Christian Science had done nothing more for the world than to offer a calling to waiting hearts and minds, it would have earned the eternal gratitude of mankind. Christian Science calls not only those who are stagnating for want of work, but also those who are esteemed busy and successful according to worldly standards.

Much of this activity, however, is false if not injurious. Much of it consists in running around blindly, in a constantly narrowing circle, or in accumulating possessions which are not really wanted, or in being driven by ill-defined motives along lines of endeavor which only lead to blank walls of disappointment and disillusion. The calling of Christian Science comes to people of all classes and occupations, to those who are reckoned useful among their fellow men and to those who are accused of being useless and burdensome. It urges all to learn to be about their Father's business, to seek His kingdom first of all, with the full assurance that all their needs will be supplied. It whispers into the ear willing to listen, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If any proof were needed to show that conventional Christianity is incapable of interpreting Jesus' words correctly, it would be afforded by the

commonly accepted meaning of this very text. The "good works" mentioned are quite generally supposed to refer especially if not entirely to almsgiving, and one can readily see how a mistaken theology would tend to obscure the true meaning of these "good works," works which are designed to cause men to glorify our Father in heaven. If the works of physical healing recorded in the Scriptures and commonly called miracles are considered the result of special interposition on the part of Providence, then such works cannot be expected of ordinary Christians. If the destruction of sin, sickness, and death as practised in Bible times was supernatural, contrary to law and wholly exceptional, then Jesus' exhortation to good works could only have been addressed to exceptional people at an exceptional period in the world's history, and could not apply to the great body of present-day Christians.

Therefore, in order to make the words of Jesus appear applicable to every-day Christians of today, it was assumed that the "good works" to which he referred must necessarily mean some form of activity in which all men could engage. Acts of almsgiving seemed to many to fulfil the requirement of such a definition, and in this manner a false sense has had a tendency to blur the meaning of the pregnant utterances of the Founder of the Christian religion and to deprive his followers of their God-given right to follow his example by doing the works which he did and commanded others to do. Such interpretations were able for centuries so to stultify religious thought that the important work of healing the sick was actually excluded from the practise of the Christian religion. Mrs. Eddy writes, "The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded to his students was healing, and he proved his faith by his works. The ancient Christians were healers" (Science and Health, p. 145).

It is evident, then, that the abandonment of the practise of spiritual healing has resulted from a mistaken theology, from a misconception of God. Mrs. Eddy makes it clear that Jesus healed the sick as well as the sinning by means of his right understanding of God, that the same spiritual knowing which enabled Jesus to say to the man sick of the palsy, "Thy sins be forgiven thee," could also make the demonstration of restoring him to physical health. To know God is the only safe basis for the practise of redeeming man, whether mentally, morally, or physically. It therefore follows that he who would pursue the noblest of all callings and be a Christian Scientist, must found his activity on the foremost of all facts, on the origin and source of all creation, the controller of the universe, on God Himself. To follow this course is to plant one's feet on holy ground, to walk with God, to gain the vision of the All-good, to obey the law of eternal perfection and eternal Life, to admit no reality in aught that is foreign to good, and so to dispense a constant largesse of right thinking, which is the true method of almsgiving, because it ultimates in good works.

What shall we say, then, of pre-

vailing notions about God? It suffices to take a cursory view of public opinion to recognize that so great is the confusion of thought concerning Him, that many thinkers have abandoned the attempt to understand Him at all and taken refuge behind an assumption that He cannot really be known. For them He becomes the unknowable. Thus it is that multitudes are in an attitude of doubt or skepticism, if not of indifference concerning religion. Then again the false notion of God as the creator of evil has alienated other thinkers, in some cases producing bitterness and cynicism, because this notion would tend to make God responsible for all the evil there is in the world,—all the suffering, oppression, injustice, knavery, theft, pain, weakness, poverty, decay, and death. Such a misconception of God constitutes a terrible arraignment of divine government; it destroys all inclination to adore and reverence God; it blasts all hope of loving Him as a just and protecting parent. Multitudes have been driven from seeking the consolations of Christianity by this perverted image of a wrathful and revengeful God; they have preferred to seek refreshment from earth's cares in the delusive joys of transitory material existence.

The more the altruistic spirit of the age has permeated society, the greater has been the number of persons who have become unwilling to worship a being who is described as the author of evil as well as of good. Their very enthusiasm for the welfare of others has intensified their abhorrence of a God who is responsible for evil, and so the strange situation has presented itself to them, that the more they labored to overcome evil, the more certainly they found themselves in opposition to the conventional God of scholastic theology; whenever they thought they had at last discovered some certain means of establishing justice, they found all their efforts destroyed by a supposed law of God. Contradictions of this sort concerning the nature of God have in times past paralyzed the noblest efforts of thinkers and driven them into the arms of despair, while the indifferent have avoided as much as possible any inducement to enter into such troublesome questions. And yet no one is really indifferent to God. No one actually wishes to ignore Him, for He is the source and dispenser of everything that any one can truly desire. He is the source of light, of happiness, to whom every one turns instinctively, the creator of every good thing, the Life of all being, the Truth which sets at naught all misery, want, and woe, the Love which liberates from all torment, wipes out all pain, supplies every need, answers every question, explains every mistake, reconciles all apparent inconsistencies through the obliteration of evil, and leaves to every sincere searcher the final satisfaction of knowing the divine tenderness with its peace and calm.

If aught has hindered any one from letting his light so shine that men might see his good works, the cause must have been something which dimmed his light. This something was ignorance of God, and fortunately ignorance is essentially unreal,—no thing, no person, power,

or place, no entity, no actuality. In brushing away ignorance we are not dealing with an established fact, we are merely dispelling the darkness by letting in the light, correcting a mistake by substituting the right statement. So in reality this "high calling of God" comes to every one sooner or later,—this opportunity to know Him and then to do the "good works" which will cause men to glorify the Father which is in heaven.

The puzzled and doubting, as well as those who have thought themselves permanently alienated from the worship of God, are in truth only waiting for the word of understanding to quicken them into joyful activity. For what does it mean to be called? Does it not mean to hear the voice? Does it not mean to be stopped amid the turmoil of mortal existence by the sound of the call from divine Love, to pause to listen, to drink in the reassuring words, "Be not afraid," to turn about and face in the direction of Spirit instead of matter, Soul instead of material sense, Truth instead of error, Life instead of death, and Love instead of fear and hate and all uncharitableness? To be called means to repeat the experience of the humble fishermen who promptly forsook their nets and turned and followed the Master, the great doer of good works. Let the nature of God be first understood, then shall we see clearly the way that leads to the productive activity of good works.

Mrs. Eddy's writings contain the answer of Christian Science to the question "What is God?" The reader is referred especially to the beginning of the chapter entitled Recapitulation in the text-book "Science and Health with Key to the Scriptures." In the glossary of this work, we find a brief summing up of her teaching about God in the following words: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (p. 587). Here indeed is food for thought. All eternity is needed to comprehend the full import of these definitions; indeed, to know God, as Jesus assures us, means life eternal. But we can make a beginning of understanding now, and a little understanding of the infinite will go far in the upbuilding of truth and the tearing down of error in human consciousness.

One conclusion at once stands out luminously from these definitions, namely, that God is certainly not material. Whatever else we may learn about Him as we progress in our studies, it is clear at the very start that no taint or limitation incident to matter can characterize God. He is not circumscribed by notions of time or space or destructibility or form. God is. His designation as "I AM" denotes being, the eternal *esse*, irrespective of time or divisions of time, of years, centuries, or æons; superior also to any measurement or comparison; beyond the utmost bounds of any conceivable height or depth, length or breadth, there is God, so that the very concept of space is swallowed up in infinity and is seen to have no real existence in relation to God, His man and His universe. God is Mind, and neither Mind nor its ideas can be said to occupy space. Right thinking trans-

cends all limits, and knows no distance, no barriers, no obstacles.

To know God as Mind is to lay a sure foundation for the good works which shall make men glorify the Father. To drink deep of the living fountain of divine Science and to absorb some of the meaning of God as Soul, Spirit, Life, Truth, and Love, is to be nourished from a well-spring clear as crystal, which never faileth. Many an impurity or false concept of God and man will be washed away by this "water of life," many a personal opinion, bad habit, inherited tendency or idiosyncrasy will disappear in this baptism or mental purgation, and the student will thereby be prepared to practise, to do the good works. This practise of Christian Science may at times present itself as complicated and arduous, but its problems gradually resolve themselves and its demands grow simpler and clearer, because Truth is simple and straightforward. Error introduces the only difficulties which seem to confront the student and impel him to make mistakes.

Truth is forever unchanging and unvarying, manifesting without let or hindrance the perfection of its own ideas. Thus the practise of Christian Science resolves itself into a realization of what already is; it does not call upon anybody to create or perfect anything at any time. If, then, the sick present themselves to be healed, the duty of the Christian Scientist is to recognize the truth about man and not to attempt to change matter or physique. The process of healing by Christian Science is wholly mental. It operates in the realm of metaphysics solely, and consequently never permits itself to descend into the dust of mortality. To do this would vitiate its own power and effect. It does not attempt to set the world right (except to human sense) nor to improve upon God's creation, but glorifies the universe and man as spiritual and not material, and magnifies God, good, as the author of man made in His image and likeness.

If God is the eternal *esse*, if He is being without beginning and without end, then man of His making expresses this same unending existence, and in reality cannot lose the only life which he has. What think you must be the effect upon the sick and dying of this profound, unquestioning, unshakable understanding? Would it not awake and vivify the human consciousness sinking into the sluggishness of despair; would it not break the mesmerism of an acquiescence in any supposed law of disease, whether organic or inorganic, functional, acute, or chronic; would it not even dispel the shadows fast settling down upon the victim of that belief which the revelator perceived could have no abiding-place in the new heaven? "And there shall be no more death" was the conviction which came to him from his vision of the new Jerusalem, the purged and perfected consciousness of infinite good. No one can estimate at its true worth the privilege of being able to reflect the sense of eternal Life to the sick and weary, the suffering, the fearful, and the distraught. If the Father-Mother God is "all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal," if the true man is the son of such parentage, then what

foundation can there be for doubt and questioning? He who feels harassed by the necessity for making some seemingly important decision, has no reason for his disturbed state of mind. The all-knowing Mind as his guide and protector will illumine all his thinking processes for him if he is willing, will enable him to arrive at necessary conclusions, and provide the way of escape from apparent entanglement and impending destruction. Trust in God must be placed, not upon blind belief, but upon spiritual understanding.

The Christian Scientist who has learned that his work is altogether metaphysical, loses any unreasonable sense of responsibility for others. He is able to trust the ever-operative divine Principle and to confide in the ceaseless activities of Spirit as "all-wise, all-loving." His prayer for help for himself or others is not the giving of advice to omnipotence, not the supplication to inexhaustible Love to act in behalf of himself or others. Science knows no special favors to particular individuals. The prayer of faith which "shall save the sick" as well as the sinner, is the understanding of what already is, what has always been and will always be, what can never be otherwise; namely, the truth of being from everlasting to everlasting. Is not this the realization which enables us to assure others, "The kingdom of God is come nigh unto you," and to do the works for which this calls?

DISEASE UNCONSTITUTIONAL

JOHN MURRAY BURRISS

ONE of the first questions that is usually raised in a legislative body, when there is presented to it a measure which if enacted into law would cause a more or less radical departure from what is regarded as the established order of things, is this: Is it constitutional? Webster defines constitution as the fundamental, organic law or principles of a state or nation. Politically speaking, then, a constitution is the basic law of a state or nation, by reference to which is determined the validity of all acts of the legislative body through which the people seek to accomplish the orderly and harmonious conduct of their affairs. Where there is obedience to laws which are in accord with the fundamental law, there is found to be less friction and more harmony pervading human activities; whereas, if a law is declared to be repugnant to the fundamental law, more or less controversy and discord will arise if people attempt to direct their affairs in accordance with such supposed law.

Now, if this line of thought be carried into the realm of the metaphysical, it will be found that the situations are somewhat analogous. The revered Leader of the Christian Science movement has discovered that God is the Principle of being, and since God is Spirit, fundamental law is a "moral and spiritual force of immortal and divine Mind" (Miscellaneous Writings, p. 257), and it is from the standpoint of this law that we must deal with every so-called law which the material senses support. Christian Science declares that the

physical senses can take no cognizance of Spirit, but in fact bear testimony opposed to Spirit, to the basic law of being; and that since God created only good, discords of every kind are supported by belief and not by the law of Spirit. To assume that God created evil, is to assume that evil exists by virtue of His law, whereas Science shows that evil's pretentious existence is only possible where God's law is not understood and applied. The earnest student of Christian Science is proving for himself and others that God's law is the law of harmony which annihilates everything discordant, and that this law when understood and applied destroys physical suffering and all the ills of daily life.

Christian Science reveals man as the idea or reflection of Mind, God; and if man does reflect God, the divine Principle of being, the question naturally arises, Whence are the discords that beset mortal existence? Mrs. Eddy supplies the answer with the statement that "mortal mind is the cause of all disease" (Unity of Good, p. 9). Mortal mind is the term used to express, among others, the belief of mortal man that he has a mind of his own, a mind in matter separate and apart from God, and that with this so-called mind he directs his earthly career, for the most part, independently of God, a belief which repudiates the eternal fact, disclosed by divine Science, that God is the Principle of being, and that He governs man not partially or part of the time, but absolutely and all the time.

Divine Mind being wholly good, it follows that it is from this mortal mind that beliefs in sin, sickness, and death spring, beliefs which mortals are prone to regard as laws, but if referred to the fundamental law of being, are found to be invalid, a violation of man's constitution, and therefore not laws at all; even as an act of the legislative body which is declared to be in contravention of the basic law of the state, is unconstitutional, no law at all. We would consider a person foolish who endeavored to obey a law which he thought existed but which, if he investigated, he would find did not exist; and experience teaches that in acting under such supposed law, or in claiming the benefits which it sought to confer, he would get himself into trouble. Yet this is just what humanity has been doing for centuries. To all the varied beliefs of this so-called mind, men have been giving the force of law; they have thought them to be divinely sanctioned, and in their endeavor to obey them as law they have brought upon themselves all the sickness, sin, sorrow, disappointments, discouragements, and failures of mortal history.

Christian Science has come to disclose to humanity the fundamental law of man's being, and also to make apparent the utter unconstitutionality of every so-called law of mortal mind which would in any manner interfere with harmonious existence. According to Christian Science, there is but one Mind, and therefore but one law, and on page 469 of Science and Health our Leader writes, "If mortals claimed no other Mind and accepted no other, sin would be unknown." It is thus seen, then, that since there is but one Spirit because

there is but one God, there is no other than the spiritual law; hence, all the so-called laws of mortal mind or matter which give rise to inharmonious conditions are not laws in any scientific sense, but merely erroneous beliefs based upon superstition and illusion, and proof of this lies in the fact, which is being daily demonstrated in hundreds of instances, that as these erroneous beliefs are cast out of consciousness inharmonious conditions appear.

The Scriptures declare that God is of too pure eyes to behold evil, and cannot look on iniquity. In other words, God neither created nor does He support evil. There is, therefore, no element of disease in divine Mind, and it logically follows that disease is not the result of the operation of the fundamental law of being, but the result of failure to perceive and apply this law, the law of Spirit, the only really operative law of the universe. The psalmist says: "Thy righteousness is an everlasting righteousness, and thy law is the truth." If, then, we would escape subjection to barbarous codes, we must cease to harbor the belief of a mind apart from God and bring ourselves into subjection to the law of Spirit, remembering that disease has no authority to take possession of our minds and bodies. We may well heed our Leader's admonition: "Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony,—God's law" (Science and Health, p. 381), for each one of us may prove in a greater or less degree that disease is not a constituent element of being, that it is not sustained by God's law, and is therefore, metaphysically speaking, unconstitutional.

THE CHRIST DOCTRINE

ANNE DODGE

ALL through the Scriptures we see one holy doctrine expounded, which reaches fulfilment and completion in the teachings of Christ Jesus and his apostles. St. Paul tells us that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (Rev. Ver.); and St. John says, in his second epistle, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

It is very important to note that immediately after preaching the sermon on the mount, the doctrine of salvation through Truth and Love, Jesus put into practise what he had taught. The closing words of his great discourse are as follows: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: . . . and the floods came, and the winds blew, . . . and it fell not: for it was founded upon a rock," and "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes," for "his word was with power." Now after he had come down from the mount where he had been teaching this pure doctrine of the Christ, giving out the divine

rule for the attainment of peace, health, salvation, and eternal life, Jesus' first act was to prove the truth of his doctrine by cleansing a leper, who acknowledged and worshiped the divinity, or Christ-power, before he was cleansed. After the purification was demonstrated, Jesus instructed him to say nothing about his healing, but to go and show himself to the priest and offer the gift Moses commanded; in other words, to conform to the laws and customs of the age, to pay due respect to the religious order with which he was yet identified.

His second act was to heal the sick servant of the centurion who came to him beseeching him to say only the word and the servant would be healed. This man was truly humble, recognizing his own unworthiness to receive one so pure and holy as Christ Jesus under his roof, and he had also the most perfect form of faith, believing in the absolute power of the divine word, as spoken by Jesus, to heal. He evidently realized that physical personality did not do the healing work, for he did not ask Jesus to be present in the flesh to accomplish the desired healing. This type of faith received the seal of the Master's approval, for he said, "I have not found so great faith, no, not in Israel." And to the centurion he said, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." It is also recorded that in the evening of the same day there were "brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick."

Thus we see our divine Exemplar first expounding his doctrine to the people, or preaching the gospel of Christianity; next, after descending from the mount, the high and holy altitude of faith in the word of God, he cleansed the leper, healed the sick, and cast out demons. In perfect unity and accord with this doctrine and its demonstration, are the teachings of Science and Health, the textbook of Christian Science, by Mrs. Eddy. The seal of this book has inscribed upon it, "Heal the sick, raise the dead, cleanse the lepers, cast out demons," and in her statement of the Principle and rule of Science Mrs. Eddy teaches us how to do this. She says: "The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (p. 201). Surely there is nothing in this teaching which conflicts with the doctrine of Christ Jesus and its demonstration.

In tracing this doctrine throughout the Old Testament, as well as the New, we see it reappearing continually, and wherever it is referred to, healing, rest, refreshment, a renewed sense of life, strength, vigor, and promise follow. For instance, in the song of Moses, as found in Deuteronomy, "Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." This first sets

forth the doctrine of good, of righteousness, peace, justice, mercy. It reveals Life, Truth, and Love, the pure and perfect Mind in whom there is no evil or iniquity, no sin, disease, or death, and then shows why and how the word of God regenerates, because "his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." This agrees perfectly with Jesus' doctrine, the teachings of the New Testament, and of Christian Science.

Now let us trace the agreement of this doctrine with the doctrine of Christian Science, which also drops as the "small rain upon the tender herb," and distils "as the dew." It is all helpfulness, goodness, compassion, and joy. It revives, refreshes, uplifts, heals, it is the doctrine of salvation from all evil, sin, sickness, and death. In Science and Health (p. 365) Mrs. Eddy says: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen had from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent."

Such comforting words as these drop upon the weary discouraged sense as "the small rain upon the tender herb," healing, reviving, giving renewed life and hope to all who will receive the blessing. The doctrine of Christian Science, teaching the allness of God, good, and the nothingness of evil, or material law, renders to God the things that are God's, and to Cæsar the things that are Cæsar's. It disseminates truth, mercy, peace, and dispels the mists of error, sin, sickness, fear, and death, by the knowledge that they are no part of God's creation, therefore that evil, matter, and its effects are unreal.

Here the question may arise, How are we to distinguish between the true doctrine of Christianity and the false doctrines of men? For our answer, let us turn to Jesus' reply to the Jews who marveled at his teaching, saying among themselves, "How knoweth this man letters, having never learned?" Note Jesus' words: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This shows plainly that all true knowledge or doctrine comes from above; is spiritual, good, perfect, and bears witness of God, Spirit, the divine Mind, in whom is no evil, matter, sin, sickness, or death. There is no worldliness, self-seeking, or ungodliness in the true doctrine, which heals the sick, redeems the sinner, purifies, cleanses, casts out error, and teaches the exaltation of Life, Truth, Love, and not personality. It seeks the praise of God, not self, is known by its good fruits, and is founded on Christ, the eternal rock of spiritual Truth, against which the winds and waves of mortal belief in error beat in helpless, unavailing fury, neither destroying nor hurting aught but themselves, for they cannot disturb the truth nor injure the man of God's creating.

UNSEEN EVIDENCE

PAUL WALSH

JESUS met with opposition because he came teaching and demonstrating that which was contrary to human experience. He declared the existence of that which material eyes could not see nor ears hear. "His master was Spirit; their master was matter," Mrs. Eddy says (Science and Health, p. 52). His teachings enraged the carnal mind of his time, just as does a declaration of spiritual truth today, and as it ever will.

Our Leader has pointed out, and all who have demonstrated Christian Science have proven, that the carnal mind is opposed to God, good. The religious teachers of Jesus' time could not understand the teachings of the Master, because they reasoned from the evidence presented by the material senses. They could not conceive of a power which did not partake of the nature of these senses. When Jesus told them that they had eyes but could not see, ears but could not hear, he did not mean that they were blind or deaf in the commonly accepted sense of those terms; but he was trying, as he always did, to lift thought above the material belief of hearing and sight to a discernment of the truth that man is spiritual, and that his sense cannot therefore be material, but is spiritual; that life is not dependent on matter.

That Paul apprehended this teaching of the Master is evidenced by his statement that "the things which are seen are temporal; but the things which are not seen are eternal;" and with him Christian Science defines as real only that which is eternal. Paul saw that to demonstrate the teachings of the Master the disciples must depend upon the evidence of things unseen by the material senses. No one can give credence to the five material senses and believe in the truth of the commonly accepted material theories, and at the same time demonstrate Christian Science. In reading the accounts of the miracles of Jesus we find that his every proof of the power of God was a direct contradiction of the evidence of these senses. The people marveled at his power and called his demonstrations miracles, but to Jesus, in the words of our Leader, these acts were "divinely natural" (Science and Health, p. 44).

Jesus did the Father's bidding, but in obeying the Father he could not conform to the teachings and beliefs of the religious teachers of his time. In the face of the evidence of death and disease on every hand, he proclaimed to the people that these phases of mortal belief have no reality. He refused to believe that Lazarus was dead, and proved his contention by awakening him from the dream called death. He turned the water into wine; the seeming lack of loaves and fishes was not true to him. In all these instances he proved that God's infinite supply is ever at hand. All his words and deeds give the lie to the material sensual concept of life, and teach us to have one God, the God who is Life, Truth, and Love, incorporeal and eternal.

One instance of the manifestation

of divine power as demonstrated by Jesus has meant much to the writer. It is the record of the storm as given in the eighth chapter of Matthew. We are told that a great storm arose while Jesus and his disciples were in a ship at sea. The little craft was one that could not so well breast the waves as can the modern steamer, and the raging waters covered it. We can well imagine the low black clouds, the wind-lashed waves, the lightning and thunder, and the little ship tossed by the billows, and in the midst of it all, Jesus peacefully sleeping. There was no storm in his consciousness; all was peace. He dwelt in the serenity of God's thought.

The disciples, judging from the material evidences, could not discern this peace which was the possession of the Master and which permitted him to be undisturbed when to material sense the elements seemed so turbulent. They saw the dashing waves and were afraid. They awakened Jesus, tried to arouse him from his sense of security, endeavored to impress upon him the dangers so manifest to them, but relying on evidence unseen to the disciples, Jesus had no fear of the wind and waves. There was no storm to the Master. He knew that heaven, Love's reign of eternal harmony, is everywhere, and that the fury of mortal mind expressed in the storm was but a seeming. He could therefore dismiss it with the simple words, "Peace, be still," and there was a great calm. The disciples' blind eyes were opened and they were made conscious of that peaceful reign of Spirit and spiritual law which had never been absent from the consciousness of the Master.

Here is a great lesson for Christian Scientists. Do we look for the evidence of things unseen? Do we rest in God's great love when storms assail? Do we remember that the turbulent ragings of error are nothing, and that we live and move and have our being in the calm of infinite Mind? Are we measuring our health and happiness by evidences gathered from the material senses? Do we look about us and say, "I can be happy in spite of this or that circumstance"? Do we take the Master's view of the storm, or that of the troubled disciples?

To hold steadfastly to the supremacy of divine Truth is far from ignoring a wrong or discordant condition. It does not mean that we should cry "Peace, peace; when there is no peace," but it does mean the application of the Master's "Peace, be still" of spiritual understanding to every false claim of the material senses. The steadfast holding to Truth will bring about in outward life the righting of all wrongs. Jesus did not ignore the storm. He dealt with it far more effectively than could one schooled in seamanship and with an exhaustive knowledge of storms from the material standpoint. The fragile craft was safer with Jesus in its stern than is the great steam-driven vessel of today, dependent as it is on material power alone for safety. He stilled the storm. Can we think of a better way to deal with it? He removed the cause of the trouble. Today when a storm rages on the sea it is a battle between the huge steamers and the unrestrained waves. The outcome is often doubtful and sometimes the results are disastrous. With all the boasted power of modern science,

no one has been able to deal with the elements as did the Galilean Teacher of spiritual truth. Jesus dealt with the situation scientifically, and the only right way to deal with the storms of material sense, whether on the water or in a battle with some other insistent belief of mortal mind, is to destroy it through the applied knowledge of the power of God.

How different the storm must have appeared to Jesus as compared with the sense of his disciples! To the latter it meant a fight against great odds in an effort to reach a port of safety; it was the battle of a frail craft against the engulfing waves. Not so to Jesus. The evidence so clear to him was unseen by the dull disciples. He saw the one power, the omnipotent power of God, and the consequent powerlessness of the storm. He knew that there was no inharmony in God's kingdom, and that the kingdom of God is everywhere. How different his refuge from that of his disciples: theirs a haven on the shore afar off, his the haven of ever-present harmony.

Jesus applied the same remedy to sickness and every other form of discord, including death. When the sick were brought to him to be healed, he did not deal with them as do the material physicians of our day. He healed them, however, more quickly and more effectively than does *materia medica*, and he did it by a method just the opposite of that employed by the material physician. Christian Science is doing this very thing today, because it is the same eternal law of God which was operative in Jesus' time and is operative now. The advocate of *materia medica* looks at the storm of material belief in the way the disciples looked at it: Christian Science takes the view-point of the Master, which eventually became the view-point of the disciples, as they grew in understanding. The material physician examines the material body and judges from the evidence disclosed by the senses; but the Christian Scientist looks "away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (Science and Health, p. 261). It is plain that Jesus quelled the storm and healed the sick by one and the same power. He knew that material means had no more power to heal the sick than they had to still the storm.

Should we marvel if the power which scientifically heals the sick and stills the dashing waves is not visible to the material senses? The results can be seen: the storm is stilled, the sick are healed, and even the materialist, if honest, is obliged to acknowledge it, though he marvel.

THERE is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we build on such a faith floods may break on the foundations, but cannot move them; clouds may obscure the sun, but cannot destroy it. "You may kill us, but you cannot hurt us," said one of the noblest of the earliest martyrs to his persecutors. "If God be for us, who can be against us?"—*Hamilton Wright Mabie.*

"WATCH AND PRAY"

L. EMOGENE MOORE

IN the fourteenth chapter of Mark's gospel we have the most detailed account of Jesus' last hours with his disciples before his crucifixion. In graphic words we find portrayed his struggle in the garden of Gethsemane, his prayer for deliverance, his touching appeal to Peter, "Simon, sleepest thou? couldest not thou watch one hour?" Then comes the command, "Watch ye and pray," which was given more than once; but we are told that when he came the third time and found them "asleep again," he said, "Sleep on now, and take your rest."

What pathos lies within these few words! What might have been the outcome had there never been occasion for Jesus to have uttered them! O that the disciples had overcome the inclination to yield to the senses, and that they had watched with him who never gave a useless command! Would the cup then have passed from him, or would that grand, mighty victory over the grave have been more wonderful still? It seems a dreadful thing to be asleep at so vital a time. Even though no event of this tragedy were altered, had the disciples seen the importance of obedient work at this time might it not have added much to Jesus' joy to have known that those whom he had been so faithfully teaching had been loyal to the end? Who of us does not think he would have done better than did these disciples? that he would have watched, and have given all of self to have lessened if only by one drop Jesus' cup of sorrow?

But do not the opportunities of our own day give us every needed chance to show how faithful we would have been? Have we not the eternal Christ ever with us, and is not error ever seeking to betray and crucify the God-idea? Are we awake to the need of watching and praying that we enter not into temptation? Are we guarding the idea of Truth in all its activities? The Christ-idea is being unfolded to us through the church services, the Christian Science literature, the lectures, and in many other ways. Are we seeing to it that nothing is neglected which may help us or our fellow men to a better understanding of God? Until we are sure that we are awake along all these lines, we are giving the world no proof that we, too, would not have slept in the garden of Gethsemane.

We know that the true church is spiritual and needs no support from man, but "that institution, which affords proof of its utility and is found elevating the race" (Science and Health, p. 583), is entrusted to us, and it is indeed a mighty and sacred trust. Would it not be well to ask ourselves if we are leaving anything undone which might advance the coming of God's kingdom on earth? Can we answer truly that we are "never absent from [our] post, never off guard" (Miscellaneous Writings, p. 116)? And right here it might be well to mention that one does not need to be an officer in a church in order to labor for the cause of Truth. There are so many ways in which we

can work, avenues which are never closed to us,—regular attendance at services and business meetings, the giving of one's experience and money, the subscription to and distribution of our literature, and ever readiness to speak the word which heals. All these and more are church work in which every one can participate. The active officers and readers of any church are only such temporarily, and are ever ready for helpful hints from the other members as to how best to promote the growth of our cause. When a church body has elected its officers, this does not end their obligations, and the members should not expect the work to be carried on entirely by these officers. They need and the cause needs the hearty support of every member; or, to put it more correctly, every member needs the good which will come to him through enthusiastic work for the church.

While, as has been said, the church of God stands secure, and the promise is that "the gates of hell shall not prevail against it," yet nowhere in the Bible or in Science and Health are we told that the human manifestation of church will prosper without effort on the part of its adherents. True, we are told to "stand still, and see the salvation of the Lord;" we are also told that "having done all," we are to "stand." The life of our Leader, Mrs. Eddy, is an unparalleled example of unceasing labor for a cause. Can we do less than follow this example, that the Master's sorrowful words, "Sleep on now, and take your rest," may never be spoken of us?

DANIEL, SERVANT OF GOD

FLORENCE E. B. DONALDSON

OUR revered Leader writes in Science and Health (p. 126), "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles." This statement lends added interest for all Christian Scientists to the study of the many interesting characters of Old Testament history, among which Daniel is one of the most eminent as an exponent of unswerving fidelity in the service of God. The record of his career delineates an absolutely blameless life. We know of no retrograde step, no hesitating action in his upward way, and to the student of Christian Science who may think that his own busy life precludes rapid progress in the study and demonstration of truth, Daniel's career is a noble object-lesson. Student, governor, administrator,—his daily routine of work must have been unremitting toil. Nor was this for the welfare of his own people, of his own country, but loyal and unselfish service on behalf of those who had ruthlessly destroyed his home and kindred. The brief facts recorded in the book of Daniel show us the picture of the captive youth, calm and uncomplaining in the midst of upheaval of environment and sore affliction for the Jewish nation. But Daniel seems to have been always, in spirit, above

his material surroundings, always dwelling in that sure refuge, "the secret place of the most High."

The first independent line taken by the young Hebrew of which we read, depicts him turning, on behalf of himself and his friends, from the proffered dainties of the king's table, knowing with clear insight that he and his friends could not come short of the desired beauty of form and feature when realizing that God is, as the psalmist had declared, the health of man's countenance. The trial, hesitatingly allowed, was followed by complete demonstration, and it gives us Daniel's first recorded victory over "the lusts of the flesh." The next picture shows us his absolute faith in God as "a very present help in trouble." When the angry Nebuchadnezzar issued his intemperate decree to destroy all the wise men of Babylon, earnest prayer to God by Daniel and his friends was answered. When in a third test he was brought before the monarch, Daniel with true self-abnegation told him at once that it was God who had revealed the dream to him, and that he had no more wisdom or understanding than another to know anything of himself. The dream of the king was told, the wonderful interpretation made, and we see how this spirit of humility protected the young Hebrew from "the pride of life" when adulation, honors, and power were showered upon him by the wondering king. The next call upon Daniel's God-given understanding seems to have been recorded by Nebuchadnezzar himself. It would seem that another remarkable dream had troubled the king, and when he repeated it to Daniel the effect upon him was at first overwhelming. We are told that he "was astonied for one hour, and his thoughts troubled him." But the king encouraged him to speak, and with a moral courage which in these days we can perhaps but dimly appreciate, Daniel described to Nebuchadnezzar the sad fate in store for him.

In the various brief records which comprise the book of Daniel, we see how the monarchs he served rose and fell, but this servant of God was continuously called to fill a higher post than before. At last, under Darius, he became first of three presidents in the kingdom, and showed so excellent a spirit that the king contemplated setting him over the whole realm. We cannot wonder that this Jewish captive had many enemies, but much as they sought to find occasion against him, they could not do so: "He was faithful," it is recorded of him, "neither was there any error or fault found in him." A grand tribute indeed! Envy and jealousy have seldom laid a fouler plot than that which ended in Daniel's being thrown into the den of lions. His faithful service to God had been reflected in loyalty to one king after another, but not for a moment could his duty to an earthly king come before his duty toward God. We cannot but notice the wonderful freedom from even a shadow of resentment against this, the fifth pagan king he had served so faithfully, for his cruel decree. But again the clear understanding of the prophet proved that selfless service of God, good, destroys evil's false claim to have either place or power.

Perhaps the most useful lesson which we as Christian Scientists may learn from these interesting facts is that in all his busy life, necessarily full of the pomp and ceremony of the East as well as of laborious toil, Daniel lived and worked as in the presence of God. Christian Science is revealing to the world of today the nothingness of the supposed power of evil and the omnipresence of good. It also teaches that whether we work in administrative, professional, commercial, or agricultural centers, and however closely the demands of material bondage and sense captivity may seem to have enfolded us, the truth revealed in Christian Science can be lived and demonstrated today, regardless of external conditions, even as Daniel proved two thousand five hundred years ago.

WHY JOIN THE CHURCH?

LEON M. GROESBECK

TWICE each year the Christian Science churches throughout the world extend a loving invitation to those interested in this teaching to join their membership. When these invitations are given, there will come to many the question, "Why should I join the church?" This is an entirely proper question, and before taking this step every one ought to be certain that it is answered satisfactorily. No one should join the Church of Christ, Scientist, without having some adequate sense of the benefits and obligations which this action brings. In any discussion of this subject it is supposed that the questioner gives assent to what are known as the tenets of Christian Science; that he is what may be called a Christian Scientist, but that he belongs to that large number who, believing in Christian Science and participating in its blessings, have not become a part of its church organization.

The benefits of church-membership are fundamentally the benefits of united effort. The church as an organization seeks to accomplish for men the same thing that men as individuals seek to accomplish for themselves. The object of this seeking is salvation, a saving from all sin, disease, and death, the establishment in human consciousness of man's dominion over all the earth. In brief, it is a complete knowledge of God and of man's relation to Him, and this is surely the aim and object of all aspiring men, whether they be conscious of it or not.

Now, if the highest aim of both the church and men is one and the same thing, namely, salvation, there is abundant reason for becoming a part of the church organization, for by so doing we are likely to gain salvation more quickly. In this age, which shows on every hand the great increase in effectiveness and efficiency which is brought about by organization on a right basis, it is almost self-evident that the individual will not only increase his own efficiency in the work of his salvation by becoming a part of the church organization, but that he will also add to the efficiency of the entire body by this step.

It is manifest that without united

effort there would be no church edifices, no church services, no experience meetings, no reading-rooms, no periodicals, no lectures, none of those instruments for the dissemination of the truth which were the means of bringing to each of us a knowledge of Christian Science and the blessings which have sprung from that knowledge. It is safe to say that whatever blessings have come through Christian Science to those who are not members of its churches, would not have come without the organization provided for in the Manual of The Mother Church. What could we as individuals do in bringing the truth to mankind, in comparison to what we can do in such a work with the instrumentality of our organization?

In Christian Science we cannot work out our salvation selfishly. While our problems are individual, they are also the problems of Christian Scientists generally. In helping others to solve their problems and to gain a better understanding of the truth, we are helping to bring about conditions which will aid in the accomplishment of our own overcoming of evil. In every human breast there seems to be in greater or less degree the desire to do some good for others, for the world. Though this desire with many is deeply hidden under selfishness, there are few with whom the idea of what is called philanthropy has not some place. Christian Scientists are sometimes accused of not being philanthropic, of not maintaining asylums, hospitals, etc., yet is there any philanthropy greater than that which puts into the hands of a man the means whereby he can start on the road to man's God-given dominion over all the earth, and salvation from all evil? Beside a work like this, philanthropy in its ordinary sense pales into insignificance.

Christian Science offers to all mankind a complete and perfect salvation. The Christian Science church is organized to bring to all humanicy a knowledge of this perfect way of salvation and to aid in the demonstration of this truth. No organization can have a higher or holier purpose. Is it not a good thing, is it not an inspiring thing, to have a part in a work like this? Ought it not to appeal irresistibly to every one who believes that Christian Science is the truth? It is certain that the redemptive work of Christian Science will stir the enthusiasm of every one whose consciousness has awakened to that indispensable condition of all right readiness for church-membership, the desire to serve.

A willingness to serve is the avenue through which the blessings of church-membership will come. The question, "What good will it do me to join the church?" must have become transformed in some measure into the question, "What good can I do by joining the church?" before the questioner is a proper candidate for such membership. To serve is to give, and it is more blessed to give than to receive, and far more productive of happiness. To one who has reached the place where he is glad to disseminate the truth, ready to serve the cause of Christian Science, the answer to the question, "Why should I join the church?" is plain. It means a greater opportunity for giving out the truth, hence a greater opportunity for receiving it. It

means a greater opportunity for growth in understanding, and for the healing of the sick and sinful.

And what is it that keeps so many from joining the church and participating in the blessings of its activity for good? It is an evil intimation of the carnal mind, the same thing which seems to resist every step we ought to take toward Truth! Some of these intimations are likely to be: "I do not know enough about Christian Science to join the church," or, "I am not good enough." One who feels that he is too ignorant of the subject of Christian Science to become a member of the church, is like a young child who might decline to go to school on the ground that he did not know enough yet. As for being good enough, it is well to remember that Jesus said: "There is none good but one, that is, God." We are none of us perfect, but we are working and striving for good, and that is why we need the help of church-membership. Such would-be hindrances have no basis in logic or in truth, and should not be allowed to retard our progress.

Selfishness and ingratitude may also argue that church-membership might bring with it active duties and responsibilities which would be disagreeable or arduous. Cowardice may plead that it would necessitate our standing before the world as avowed Christian Scientists; but we should not let such arguments of mortal mind have a place in consciousness; we should know that they are only the baseless arguments of mortal, personal sense, and that they have neither validity, power, nor influence.

As defined by Mrs. Eddy, the church is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583). She also says: "We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick" (p. 35). From this we see that unity with Truth is essential to our union with the church. Without this unity with Truth and Love we are not in reality members of the Church of Christ, Scientist, no matter what our status may be in respect to the letter or form of church-membership. It would be well if all members of the church were to examine themselves from this standpoint, to see if they are fulfilling the requirements.

Since the Church of Christ, Scientist, is the "structure of Truth and Love," and since to join it means to become one with Truth and Love, there can be no question as to the desirability of membership with the church. To know what such membership means, is to desire it. Considering man and the church metaphysically, we find that man and the church are one. Man is and always has been in perfect unity or membership with the true idea of church and its activities. It is only a false or material sense of man and church which sees them as separated. In coming into membership with the church we are simply taking a step toward that state of reality and perfection which is our true being. We are obeying the law of perfection, which is the law of destruction to every false mortal concept.

JETHRO

EVA S. W. WILLIAMS

"THE thing that thou doest is not good." If asked by whom and to whom these words were spoken, many of us would need to think over our store of Biblical history before answering that they were addressed to Moses by his father-in-law Jethro. Yet this speech is at least noteworthy. The twenty-seven verses of the eighteenth chapter of Exodus are devoted to an episode in the life of the great Hebrew leader, a visit to the wilderness which Jethro was led to pay because he had "heard of all that God had done for Moses, and for Israel his people."

From this story all points not essential to the heart of the narrative are eliminated, and it is a striking example of the vivid, picturesque style in which so many of the eastern people wrote, and in which the stories of patriarchs and prophets have been handed down to us. We are told that Jethro was accompanied by Zipporah, Moses' wife, and by his two sons, Gershom and Eliezer, but of the relation of these three to the incident no detail is given. In regard to Jethro it is otherwise, and we read: "Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare." Then it would seem that the remainder of the day was given to the relation of God's loving-kindness to His people, and to a friendly meeting arranged for Jethro with Aaron and the elders of Israel. The following day found Moses sitting in judgment over the people, from the morning into the evening, settling their matters and teaching them to know God, which would seem to be commendable in the highest degree. But what says Jethro? "The thing that thou doest is not good." Observe that it is the thing. The spirit was above reproach, but Jethro perceived that the results were bound to be incommensurate with the labor involved. He therefore advised that Moses should appoint righteous men as rulers and judges over thousands and hundreds, and even tens of the people, reserving only for his own arbitration such cases as it should be beyond their power to decide. In this way it would be easier for Moses and the rulers and judges would bear the burden with him.

And now we have a proof that is most striking of meekness and humility on the part of the heaven-appointed leader. We read that he "hearkened to the voice of his father-in-law, and did all that he had said." There was no reluctance to delegate authority, no fear of encouraging an assumption of authority equaling or outdistancing his own, no fear either lest others should be unequal to the task assigned them; instead there was an immediate admission that the advice was good, followed by prompt action based upon it. It is noticeable that in tendering his advice Jethro inserted these words: "If thou shalt do this thing, and God command thee so," thereby recognizing his own in-

ability to give sure advice and deprecating any wish to act as counselor in his own right.

Acquaintance with the history of the Christian Science movement and with the life-story of its Leader, will find much in her career as organizer which parallels the course pursued in the above incident by Moses. Mrs. Eddy withdrew from personal association with her church when its prosperity had become assured, in order that she might labor in seclusion for the good of the cause; reserving, however, for herself, as pastor emeritus, the power and right of giving all such final judgments or decisions as she deemed necessary; and in some cases the choice and election of officers. She laid the foundation of an organization without a parallel in all the records of religious movements. Prefacing the Church Manual there is a quoted extract from a letter of Mrs. Eddy, which reads in part as follows: "The Rules and By-laws . . . were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events." It will readily be seen that no more impersonal scheme of government could be devised than is outlined in these words, and in no one thing are Christian Scientists more united in gratitude to their Leader than for the humility which led her to plan for the welfare of this great movement and for the good of all.

[Written for the *Journal*]

EASTER MORNING

MARY CHRISTINA SCHMIDT

The sun creeps round my window-side,—
  How fair thou art, young day,
And thou, so marvelously wide,
  Thou sky-blue passageway
    To God's dear happiness!

The birds are singing sweet and clear;
  The bells, I hear them ring.
Yes, Father God, Thy call I hear,
  I too will come and sing.

Among the lilies I will sit
  And praise Thee all the while;
No shadowy doubts will I permit
  To quench Love's gracious smile.

And I will think of Thee all day,
  And pass Thy smiles around,
That men may learn of this sweet way
  Of healing Love, and thus abound
    With peace and golden joy.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Duluth, Minn.

THE seed of Christian Science was planted in Duluth by students who had imbibed their first ideas of it at Oconto, Wis., where, as has already been related in these columns, the first church building of the denomination was erected and dedicated. The unselfish devotion of that noble band who amid much discouragement carried the building of that first church to completion, has ever remained an inspiration to those who brought the truth to Duluth.

The first meetings in Duluth of this kind were held in the year 1884, at the homes of those interested at that time. The attendance was between ten and fifteen for a while, but gradually the number increased, until in 1889 it was thought advisable to hold regular services in a hall. Besides the services on Sunday a weekday meeting was held, at which those present would read from the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and endeavor to get at the spiritual thought which Science and Health teaches. All were in earnest, and the growth continued. Healing was being done, and this helped greatly.

In the year 1890 it was decided to form a church society and incorporate it under the laws of Minnesota. This was done, and in connection with the church a dispensary was opened, where literature and information on Christian Science were freely given. Meetings were continued in halls, until 1898, when it was voted to build a church edifice. A lot between 9th and 10th avenues east on Superior street was leased at a nominal rental, and the construction of the church commenced. It was finished the same year, and under date of Nov. 6, 1898, Mrs. Eddy sent the following dedicatory message:—

> May our God make this church the fold of flocks and those that plant the vineyard eat the fruit thereof. Here let His promise be verified: "Before they call, I will answer; and while they are yet speaking, I will hear."

When the lease on the lot on which the church stood was about to expire, the congregation thought it wise to consider the proposition of purchasing property on which to place the church building, the lot to be of such size that a new and larger church edifice could be erected when it was found necessary. A committee was appointed, and after much negotiation the lots, 100 x 140, on which the present church is being erected, were purchased for six thousand dollars. The old church building was removed to the rear, the Unitarian church kindly tendering the use of their edifice for the services during the time of removal and refitting for use. In 1910 it was decided to begin work on the new church building. Plans had already been prepared, and ground was broken for the foundation in June of that year. Work was commenced on the basement in May, 1911, and on the superstructure in October, 1912.

In looking back over the history of this church, much gratitude is expressed for what it has done and is doing for each individual member, whether connected with its early history or its later activities. It has

proved a blessing to the whole city, and will continue to do so as long as its members reflect the Love which should be manifested by it. Those who were among the first to take up the cause here can recall the time when it was almost a hardship to admit that one was studying Christian Science, because to do so meant being ostracized, perchance, by friends. The attacks through the press on this new-old truth were very bitter and required a good deal of courage to withstand; but it was soon realized that through this very criticism people became interested, and upon investigation were convinced that it was just what they were seeking, and thus the growth was greatly increased, until now the church has a very large membership. In demonstrating the love which is needed to complete the church and make it indeed a fit dwelling-place for the truth of Christian Science, the members are striving to realize that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and to demonstrate it in their daily living.

First Church of Christ, Scientist, Richmond, Va.

It was in December, 1899, that two students of Christian Science came to Richmond from Canada, a nucleus around which soon gathered the three or four people already interested in Christian Science and who, unknown to one another, had been studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, one of them having been saved from an operation through faithful reading of the text-book. Some healing work was done and a church was organized during the four or five months these students remained in Richmond; but after their departure the handful of young Scientists began to feel that they had perhaps been hasty in forming a church, and it was unanimously decided that for a time at least the organization should be suspended. There was a small amount of money in the treasury, and with this a building fund was started, in confident anticipation of the time when, despite conditions then prevailing, it would be needed for an edifice.

The faithful few continued to meet together every Sunday morning to read the Lesson-Sermon, and in November, 1900, the working force was augmented by the coming of a practitioner and teacher to settle in Richmond. The healing done at this time was a potent factor in the breaking down of barriers in this most conservative city, and the way soon opened for a permanent church organization. From the first the cause steadily advanced, and within a short time regular services were being held in a private home. Wednesday evening meetings were also begun, and a Sunday school was opened with three children in attendance. In January, 1901, a reading-room was instituted as a department of church activity.

As the healing work done was recognized, public interest increased, and in June, 1902, a church organization was effected, with twenty-three members, eleven of whom belonged to The Mother Church. In July of the same year a larger room was secured in the business section of the city. Services were held in this room for

two years, when a larger hall was rented to accommodate the increased attendance, and the reading-room was moved to the Chamber of Commerce building. When The Mother Church extension was under construction, the Richmond church voted to send the amount which had been put aside toward its own building fund, though the sum was small; and not only this, but monthly offerings were made thereafter to The Mother Church fund until it was closed.

In October, 1906, a meeting of the members was called to discuss the advisability of erecting a local church edifice. At this meeting a building fund was started and a committee appointed to select a suitable site. A beautiful lot at the corner of Park avenue and Meadow street, in the best residential part of the city, was purchased at a cost of ten thousand dollars, and in December of the same year the foundation was laid. Services were first held in the new church home in June, 1907, the construction throughout having been a demonstration of unity and love for the cause. Its architecture is on the simple Greek lines, the restful and beautiful auditorium having a seating capacity of five hundred. Through faithful, energetic work the building has been paid for, and only a small debt remains on the land.

The growth of the cause in Richmond, resulting from the continued healing work, and from the loyalty and faithfulness of the members of the Richmond church to the teachings of Science and Health, is manifest in all its varied avenues of activity and is an occasion for gratitude.

First Church of Christ, Scientist, Peoria, Ill.

Christian Science was first introduced into Peoria in the fall of 1885. Through a number of cases of healing, a few persons became interested enough to purchase the text-book, "Science and Health with Key to the Scriptures," and meetings were held in different places for a few years, but there was not a steady enough growth for the teaching to gain a firm foothold, until about 1892. On the 29th day of August of that year, seven Scientists came together to take the initial step in forming a church which should inculcate Christian Science as taught by Mrs. Eddy. A board of three directors, a treasurer, and a clerk were elected, and the name Church of Christ, Scientist, of Peoria, was adopted. After this action it was thought best to obtain a permanent place for public services and for a reading-room. A large room in the Y. M. C. A. building was secured, and here services were held for a short time, the reading-room being kept open daily. Very soon, however, it became necessary to have a still larger room for the Sunday services and the Y. M. C. A. auditorium was engaged.

On the 6th day of October, 1894, the church was incorporated under the name of First Church of Christ, Scientist, of Peoria, Illinois. A continued steady, sturdy growth was manifested, and after a time it seemed wise to take another step of progress, and move into the Women's Club building, a more pleasant and convenient place for the work that was being carried on. Music Hall in this

building was used for the Sunday service, a room adjoining for the reading-room, and a large room on the lower floor was secured for the Wednesday evening meetings. In this favoring environment the work continued to develop until the time came when the church began to feel the need of a home of its own. A lot was procured on Hamilton boulevard, at the corner of Glen Oak avenue, with the expectation of building a church edifice thereon when further growth should warrant it. The interest was so great, however, that the lot was paid for immediately, a building fund was started, and with renewed courage the church decided to go on with the work.

Beginning the year 1898 with a substantial increase in membership and attendance, efforts were directed toward the building of a church on the lot. The corner-stone was laid in June, 1898, and the building, of pink Bedford stone, with an auditorium having a seating capacity of six hundred, was erected and paid for during the latter part of that year at a cost of about thirty thousand dollars, including the lot. The children of the Sunday school, though at that time few in number, were earnest in their efforts to help, and their contribution to the building fund paid for the stone tablets on the outside walls. The edifice was formally dedicated Jan. 15, 1899.

In the years which have elapsed the church has given abundant proof of the Master's words, "Wherefore by their fruits ye shall know them." The reading-room has been one of the most productive branches of the work, as each progressive step has been attended by a steadily increasing demand for Christian Science literature, and during the last few years the work of the committee for the distribution of literature has aided much in awakening public thought and turning people to the study and investigation of Christian Science. The proof of this is shown in the constantly increasing number of those who attend the services, testing the seating capacity of the auditorium and making it evident that in the near future a definite step must be taken toward church expansion.

First Church of Christ, Scientist, Birmingham, Ala.

When on Nov. 20, 1899, six loyal students of Christian Science met in a private home in Birmingham and organized First Church of Christ, Scientist, there was little evidence of any outside interest in Science; but, like Abraham, they were looking for "a city which hath foundations, whose builder and maker is God." They knew that God is able of the very stones "to raise up children unto Abraham;" and their faith became the "substance of things hoped for, the evidence of things not seen." The church was organized, a charter obtained, and a hall, with reading-room adjoining, was secured, where services were begun immediately. Interest in Christian Science was soon awakened, and the signs of healing promised by the Master quickly followed the effective preaching of the gospel as taught in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures." Within a year it was found

necessary to move into a larger and what proved to be a more attractive hall, and since that time the movement has been marked by steady progress.

In the spring of 1907 the members of the church were unanimous in their opinion that the time had come for their beloved cause to extend a larger welcome to the city from a home of its own. Being of "one accord in one place," the demonstration was quickly made of purchasing a lot on which was a small chapel ready for occupancy, in the heart of the residence portion of the city. The church in Birmingham being the first Christian Science church organized in Alabama, and the first to occupy its own home, the purchase of this property was an event of more than local importance and an occasion of great rejoicing, as it registered a new era of church building in that state.

Within a few months the adjoining corner lot was added to the original purchase, and in such a manner as to prove to all that divine Love was leading this little flock into a larger place. Soon outgrowing the chapel, steps were taken by the church to replace it with a handsomer and more appropriate structure. On March 13, 1911, the corner-stone was laid with quiet ceremony. The beautiful new edifice, completed in August, 1911, is colonial in style of architecture, with a seating capacity of nearly five hundred, and has what is regarded as one of the choicest locations in the city.

The Sunday school is an important and active factor in the work of the church, and the children are being efficiently fitted to become what Mrs. Eddy predicted—"the bulwarks of freedom, the cement of society, the hope of our race" (Pulpit and Press, p. 9). The reading-rooms maintained by the church are located in a handsome office building on the main thoroughfare of the city. In addition to a local publication committee, which is active in the distribution of the authorized literature, a *Christian Science Monitor* committee is making many friends for the daily newspaper, and accomplishing much good in the interest of clean journalism. Subscriptions to the *Monitor* have been secured for the leading clubs and libraries; and all the rest-rooms in the department stores, the fire department, and other public places, are kept supplied by the committee.

In October, 1907, the first class in Christian Science was taught in Birmingham, and from this and subsequent classes a students' association has been organized, with a membership extending into several southern states. Thus is it evidenced that the "leaven, which a woman took, and hid in three measures of meal," is at work in consciousness, and is rapidly leavening the whole lump, until God's kingdom is come, and His will is done "in earth, as it is in heaven." It has been the earnest purpose of this church from the time of its organization to maintain every branch of Christian Science activity, and to be obedient to all the loving counsels of its revered Leader. The sick are being healed, sinners are being reformed, and the church is evidencing by its fruits its continued loyalty to The Mother Church and to that divine Principle which is and must be the foundation of every Church of Christ, Scientist.

TESTIMONIES FROM THE FIELD

AFTER being for four years an adherent of Christian Science, I wish to give my grateful testimony. I embraced this faith, upon investigation of it, because I found in it healing from the perplexities of human experience. Through Christian Science I have found that God is indeed "a very present help in trouble," and that it brings the salvation which really saves from sin, sickness, and every ill which besets mankind.

At a time of great business trouble and worry, my health, which had never been good, threatened to give way altogether; and the culmination of my troubles, the loss of a government position, resulted in nervous collapse. A sojourn at a sanitarium in Maryland did me no good, but only seemed to give further opportunity for the brooding thoughts which were driving me rapidly toward either the grave or a condition of being laid aside from my usefulness to myself or to others. I recall that at this time I would awaken in the middle of the night with the hopelessness of my condition vividly present, and then the thought would come, "Well, I can die." I do not mean that I contemplated suicide, but it seemed as if there was no place for me and no work for me to do, and that I simply should die and thus obtain rest from my troubles.

It was in this dark time that the healing in Christian Science of the wife of a friend came to my attention. I called to see this lady, who had been instantaneously healed by absent treatment when apparently at death's door, and when she told me that it was Christian Science which had cured her, I questioned her closely and eagerly, as this was the first opportunity I had ever had of talking with any one who had been benefited by it. Up to that time, on account of the bias of my education, that of an electrical engineer, I had derided Christian Science, feeling that the very connection of the words "Christian" and "Science" was an offense; therefore when I had an opportunity to speak with one who claimed to have been healed by its ministrations, I was eager to learn something about it, and I recall bringing up in the conversation all of the ignorant and malicious things I had ever heard about Mrs. Eddy and her teachings; so that, in looking back at my rudeness, I have special occasion for thanksgiving because of the spirit of patience and love and truth with which my inquiries were met.

This kind lady loaned me some books to read, and recommended that I commence with Science and Health. I think it was on the way home it occurred to me that what had benefited others might help me in my own terrible perplexities, and I procured a copy of this book at the public library and commenced to read it. I found that I could only read about half a page at a time, because what I read made me think, and I had to go back and read it over and over again. The improvement in my thought and in my outlook on life began almost from the start of my reading the textbook. The presentation of the nature

of God and man, and of the fact that since God could not make evil, man need not fear it, grew like a great light in my mind and heart, and it was not long before I began to feel and to show the benefits of this glorious truth, not only in the improved condition of my health, but in the ability to meet new burdens and perplexities in business with patience and with an increasing measure of success; so that today I am making a living for myself and my dear wife with a gradually increasing income and a firm faith and understanding that our future is assured and that God giveth us our daily bread. Truly He has fed "the famished affections" (Science and Health, p. 17).

Although my first healing was from nervous exhaustion, that was only the beginning, for I have been protected against every ill of the flesh ever since my first draft of the truth which inspires the pages of Mrs. Eddy's book. Not only has my general health been so much better that for the last three years I have been a thoroughly well man, gaining in strength and poise with every day that passes, but such illnesses as have attacked me have been dealt with so promptly and definitely that they have caused almost no loss of time from my work. Thus a severe attack of cold in December, 1910, which would in the old thought have lasted six or eight weeks, with a long period of convalescence and incapacity for business, was reduced to a period of ten days, during which I lost only about a day and a half from my business, and during which I was conscious every moment of the immediate protection of divine Love, so that even during the feverish periods by day and night I could say every instant to the claim of physical discomfort: "I know better! God is my strength and my life."

Every day a nearer and dearer appreciation of the wonderful revelation which has come to the world through our beloved Leader seems opened to me, and my gratitude is the greater in that I have been privileged to help others by reflecting this truth in their time of need. No words can express the gratitude I feel for the glory and the power of Christian Science, but I know that I can best express it in my daily living of the truth.

I will add that my wife, who when I first began to study Christian Science thought it was only a fad and deplored my giving attention to something which seemed to reduce still further the probability of my getting back into the business world, has now joined with me in adherence to this truth, and her life like mine is a glad rejoicing in its power to heal and to unite us in God's service more than we had ever dreamed was possible. I trust that this experience of mine may be read by some whose problems are similar to what my own were, for I know that for them, too, this healing truth will reveal the Love that maketh all things new. — *Joseph B. Baker, New York, N. Y.*

For many years I was a great sufferer from what doctors pronounced a stomach trouble, ulcers on the liver, and gall-stones; in fact, I did not know what it was to have a well day. In January, 1909, not knowing what else to do, I called on a Christian Science practitioner for help, and

when the lady came she told me that God did not make me sick, as I had supposed, because God is Love.

I had been brought up by Christian parents, was a member of a church, had been taught that God was to be feared, and that we must thank Him for every pain, every loss, as He caused these in order to bring us nearer Him; but I had never heard of the loving Father as He was presented to me in Christian Science, or what it really means to be His child. On leaving me, the practitioner said I could eat anything I wished and that it could not hurt me, for God had given His children dominion over all things. The next morning I was dressed, walked one block to see a sick sister, and on my return had dinner with the family. I then went down-town and bought a copy of Science and Health, and after supper I walked four blocks and spent the evening with friends. Since then I have proven the words of Christ Jesus as found in the last chapter of Mark, where we read: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues." Believe what? Why, believe that God is Love; that He is all-power and ever present; that He heals all our diseases, and that with divine Love, not with medicine, for He says, "Thou shalt have no other gods before me."

Since January, 1909, I have taken no medicine, and our family of five have all proven the healing power of divine Love. One, in bondage to a sense of defective eyesight, said by different oculists to be incurable, was given perfect sight. I feel very thankful for the Bible as opened up to me by the "Key to the Scriptures" supplied us by our Leader, Mrs. Eddy. I am also thankful for the many disciples all over the world who are now teaching that God is Love, and healing in Christ's name. —*Mrs. J. T. Davison, Grand Rapids, Mich.*

It is with a heart full of love and gratitude to God for Christian Science, and with the hope that it will help some one, that I send this testimony. I was healed of a chronic bowel disorder of seven years' standing, for which I had tried everything and had been under many doctors, my father being a physician. Things seemed to get worse, however, instead of better, but the condition was overcome in twelve hours through reading our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Nervous exhaustion of three years' standing was also overcome in about two months, although at the time I commenced the study of Christian Science I could not sit still five minutes. I had tried medicine, baths, electricity, change of climate, and my father had become convinced that medicine would not do me any good. I was getting worse, but the reading of Science and Health overcame the condition in about two months and it vanished into its native nothingness.

I was also healed of an abscess of the ear. I was under the doctor's care in Louisville, Ky., for about a year, and the condition seemed to be met, but within a year from that time the ear commenced to discharge again. I went back to the physician, but he said he could not do anything for me,

and that I must be careful not to get the other ear in the same condition. My father had me come on to Chicago where he was, and he took me to one of the best specialists here, but he also said that there was nothing they could do. I could hear very little from that ear, and there was a constant discharge; but after reading our text-book the discharge stopped in about two months, and in about four months my hearing was restored.

I am very grateful for the healing, but much more grateful for the spiritual understanding that has come to me through the reading of the Bible and Science and Health. I have since had the great pleasure of class instruction from one of our dear Leader's students. I am very thankful to God, and grateful to our beloved Leader, who has led us out of the seeming darkness into God's eternal light.—*Daisy Bell Bryson, Evanston, Ill.*

It is a source of gratification to me to give my brief experience in Christian Science. On the first day of January, 1911, I attended a Christian Science service as an escort to a friend who was visiting my home, and had no thought of ever becoming interested; but I was so much impressed with the earnestness and unity of thought which prevailed, that I have been a constant attendant since that date, and also have read most of the authorized literature upon this great subject.

Physical benefits had not been considered by me until I attended two of the Wednesday evening meetings and listened to many earnest and convincing testimonies; but as I had been constantly under medical treatment for chronic stomach trouble for more than twelve years, I promptly decided to place my case in the hands of a Christian Science practitioner and have her submit it to the great Physician. About the middle of January I asked a lady to help me, and she readily responded. She gave me three treatments in the course of about ten days, and I was completely healed of that long-standing and distressing trouble. At the same time the taste for tobacco left me, after I had been a constant smoker for many years. I have not smoked nor had any desire for tobacco since, and I have taken no thought in regard to what or when I should eat, as I had to do before looking into Christian Science, for everything I eat now agrees with me. The instruction given me as to reading Science and Health and the Bible, advanced me greatly in that direction.

I would also like to speak of what appeared to me a miracle. My daughter had been operated on twice for internal ailments, and during the month of March, 1911, while traveling in the western part of the United States, she was quite feeble and took occasion to consult three physicians, each of whom advised an early operation. She was brought to my home in Philadelphia, March 27, an invalid. She was then examined by a fourth physician, who said an immediate operation was absolutely necessary, and he arranged to call for her the next day and take her to a hospital to be operated upon. I was advised of this arrangement late that afternoon, and I at once protested and told her of what Christian Sci-

ence had done for me. She insisted that her case was so different that nothing but an operation could relieve her, but said she would consider my advice during the night. Early the next morning she said she would defer the operation, and asked me to call a Christian Scientist and to postpone the ambulance engagement. I telephoned to a practitioner and she called about ten o'clock. My daughter was healed at the first treatment, and after three treatments the practitioner dismissed her as well, which I then thought was rushing matters somewhat; but time has proven she was right, for my daughter has enjoyed almost perfect health ever since. She has strength to do anything she wishes to do, whereas at the time she embraced Christian Science she could not stand alone long enough to comb her hair.

I am happy to state that my entire family, consisting of my wife, daughter, and myself, are all devoted to Christian Science. We owe more gratitude for it than we will ever be able to express. — *Woodson Poor, Cincinnati, Ohio.*

Four years ago I was healed through one treatment in Christian Science of a very aggravated case of hay-fever. I had been subject to these attacks for eighteen years, rarely passing through August and September without untold suffering, but I have had no return of the trouble. I did not, however, at once begin the study of Christian Science. In addition to the disease mentioned I had violent headaches, intense nervousness, and worst of all, a form of neuralgia for which I had tried every known remedy. Different operations only removed pain from one part of the body to another, stubborn attacks yielding only to opiates or chloroform, and my condition and weak heart made this a dangerous remedy.

I had had financial reverses, and experienced general discontent. I was without God; I had given up the churches and was reading "isms." I indeed cared but little as to the outcome of life, but a time came when through hearing an explanation of a passage in the Bible, I was led to try to see the truth. Mrs. Eddy tells us that "desire is prayer" (Science and Health, p. 1), and as I have made earnest search with Science and Health, which is indeed a "Key to the Scriptures," I have been enabled to see the wonders of divine Love. My physical ailments were quickly overcome; I put off glasses, worn for years; neuralgia never touches me, and from a sickly weakling, I have become a thoroughly healthy person, fully realizing the nothingness of sleeplessness, fainting, and heart trouble.

I offer as proof of this, for the benefit of others, the fact that a few years ago I was refused life insurance; one year ago I was accepted as a perfectly healthy woman, the doctor especially noticing a steady, strong heart. In Science and Health we read: "When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science" (p. 217). Daily I am enabled to prove for myself and others the power of Truth, when rightly understood, to meet all trials. Our son, at the time of our change of

thought, was a frail, undersized boy of sixteen; his life a long struggle with ill health, with the prediction made for him of never reaching manhood. Today he is above the average height, a perfect specimen of manhood, and gives the glory to Christian Science. This, to my thought, is a conclusive proof of the regeneration of mind and body by the power of Truth.

I have had the blessing of class instruction, which has been of unceasing help to me in trying to understand the Principle of this demonstrable truth, and it has enabled me to help not only myself but others out of darkness into light. I am ever grateful for a reasonable, practical rule for daily living, and can only hope to express my gratitude by daily trying to do the Father's works. I am one of the least of those who would say, "Thanks be to God for the light sent to this age through our revered Leader, Mrs. Eddy." Only purity such as hers, supported by divine Love, could have withstood the storm and given to the world again the truth spoken of by Jesus when he said, "Before Abraham was, I am."— *Mrs. Mae George Wyche, Montgomery, Ala.*

I FEEL it to be both my duty and my privilege to tell what Christian Science means to me. For many years I had known vaguely of its existence; I had met Scientists, and been interested in their accounts of wonderful healing, either their own or that of their friends. I had never any feeling of antagonism toward it, but having read and studied many philosophies and religions, I was quite willing to regard it as one of many, all more or less helpful, all containing some aspects of Truth. A friend lent me a copy of "Science and Health with Key to the Scriptures" and asked me to read it. I did so, carefully, as it then seemed to me, but it did not appeal to me and I returned it with a few civil words and gave the matter no further consideration for many years.

From time to time I heard of marvelous cures which those concerned attributed to Christian Science, and I remember that a vague interest was thus aroused; but I regarded it merely as one of many systems of mental healing, and that it should affect the lives of those who were healed in a religious way struck me, in as far as I thought of it at all, as very strange. It seemed to me curious that nobody appeared to be healed by Christian Science without becoming a Christian Scientist. It was to me then as if no one had ever been cured by a doctor without immediately embracing the profession of medicine! Its logic struck me as being *nil*, its religious aspect nonexistent. I accepted it as a curative agent pure and simple.

I had always enjoyed remarkably good health, and the circumstances of my life were often very trying, entailing much traveling and a good deal of what is commonly known as "roughing it." Suddenly, or at least so it seemed to me, I fell ill, and found myself gradually becoming not only unable to do things I had formerly done, but suffering continual pain; worst of all, there was a vague physical terror which was less endurable even than pain. With a friend I

went to see a doctor. To me he spoke in very guarded language, but he told my friend quite plainly that I was suffering from a very painful and incurable form of heart disease, that I might drop dead at any moment, and that at best I could only hope to be an invalid for the rest of my life. The entire treatment he prescribed it was not then possible for me to carry out, circumstances preventing my doing so, but so far as I could I carried out his directions. Then followed a year I do not care to look back upon, of ever greater and greater suffering. Sometimes I seemed to be temporarily better, helped by powerful drugs; often the pain was deadened by opiates; but always the terrible mental depression and physical fear of I knew not exactly what, remained. I can never say how kind and considerate the doctor was to me, nor how he tried to help me, but nothing seemed to do me any real or permanent good.

After some months I decided to go home and consult a London specialist (I was in the East at the time), and I did so. I was again examined most thoroughly. The doctor spoke hopefully, though he would not say I could be cured, and impressed strongly on me the need of living entirely "an invalid's life." The treatment also was altered, but I was told I might continue the opiate when necessary; indeed, by this time I had to take very much larger doses when the pain came on. I then went over to Ireland to stay with friends, where, however, instead of improving, I grew rapidly worse, till I could hardly walk or move without suffering and life became even more of a burden.

I had once or twice vaguely said to my friend that I wondered whether Christian Science could help me as it did others, but we agreed that it was a last resource, as the most I ever hoped from it was that perhaps it would make it easier for me mentally to bear the suffering. When, however, one day after I had been at home some time, a relative said to me, "I think you are not getting better, you are going down hill every day," and I realized that this was true, I suddenly made up my mind I would give up everything I had hitherto trusted in and try Science. I cannot say I had any real faith in it, but I went that very day to a practitioner and asked her to help me. I shall never forget my first treatment. I felt so ill and miserable, and when I saw her close her eyes and sit there silently, it seemed so ridiculous to think this could help me, that I had to struggle with a weak desire to laugh at what struck me as being so futile.

I cannot exactly say when I first felt better. I remember I was afraid to own even to myself that I did feel better, that I no longer required the drug (after the first treatment I had only one dose), that I could go upstairs without having to sit down every third or fourth step, that the cloud of depression was lifting; and it was only when the practitioner said to me one day, after about a month's treatment, "I feel sure you are healed," that it flashed across me I was well. It is now nearly four years since the healing, and I have never had the smallest symptom of return; indeed, a doctor who knew of my case (though he was not one who had previously seen me) and who was much

interested when I told him of my healing, asked for leave to examine me about a year ago, and said that no one could possibly tell that there had ever been anything the matter with my heart.

There are no words to tell what my physical healing meant to me, but it is far more impossible to express my gratitude for the spiritual light and help Science has brought into my life. I should like to say how much more than my physical healing I owe to the clear thought and understanding of the practitioner who helped me. I am even more grateful for the patient way she taught me, answering my questions and explaining my difficulties. I saw then why those who find healing in Christian Science become Scientists. It has altered all my life, given me such happiness, peace, and assurance as I never should have thought possible. It is to me the solvent of all life's hard problems, and with it I know that I can indeed give a reason for the faith that is in me. I know that only by striving to live by its light can I show my sense of gratitude to God, who is Love, and also to Mrs. Eddy, to whose spiritual understanding I know that I owe the knowledge that lifted me out of the miry place and set my feet on a rock. That it may be possible for me to help others as I have been helped, is the chief desire of my life.—*Mrs. E. S. Thornton. Epping, Essex, England.*

I REJOICE that I can testify to Christian Science healing, physically and spiritually. As I look back and recall my condition when Christian Science took me up, I am at a loss as to just what to tell about. When I sought Christ in the old thought I was taught and directed in such a way that I felt I never could reach him, that I could never exercise enough faith to rely upon the promises which were made to his followers. I did not realize this lack, however, until sorrow and sickness well-nigh overwhelmed me.

Over three years ago I was injured seriously in a cyclone, and I did not walk for three months thereafter. The physician who attended me told me it was better than he expected, that I should even live; but after a long time I could walk, and without limping, and seemingly was fully recovered. My nervous system had, however, been wrecked, and heart, stomach, and liver trouble set in. For several years I was under treatment from three different physicians, but would be benefited only a few weeks at a time, and this kept on until I was almost worn out with suffering. I then began to realize that unless there was a change, my days were few. That was a bitter time to me, for I did not want to die. How I prayed and wept and suffered!

At this time I had a next-door neighbor who invariably reached me before my physician when I had a bad attack. She came to see me one morning when I was alone, excepting for my cook, my husband being away at his business and my only child at school. I was so ill that I felt I might never again see them. It was a bitter moment to me, and I said as much to this friend. To my surprise she said that there was no need for me to suffer in this way; that there was a

remedy. This was said with so much love and assurance that I was impressed. She had talked to me before, and I had not been interested; but this time I listened as she talked on, and when she left I had decided to have Christian Science treatment. I knew nothing of the teaching, but I had a great admiration for the lovable woman who had told me of it, and did not doubt her word when she related her own experience.

That night, when I heard my husband and physician planning further treatment for me under specialists, I told them that I wanted to try Christian Science. The doctor's face lighted up with pleasure, and he gave me words of encouragement which surprised me, for he told me of several cases which he and other doctors had given up and which Christian Science had cured, and he even sent me his own copy of Science and Health. Just as soon as I was able to do so, I wrote to a practitioner for absent treatment, and immediately began to get well. I have never taken another dose of medicine, and am like a new person. My little girl also has been cured of malaria in the form of chills and fever.

I had said, "If I am cured I will believe." So I had to begin the study at once, for when I was convinced I wanted to know something about the Principle. When I began to read Science and Health I had a long hard struggle, but when it seemed very hard, the "works" brought out in my own healing would urge me on. Finally I was convinced of the truth as set forth in that wonderful book, and I now know what it means to be "born again," and I am full of happiness. I love God, and am learning more and more how to love my neighbor. Christ's promise of "signs" following those who believe on him has been fulfilled for me, as I have had a number of demonstrations of Truth's all-power.—*Mrs. Madeline Maddox, Beauregard, Miss.*

ALTHOUGH I am not a member of any Christian Science church, my heart is overflowing with thankfulness for what Christian Science has done for me, and so I offer my testimony with the expectation that it will be a help to some brother wandering in the wilderness. I was raised in New York city by a mother who was a strict orthodox Jewess, and who spared no expense in the education of her children, thereby giving me a thorough knowledge of Hebrew, which enabled me to read it fluently, although not comprehending the meaning of all I read. My mother passed on at Christmas, 1893, when I was about twelve years of age.

I took to the use of liquor and tobacco, sometimes indulging to such extremes that a doctor would be called to attend me, and were I to go into the details of my sufferings and those brought to my beloved ones, the loss of their affection for me, as well as my experiences in search of relief, it would require many pages. I, however, solemnly state that Christian Science not only saved me from an untimely grave, but helped me when all about me was gloom and a sentence of five years' imprisonment stared me in the face. On Thanksgiving eve, 1909, here in California, while under the influence of liquor, in which condition I almost

always was, when I had the money, I resisted arrest. The charges against me were of a very serious nature, and I was advised to send for my relatives; consequently my brother came from New York city, and I was given into his charge. The night of my release I drank a whole pint of whisky.

On Sunday, Dec. 26, 1909, a Christian Scientist who roomed where we did asked us to attend services. I remembered Christmas, 1893, had a vision of some of my experiences since, and with the desire to say a prayer on the anniversary of my mother's death, as is customary with all in the Jewish religion, I consented to go. Although I had never been in any other house of worship than a synagogue, I felt perfectly at ease during the readings. I told my friend that I had never derived such benefit from a service as I had from that one, and I was invited to attend the Wednesday evening meeting. There I heard a testimony of one being cured of the desire for liquor, and on the way home I told this friend of my trouble. A practitioner was recommended, and when I visited her she asked, "What can I do for you?" Not how much money can you give to be cured of your affliction, as I had heretofore been asked when giving my last dollar to try some new cure.

I related my story, and treatment was begun. I sat there, trembling nervously, thinking of my down-hill life, of the future staring at me, and of my vain struggle for years to get rid of these desires that were dragging me down. Here I was, with the faintest ray of hope, as a last resort and perhaps too late, trying another new remedy! But I suddenly became quiet, and the nervousness disappeared. It surprised me so much that I was about to speak of it to the practitioner, when she closed her eyes; so I closed mine and asked our Father to hear this lady's prayer for me. I slept peacefully that night, and next day I told my friend that there must be something marvelous in Christian Science. I went to the reading-room, where I saw a Bible picture with Hebrew letters on it. Reading the Hebrew, I was surprised to find the commandments as they had been taught me. I then read the Lesson-Sermon. With occasional visits to the practitioner and the reading of the literature, I found myself improving rapidly in every way. I obtained a position which I held a year, the longest I had ever held a place. I was released from my troubles entirely, cured of my appetites, upon which every other remedy had failed to have any effect; and what seemed most remarkable to me, this was accomplished without any discussion about or even mention of the liquor and tobacco habits by the practitioner.

There were many who tried to turn me away from Christian Science, to whom I would say: "You are misinformed; you do not know the fundamental teachings of Christian Science. Investigate, and you will know as I do its healing influence. Thus far my knowledge of Christian Science teaches to do only good, to do right toward all and wrong to none. It also teaches that man is the image and likeness of his Maker, and must of necessity be as perfect as his Maker." So I pushed on out of

darkness, not listening to those who would condemn Christian Science. I received the reward, and am happy to share it with as many as I can find to accept it, and am ready to go out of my way to bring this truth to a fallen brother or sister.

Truth, not human will-power, came to me as an angel of mercy, and gently but absolutely destroyed for me all desire for intoxicants. It healed me and restored me to manhood. On page 40 of "No and Yes" by Mrs. Eddy, we read: "It is Truth and Love that cast out fear and heal the sick, and mankind are better because of this. If a change in the religious views of the patient comes with the change to health, our Father has done this; for the human mind and body are made better only by divine influence." In conclusion: When my father knows that his boy does not use liquor or tobacco, he will join me in the praises of that gentle woman, the Discoverer of Christian Science, the truth that makes free. I close this with a prayer to "our Father which art in heaven."—*Chas. Schabsa Berger, Los Angeles, Cal.*

[Translated from the German]

During the summer of 1910 we took a vacation trip, and had been at the resort but a short time when our three-year-old daughter began to cough. Although I tried to meet the trouble in Science to the best of my knowledge, it increased perceptibly, and the child was pitied a great deal by the guests at the resort, the discord thus being made very real. I was given all kinds of advice as to what remedies should be used to counteract the trouble. I myself knew of but one way in which true and quick help could come, yet although I had had such wonderful results with the same child formerly, this time I did not seem to succeed in helping her. The attacks of coughing grew more alarming, one following another, and for three consecutive nights we were unable to sleep. So we returned home, but even then there was no improvement and the trouble rather increased in severity.

I then applied to a Christian Science practitioner, and treatment was taken up at once, the result being that we all spent the following night in restful sleep, without the child having a single attack, for which our gratitude was great. We had but one more bad night, and this was due to treatment not having been given. The attacks during the day diminished in severity and frequency. The rapid disappearance of the much dreaded cough did not take place without attracting attention, and I was asked repeatedly as to the means which had brought relief in so surprisingly short a time.

From the depths of my heart I thank God whose power is ever available to free us from evil. How many are the proofs which we have had of His all-encompassing love! We shall daily strive to realize that we live, move, and have our being in Him.—*Frau M. Spengler, Bern, Switzerland.*

It is a little more than two years since I first took up the study of Christian Science. Mrs. Eddy's book, "Science and Health with Key to the Scriptures" had been in our house for more than six years, but I could

never be persuaded to read it. I was so satisfied with the faith in which I had been trained from babyhood that I had no desire for anything outside of that, but the time came when I saw that my husband was taking up the study of the text-book more seriously, and I began to feel afraid of what the result might be. In August, 1909, he took class instruction, and I received a letter from him during the class term to say that he had resigned his position in the ministry in order to devote his life to the cause of Christian Science. This was like a thunderbolt to me, and a great fear of the future overwhelmed me. However, a remark that my father made seemed to bring me a little relief. He said: "Do not be afraid. If this is a right step, it will prove itself so." From that day to this, it has surely proved itself right, for our every need has been met; not stintingly, but abundantly.

Up to this time I had never been to a Christian Science service, and never shall I forget my first visit. The service commenced with the twenty-seventh hymn, the first line of which is, "Take up thy cross," and oh, how I rebelled! Not sufficiently interested to heed the notices, I was amazed to find on arrival at the evening service that the opening hymn was the same as in the morning, and again I rebelled until we reached the second verse:

> Take up thy cross, nor heed the shame;
> Nor let thy foolish pride rebel.

Truth had conquered, and I determined from that time to study earnestly and prove the truth for myself.

I can never be grateful enough for all that Christian Science has done to illuminate the home life. The satisfaction of the old life has given place to an increasing joy in the earnest, honest endeavor to overcome all that is unlike God by knowing that there is no power apart from Him. Our children love the truth, and are often able to apply it for themselves, and for this one's gratitude goes out for the Sunday school with all its privileges. I had the great joy a year ago of taking class instruction, for which I can never be too grateful. The literature is a wonderful help. The daily study of the Lesson-Sermon is truly a source of inspiration. The *Journal* and the *Sentinel* are each eagerly looked for, while whatever one's need may be, it always seems to be met in the *Monitor*, our daily messenger.

I have sometimes wondered why I was so rebellious when Christian Science was first presented to me, but it was just because I did not know what it was. I only thought I did. My heart goes out with great love for Mrs. Eddy; for her purity, her steadfastness, and her unwavering zeal in her endeavor to present this revelation of Truth to mankind.—*Mrs. Emma J. Woolfenden, Rochdale, England.*

I HAVE been benefited much by reading the testimonies in both the *Journal* and *Sentinel*, and want others to know what the application of the teaching of Christian Science has done for me. In the fall of 1910 I became afflicted with stomach trouble to such a degree that I had to quit work, for the doctors treated me with no results. I tried different remedies supposed to be cures for my malady,

but nothing helped me, and I gradually grew worse. I could not eat or drink without great distress; my stomach was said to be ulcerated, my liver and kidneys were very bad, and I was greatly reduced in weight.

My wife and children had been helped in Christian Science at different times, but I had never tried it myself. As a last resort, however, nothing else having done me any good, I decided to try it. I was slow in realizing the truth; I was down so low that I thought there was nothing to work on. But as I gradually grew to understand the truth, that divine Love was doing the work, I began to get better, and about five months from the time I was taken down I went to work, digging ditches and grading the street, and have kept steadily at it. I had been using tobacco for over twenty years, but all desire for it has left me; also the use of profane language. I am very grateful to God for the revelation of this truth through Mrs. Eddy.—*George Churchyard, Cheyenne, Wyo.*

[Translated from the German]

Six years ago, while enjoying good health, I became acquainted with Christian Science, the immediate occasion being a friend's healing from a dangerous and acute disease. At that time I was given some literature on the subject which aroused my interest and led me to read and study assiduously, for I felt that this must be the truth. Gradually I gained a sufficient understanding of Christian Science to be able to overcome the minor disturbances which are liable to occur in my profession as a midwife.

In September, 1909, I was seized very suddenly with a malignant and painful disease and became incapacitated. Under the circumstances it seemed best to call a physician, though I took no medicine, as I had lost faith in it. My friend immediately wrote to a Christian Science practitioner whom she knew, and who was in America just at that time, and asked her to take up treatment. I had to go through a period full of trials and could not see why improvement should be so slow to manifest itself; but at last it became clear to me that I had made a reality of the disease and had fought it as such, whereas the right course was to recognize the trouble as a mental condition, and moreover as unreal. Improvement then followed, and Truth was the victor, although all hope of my recovery had been given up.

This experience lifted me and my friend to a higher level in the understanding of Truth, and I am thankful to God, and also feel deeply indebted to Mrs. Eddy.—*M. Sommer, Koppigen, Canton Bern, Switzerland.*

Words cannot express the gratitude I owe to God for Christian Science, not alone for restoration of health but for happiness and that peace of mind which "passeth all understanding." Until I found this great truth, I had never known what it was to be well. From infancy, scarcely a day passed without medicine of some sort. This ill health, together with much sorrow, culminated in a nervous collapse for which physicians were able to do absolutely nothing. I was sent to California to avoid our severe northern winter, but there I grew so much worse

that it was certain, unless some relief came, I never should return.

Here as a last resort, and with no faith in it, I turned to Christian Science. I was helped at once, and in two months I returned to my family much improved. From that time, more than six years ago, I have never asked in vain for help, and my health has been much better than it ever was under the care of the best physicians. More than this, however, I appreciate the understanding of divine Principle gained in Christian Science, and the government of good. Formerly the power of evil seemed so great that good was well-nigh smothered. There was a continual sense of discouragement in this struggle with wrong of every sort. The one thought that no good is ever lost has given me more strength and help than many sermons. In every line of activity Christian Science has been of the greatest benefit, enabling me to accomplish much more and do much better work. I feel especially grateful for the helpful editorials in the *Journal* and *Sentinel*, as well as for the daily article in our *Monitor*.

For all these blessings and countless others I am devoutly thankful to God for having sent to this age and generation, through Mrs. Eddy, the Discoverer of Christian Science, that redemptive truth which leads suffering mankind from the deserts and waste places of human experience to health, peace, and joy.—*Mrs. Lenna Atwood Ladd, Chicago, Ill.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 30, 1913. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 14, 1913. An application sent to the clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 1, 1912, and have not received notice of election, may communicate with the clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass. Please do not send currency. Make money orders payable at the Boston post-office.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IF proof were wanting of the unreality of evil, the fallaciousness of its asserted claims to place and power, we need but recall that from the beginning it has promised that which it could not fulfil, has tried to delude even itself with the belief that it could in some way circumvent omnipotence. But from the time it beguiled the dwellers in the garden of Eden with that seductive phrase, "Ye shall be as gods;" when it promised Jesus the pomp and glory of the kingdoms of this world if he would but fall down and worship it; until today, when it would persuade mortals that the lusts of the flesh, the pride of place and power, are more to be desired than the love of God,—in each and every instance evil has contracted for what it could not deliver, because evil, or the devil, as Jesus declared, "is a liar, and the father of it;" "and abode not in the truth."

It is on this basis that Christian Science declares for the unreality and powerlessness of evil. If as professed Christians we declare for the infinitude and omnipotence of God, good, He who was "in the beginning," before the world was, then in the very logic of events evil has no standing whatever. Mrs. Eddy puts this very clearly in "No and Yes," where she says (p. 24): "There was never a moment in which evil was real. This great fact concerning all error brings with it another and more glorious truth, that good is supreme. As there is none beside Him, and He is all good, there can be no evil."

Once we have gained this vantage-ground, we can bid defiance to the foe in open or covert attacks. "Resist the devil," James says, "and he will flee from you." This was the line of tactics Jesus adopted when he was "tempted of the devil;" he met every specious argument with an unflinching declaration of the supremacy of God, good,—"him only shalt thou serve;" and we read that the devil left him "for a season." With a persistence worthy of a better cause, evil returns again and again to the siege, hoping to catch us off guard; that, lulled to sleep by fancied security, we shall put aside for the moment "the sword of the Spirit," lay down "the shield of faith" which is our defense against "the fiery darts of the wicked," and thus afford the enemy an opportunity to creep upon us unawares.

It was to warn his followers of the necessity for unceasing vigilance that Jesus said, "Watch ye and pray, lest ye enter into temptation," and bade them pray daily, "Deliver us from evil," with a surety of deliverance that cannot be gainsaid, for "thine is the kingdom, and the power, and the glory, forever," and naught shall prevail against it. Though the advance be ever so swift and sudden, or from an unexpected quarter, our defense is yet more certain, for is not the word of God "quick, and powerful, and sharper than any two-edged sword, . . . a discerner of the thoughts and intents of the heart"? Paul was a good soldier, and he found a sure defense against "the rulers of the darkness of this world" in "the whole armor of God," clad in which he feared not "the wiles of the devil."

Our need, then, is to be alert that no crevice be found in our armor, and to know that thus equipped evil has no power to harm us; that, sleeping or waking, "he shall give his angels charge over thee." We must learn to recognize fear and doubt as evil's weapons to weaken our faith and trust in the allness and goodness of our Father. The foil to this attack, our Leader tells us, is to "cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life

eternally is—can destroy any painful sense of, or belief in, that which Life is not" (Science and Health, p. 495).

It matters not, then, how much evil may vaunt itself, whether it launches itself with vain boastings, Philistinelike, or under cover of darkness and treachery it would steal upon us in some unexpected guise, we must meet it fearlessly, know it for the illusion that it is, and cast it out. Fear would paralyze our efforts, make us discouraged, inert, and submissive, the while doubt argues as to the possibility of temporizing with this or that expedient should omnipotence fail! Well might the tricksy Puck exclaim, "What fools these mortals be!" in that they fail to see grim error lurking behind the smiling mask with its plausible lies.

What matters it, then, if the journey seem long, the path set with snares, the way choked with thorns and briers! Christ Jesus, the Wayshower, trod the same thorny path, and his loving message, "Be of good cheer; I have overcome the world," is like oil and wine to the weary traveler. The Scriptures, in the light thrown upon them by Science and Health, have indeed become a lamp unto our feet; we have come to see that each error denied and cast out, each illusion of sin or sickness overcome, through the omnipotence of Truth and Love, has lessened by that much the claims of evil, has smoothed the path and renewed the faith and courage of those journeying by our side.

Surely our Leader must have heard the echo of that ringing charge to him who was to lead the children of Israel into the promised land: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest," since she assures us that "we can, and ultimately shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die" (Science and Health, p. 406). We have but to "go forward" and possess the land, for Christ, Truth, is with us "alway."

ARCHIBALD MCLELLAN.

AS the result of many years' experience, Mrs. Eddy tells us that "the literal rendering of the Scriptures makes them nothing valuable, but often is the foundation of unbelief and hopelessness" (Miscellaneous Writings, p. 169). This statement of our revered Leader is borne out by the testimonies of many who have awakened to the spiritual sense of Life and the spiritual meaning of the Scriptures through her teachings. In many instances the healing of otherwise hopeless disease through Christian Science comes in the very face of the patient's prejudice, and this is followed in most cases by the opening up of the Bible with its priceless treasures of spiritual lore. It often happens that an erstwhile doubter or atheist who has been thus healed, literally lives in the Bible, as illumined by the teachings of Christian Science, no longer bringing to its study a critical or opposing thought, but instead that hunger and thirst for righteousness which Christ Jesus said should be satisfied.

As understanding unfolds, passage after passage of Scripture, once obscure, is seen to be demonstrably true, so that even those which apparently tell of the anger of the Almighty are understood in the light of divine Science to declare the destruction of error and the liberation of those who are in bondage to the belief that evil has power over God's children. The key of spiritual interpretation is especially needed in the study of the book of Revelation by St. John. Many of the chapters present in startling terms and with vivid pictures what is termed the wrath of God and also the wrath of the Lamb. This is explained in Science and Health, where we read that "the manifestations of evil, which counterfeit divine justice, are called in the Scriptures, 'the anger of the Lord.' In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit" (p. 293). If one who is oppressed by a belief that evil has power, either as disease or sin, could discern the might and majesty of Truth, operating through spiritual law, he would begin to realize that overcoming of evil which is never uncertain in divine Science.

In the fifteenth chapter of Revelation we find a wonderful

presentation of the final victory over evil as it begins in individual experience. The "seven last plagues" are foreshadowed, but even concerning these we have the assurance of Christian Science that "the sum total of human misery, . . . has full compensation in the law of Love" (Science and Health, p. 574). Those who love righteousness and hate iniquity at length get the victory over the beast and over his image, and stand on the "sea of glass mingled with fire." No longer do they shrink from the fiery baptism which for them has consumed the last vestige of error, for the mortal, animal senses have no more dominion over them. We read that "they sing the song of Moses the servant of God, and the song of the Lamb," celebrating the triumph of the moral law in its higher signification, wherein justice and love are seen as one, and Soul is victorious over sense.

The song of Moses as found in Exodus xv was first sung when the Red sea had been safely crossed and Egypt, typical of bondage to the senses, left behind. This song, like that heard by St. John in spiritual vision, declares in majestic strain the infinitude of divine justice and Love: "Thy right hand, O Lord, is become glorious in power;" and from the divine side comes the assurance that none of the diseases of Egypt will come upon those who keep the commandments, this assurance ending with the declaration, "I am the Lord that healeth thee." In the song of the victors, as given in Revelation xv, is this passage: "Great and marvelous are thy works, Lord God Almighty." We are also told that the temple was filled with the visible manifestation of divine power and glory, the temple here evidently signifying the redeemed consciousness of being which excludes the illusions of mortal sense, for nothing less than this could have gotten the victory over the beast and over his image.

In Christian Science we learn that the condition here described is not a question of time, but that its attainment depends entirely upon the overcoming of evil through a clear understanding of evil's nothingness. No day should be allowed to pass without a record of definite progress toward this end. Lust and hate, with all their pain-begetting accompaniments,

must be resolutely and fearlessly met and mastered, for we are told that "every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God" (Science and Health, p. 569). If doubt of the result should obscure our vision, more spiritual light must be sought and we must keep closer to the angels, the divine ideas that are forever pouring out the truth which destroys error in all its manifestations. We must never forget that all God's ways are "just and true," and as this is seen and acknowledged, it is made manifest to "all nations," every condition of thought, for all shall come and worship spiritually, in holy living and thinking, the God who is Truth and Love.

ANNIE M. KNOTT.

THE two most prominent presentations upon the stage of human experience are those of life and death, which, while thought of as forever at war and in a sense mutually exclusive, have nevertheless been classed together, even in Christian faiths, as having equally legitimate parts in the divinely ordered human program. Christian Science teaches that the one infinite Life in its omnipresent and ceaseless continuity leaves no place whatever for death, which is therefore neither to be consented to nor feared.

The belief in the reality of death, and that it is essential to life, has been enthroned in most Christian philosophies of the world's redemption. Christ Jesus is said to have become the savior of men by suffering the death penalty attaching to the violation of divine law, apart from which appeasement there could be no remission of sin. Christian Science teaches that he became our savior by consecrating his life to the demonstration of the omnipresence and power of Truth and Love; that the atonement is experienced in the triumph of Life, and that this supreme event must take place in every human consciousness. While recognizing the significance of the cross as a sublime evidence of the greatness of the Saviour's sacrifice in order that Love's verity and efficiency might be revealed to human understanding, Christian Science

bases all its assurance of redemption on the presence and availability to every man of that infinite Life and Love which was made manifest in the ministry of the Nazarene.

Christian Science declares that death is but the consummation of false belief; that the divine idea is not its victim but its destroyer; that the Master did not pass through this experience because he had to, but because he could thereby prove to mankind the powerlessness of evil, the greatness of Love's compassion. Christian Science does not look to death for the perfection or transformation of character, and in this it is farthest removed, perhaps, from the prevalent theological teaching that death is to separate human consciousness from its falsities, and purge it of its sensual desires, a teaching which has led men to look upon death not as an enemy but as a friend, as the means of escape from imperfections and limitations. Through it we are to enter the ideal at a bound, hence the good are wont to look upon it with complacency, and approach the tomb

> Like one that wraps the drapery of his couch
> About him, and lies down to pleasant dreams.

All this would be fitting, if the assumption that death brings about the transformation of character were true; but to declare that character is so related to material life that the cessation of this life brings immediate spiritualization of thought, is by no means warranted. Christ Jesus said relatively little respecting this matter, but his story of Dives and Lazarus conveys the clear intimation that, while death greatly changes the circumstances and surroundings of the individual, it effects no change in his character, his merit or demerit. This assumption being untrue, its mesmerism only adds to its ill effect, namely, the deadening of interest in the attainment of present spiritual consciousness, a result which is indisputably registered in the fact that the average Christian man is no more given to spiritual thought and activities in his age than he was in his youth. Indifference to conscious spiritual increase has been bewailed by the Christian seers of the past, even as it is by Christian ministers today, and it is explained in large part by the rule of this entirely erroneous thought of the significance of death to life.

Christian Science teaches that the only death which can profit us is the death to sin; that the death of the body is an incident of the material sense of life which is to be "put off," here and now. In Science and Health (pp. 485, 427, 42) Mrs. Eddy writes: "Not death, but the understanding of Life, makes man immortal;" death "must be mastered by Mind;" it "comes in darkness and disappears with the light." We thus see that nothing dies or can die which is divine; that Life and death are not confederates but opposites, and that the awakening to the truth of being effects the defeat of death by the elimination of sickness and sin, all that leads to death.

The true Christian Scientist therefore finds his joy and strength, first of all, in his conscious escape from specious mesmerism, that state of spiritual torpidity to which St. Paul referred when he cried, "Awake thou that sleepest, and arise from the dead." Even though he be brought face to face with indications that the problem of spiritual overcoming may not be completed upon this plane of consciousness, he is supported by the realization that Life, God, is untouched by death; that man is the expression of this Life, and that therefore it is ours to be free both from "a desire to die or a dread of the grave" (Science and Health, p. 426).

Our immovable ground of assurance and comfort is found in the proofs which Christian Science brings us of the reality, hence immortality, of that spiritual being which is ours because, as St. John, speaking for the true selfhood, has said, "We are of God," because we love the ideal and embrace it in our deepest, holiest aspiration, and because the unreality of every phenomenon of material sense, including death, has been demonstrated. If we have overcome, even in a modest degree, the claims of materiality, and are true to our highest sense of Truth, there is no possible experience in the course of our ascension that can disturb our peace. We know relatively little of the future, but we have heard Jesus' loving injunction, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," and this dispels every doubt and darkness of human sense.

JOHN B. WILLIS.

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PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for Cards in *The Christian Science Journal* or *Der Herold der Christian Science* should be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; Practitioners' cards in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If within due time no response is received, the publication of the card will be discontinued.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* should be able to speak and write the German language.

Applicants are required to accept and use as their text-books the Bible, and "Science and Health with Key to the Scriptures" and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9). Cards may be removed by authority of the Christian Science Board of Directors (Article XXV, Sect. 9).

It is expected that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail. If the absence is to be prolonged, request should be made for a temporary suspension of the card. In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applicants are also expected to meet the requirements stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the Clerk of the Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may have such services published in the *Journal,* provided the Readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A Society has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a Society having a card in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Manual requires that a branch

INSTRUCTIONS

church shall not be organized with less than sixteen loyal Christian Scientists, four of whom are members of The Mother Church, and that at least one active practitioner whose card is published in *The Christian Science Journal* shall be included in this membership. The members of a church shall make provision for holding regular Wednesday evening meetings in addition to Sunday services; they shall also have a Reading Room (Article XXI, Sects. 1 and 3), and shall arrange for an annual lecture (Article XXXII, Sect. 4). Attention is called to Article III, Sect. 6, regarding Readers, also to Article VIII, Sect. 17.

When the name of a new First Reader is to be inserted in a Church Card, the request for the change should be made in writing by the Clerk, and care should be taken to give the name in the exact form in which it appears on the records of The Mother Church. The name of the Second Reader (whether newly elected or otherwise) should be forwarded at the same time.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected Clerk in office of each Church and Society is kept on file by the Publishing Society, and all communications from a Church or Society as an organization should be officially signed by its Clerk. In cases where the Clerk is not available, communications affecting the interests of an organization should be certified as official by its governing Board, or by the First Reader. When a new Clerk is elected, the name and address should be sent without delay to the Publishing Society by the retiring Clerk.

READING ROOMS

A Reading Room notice, giving the address and the hours when the rooms are regularly open to the public, must be published in connection with every Church Card, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a Reading Room is published only in connection with the card of a Church or Society.

At these rooms a welcome should be extended to the public, and opportunity afforded visitors to read or to purchase authorized literature concerning Christian Science.

CHANGES

Requests for changes in cards published in the *Journal* or *Herold* should reach the Publishing Society before the first of the month which precedes the one in which the changes are to appear.

Applications for cards should be addressed

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SOUTH AFRICA

Cape Colony

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Natal

DURBAN Society—First Reader Miss Lucy Willis—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 11 AM to 2 PM—Oamaru blg, Smith st.

Transvaal

JOHANNESBURG First Church—First Reader Mrs Anna Catherine Wilks—Sunday 11 AM, 7.30 PM; Wed 8 PM—Smit and Banket sts. Reading Rm 10.30 AM to 5 PM—Goch blg, Eloff st.

POTCHEFSTROOM Society — First Reader Miss Christine L. Bell—Sunday 11 AM; Reading Rm 3 to 5 PM Thurs—Old Wesleyan Chapel, King Edward st.

PRETORIA Society—First Reader William George Baker—Sunday 11 AM; 1st Wed in month 8.15 PM; Reading Rm 3 to 5 PM except Sat—395 Schooman st.

ASIA

CHINA

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PHILIPPINE ISLANDS

MANILA Society—First Reader Paul Revere Fanning—Sunday 10.45 AM; Wed 8.30 PM; Reading Rm 4 to 6, 8 to 9 PM—272 Nueva, Ermite.

AUSTRALASIA

AUSTRALIA

Victoria

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New South Wales

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SYDNEY Second Church—First Reader Miss Mary A. Kirkland—Sunday 11 AM, 7.15 PM; Wed 8 PM—Rangers rd, Cremorne. Reading Rm 2 to 5 PM except Sat; also 7.30 to 9.30 PM except Wed Sat; 6.30 to 7.45 PM Wed—230½ Military rd, Neutral Bay, N.

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NEW ZEALAND

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STUTTGART Society—First Reader Ferdinand Staib—Sunday German 9.30 AM, English 10.30 AM; Wed English 7 PM, German 8.15 PM; Reading Rm 4 to 6 PM Mon; 5 to 7 PM Wed—Neckarstr 55, Gartenhaus I.

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PUBLISHED MONTHLY

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Berkshire

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Buckinghamshire

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DARLINGTON First Church—First Reader Arthur E. Jennings—Sunday 11 AM, 6.30 PM; Wed 8 PM—N Lodge ter. Reading Rm 3 to 8 PM—1 Bondgate.

Essex

LEYTONSTONE Society—First Reader George Alfred Birnage—Sunday 11 AM, 7 PM—63 Fairlop rd. Reading Rm 3 to 9 PM except Wed Sat—27 Church lane, NE.

WESTCLIFFE-ON-SEA Society—First Reader James Medway—Sunday 11 AM, 7 PM—King hall, Hamlet ct rd.

Gloucestershire

BRISTOL First Church—First Reader Miss Mildred E. Heard—Sunday 11.30 AM, 7 PM; Wed 8 PM—Hamilton rms, 40 Park st. Reading Rm 11 AM to 6.30 PM Mon Wed Thurs; Tues Fri until 9 PM; Sat until 1 PM—79 Park st.

CHELTENHAM Society—First Reader Mrs Effie M. Nixon—Sunday 11.30 AM; Reading Rm 3 to 6 PM except Sat; Wed until 8 PM—3 Cambray.

STROUD Society—First Reader Mrs Rose E. Blanch—Sunday 6.25 PM; 1st Wed in month 7.30 PM; Reading Rm 3 to 5 PM Tues Fri; also 6 to 8 PM Fri—7 George st.

Hampshire

ALDERSHOT Society — First Reader Mrs Violet Blanche Cumberlege—Sunday 11 AM, 7 PM; 1st and 3d Wed in month 7 PM; Reading Rm 3.30 to 6.30 PM; also 3 to 5 PM Sun—10 Grosvenor rd.

BOURNEMOUTH Society—First Reader Miss Helen G. Holroyd—Sunday 11.15 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 1 PM; also 5.30 to 7.30 PM Wed—4 Avenue rd, The Square.

PORTSMOUTH First Church—First Reader Robert Fellowes Chisholm—Sunday 11.30 AM, 6.45 PM; Wed 8 PM; Reading Rm 11.30 AM to 1 PM; also 3 to 4.30 PM Sat—19 Marmion rd, Southsea.

SOUTHAMPTON Society—First Reader Charles William Doudney—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 4.30 PM except Sat; also 7.30 to 9 PM Fri—Portland ter.

Hertfordshire

BUSHEY Society — First Reader Samuel Edward Curry—Sunday 6 PM—Over Cooperative stores, Pinner rd.

LETCHWORTH Society — First Reader Mrs Lena Truman—Sunday 11.15 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 7 to 9 PM Wed (except 1st)—Eastcheap.

ST ALBANS Society — First Reader Miss V. M. Blanche Stievenard—Sunday 11 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM Tues; 6 to 9 PM Thurs; 5 to 7 PM Sat—62 Alma rd.

Kent

BROMLEY First Church — First Reader Mrs Ida Ellen van der Beeck—Sunday 11.30 AM, 7 PM; Wed 8 PM—Town hall, Market sq. Reading Rm 11 AM to 1, 3 to 6 PM except Sat; Wed until 7.30 PM; also 8 to 10 PM Tues—16 Widmore rd.

SEVENOAKS Society—First Reader Douglas Parker—Sunday 11.15 AM, 6.30 PM; 2d Wed in month 7.45 PM; Reading Rm 7.30 to 9.30 PM Mon Wed except 2d Wed; 3 to 6 PM Thurs Fri—75 High st.

Lancashire

BLACKBURN Society—First Reader Mrs Jane Ellen Mitchell—Sunday 11 AM, 6.45 PM; 1st and 3d Wed in month 8 PM—75A Preston New rd. Reading Rm 2.30 to 4.30, 5.30 to 8 PM except Thurs—62 King William st.

BLACKPOOL First Church—First Reader John W. Harwood—Sunday 10.45 AM, 7 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, Egerton rd, N Shore.

BOLTON First Church—First Reader Mrs Susannah Brown—Sunday 11 AM, 6.30 PM; Wed 8 PM—The Institute, Henry st. Reading Rm 12 M to 9 PM Mon Fri; 6 to 7.30 PM Wed; 12 M to 5 PM Tues Thurs Sat—Prudential blg, Nelson sq.

LIVERPOOL First church—First Reader Miss Daisy Woodward—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—27 Leece st. Reading Rm 11 AM to 6 PM except Sat; Wed until 7 PM; Sat until 1 PM—11 Old P O pl.

MANCHESTER First Church—First Reader Walter Wilding — Sunday 11 AM, 6.30 PM; Wed 7.30 PM—Daisy Bank rd, Victoria pk. Reading Rm 10 AM to 6 PM except Sat; Wed until 6.30 PM; Sat until 1 PM—16 St Peters sq.

MANCHESTER Second church—First Reader Charles Mawdesley Shaw—Sunday 6.30 PM; Wed 7.45 PM—Liberal Club, Barlow Moor rd, Didsbury. Reading Rm 3 to 6, 7 to 9 PM Tues Fri; 10 AM to 1 PM Sat—56a Wilmslow rd, Withington.

OLDHAM Society—First Reader Charles Newton—Sunday 6.30 PM; 3d Wed in month 8 PM; Reading Rm 3 to 5 PM Tues; 7 to 9 PM Fri—Trust blg, Manchester st.

ROCHDALE First Church—First Reader Mrs Emma Jane Woolfenden—Sunday 11 AM, 6.30 PM; Wed 8 PM—Lecture rm, public hall. Reading Rm 3 to 9 PM except Wed; Wed until 7 PM—Station blg, Maclure rd.

SOUTHPORT Society — First Reader Mrs Ada J. Ciemesha—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 3 to 5, 6 to 8.30 PM Tues Thurs—10A Hoghton st.

London

LONDON First Church—First Reader Miss C. Violet Spilier—Sunday 11.30 AM, 7 PM; Wed 8 PM—Sloane ter, S W. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.15 PM; also 3 to 6.30 PM Sun. Telegram Seienziale, London—41 Brompton rd. City Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 12.30 PM—15 Queen st, E C.

LONDON Second Church — First Reader Richard Stone—Sunday 11 AM, 7 PM; Wed 8 PM—Palace gdns ter, Notting hill gate, W. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.30 PM; Sat until 4 PM—33 High st, Notting hill gate, W; telegram Secolon, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 12.30 PM—15 Queen st, E C.

LONDON Third Church—First Reader Mrs Frederica L. Miller—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 9.30 PM, except Wed; Wed until 7.45 PM; also 3 to 7 PM Sun—Curzon st, Piccadilly, W.

LONDON Fourth Church — First Reader Ernest Christopher Tulk—Sunday 11.30 AM, 7 PM; Wed 8 PM—Library hall, Church st, Stoke Newington, N. Reading Rm 6.30 to 9.30 PM except Wed; 3 to 7 PM Wed; also 3 to 6 PM Sun—43 Stamford hill, N.

LONDON Fifth Church — First Reader, William Young Robinson—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 6 to 9.30 PM—137 Stroud Green rd, Finsbury pk, N.

LONDON (Brixton) Society—First Reader Miss Grace Wilks—Sunday 11.30 AM, 7 PM; 2d and 4th Wed in month 8 PM—Raleigh hall. Reading Rm 3 to 8 PM except Wed; Wed until 6 PM—437 Brixton rd.

LONDON (Putney) Society — First Reader The Countess of Carrick (Rosamond)—Sunday 11.30 AM, 7 PM; 1st and 3d Wed in month 8 PM; Reading Rm 3 to 4.30 PM; also 7.30 to 9.30 PM except Wed—Chelverton hall, Chelverton rd.

Norfolk

NORWICH Society — First Reader Miss Margaret Law Hamilton—Sunday 11.30 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 2.30 to 5, 7.30 to 9.30 PM Tues and Sat; 2.30 to 5, 7 to 8 PM Wed—Burlington blgs, Orford pl.

Northumberland

NEWCASTLE-ON-TYNE First Church — First Reader Miss Margaret M. Shaw—Sunday 11 AM, 6.30 PM; Wed 8 PM—Northumberland hall, High Friar st. Reading Rm 11 AM to 4.30 PM; also 7 to 9 PM except Sat Wed—Rock chmbs, 59 Northumberland st.

Nottinghamshire

NOTTINGHAM Society—First Reader, Mrs Mabel Ahrons—Sunday 11 AM, 6.30 PM; 1st and 3d Wed in month. 8 PM; Reading Rm 3 to 5, 6.30 to 9 PM—14 S Sherwood st.

Oxfordshire

OXFORD Society—First Reader Miss Hertha B. C. Solias—Sunday 11.30 AM, 7 PM; 1st Wed in month 8 PM—10 George st. Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri; 12 M to 7.45 PM Wed; 12 M to 2 PM Sat—26 Cornmarket st.

Somersetshire

BATH Society—First Reader Lady Menendez (Hetty T.)—Sunday 3 PM; Wed 3.15 PM; Reading Rm 11 AM to 4.30 PM—Assembly rms.

WESTON-SUPER-MARE Society—First Reader Miss Alice Hester Guest—Sunday 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 4.30 PM Tues; 6.30 to 8 PM Thurs—24 Salisbury ter.

Surrey

CROYDON Society — First Reader Mrs Emily Frances de Lacy—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 8.30 PM Mon Wed; 11 AM to 8.30 PM Fri—96 High st.

KINGSTON-ON-THAMES Society — First Reader Mrs Lottie Shakespear—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 5 to 8 PM Wed—C S hall, Penrhyn rd.

RICHMOND First Church—First Reader Mrs Helen Georgina Tabor—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 12 M to 1, 2.30 to 4.30 PM; also 7.30 to 9.30 PM except Wed—20 Hill rise.

Sussex

BEXHILL-ON-SEA Society—First Reader Miss Millicent M. A. Mayer—Sunday 11.30 AM; Reading Rm 3 to 5 PM Mon Wed Fri—5 Marina arcade.

BRIGHTON First Church—First Reader Miss Kate E. Andreae—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM; also 7 to 9 PM Thurs—97 Montpelier rd.

EASTBOURNE First Church — First Reader Mrs Dora Scott Turner—Sunday 11.30 AM, 6.30 PM; Wed 8.15 PM; Reading Rm 3 to 5 PM; Wed until 8 PM; also 8 to 9 PM Tues Fri—2 Terminus blg.

WORTHING Society—First Reader Harry Wakelyn —Sunday 11.30 AM; 1st Wed in month 8 PM; Reading Rm 2.30 to 4 PM Mon Wed Fri—Broadway house, Brighton rd.

Warwickshire

BIRMINGHAM Society—First Reader Mrs Edith Beddoe—Sunday 11 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 11 AM to 8 PM except Sat—Ruskin blg, 191 Corporation st.

Worcestershire

KINGS NORTON Society—First Reader Miss Rose Giddings—Sunday 11 AM, 6.30 PM; 3d Wed in month 8 PM; Reading Rm 7 to 9 PM Tues Sat; 2 to 4 PM Thurs—The Rookery.

Yorkshire

BEVERLEY Society — First Reader Mrs Emma Hewson—Sunday 6.30 PM; last Wed in month 8 PM—I O O F hall.

BRADFORD First Church—First Reader Miss Emily Harrison—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM except Sat; Sat until 1 PM—Eldon pl, Manningham lane.

HALIFAX Society—First Reader Charles William Swift—Sunday 10.45 AM, 6.30 PM; Wed 8 PM; Reading Rm 6 to 9 PM except Wed—6 Central st.

HARROGATE First Church—First Reader Edgar C. Dykes—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 1, 3 to 4.30 PM—4 Albert st.

HORNSEA First Church—First Reader Ben Haworth-Booth—Sunday 11 AM, 6.30 PM; Wed 8 PM—Back Southgate. Reading Rm 3 to 5 PM except Wed; also 7.30 to 9 PM Thurs—Cliff rd.

HULL First Church—First Reader Mrs Elizabeth A. Pogson—Sunday 11 AM, 6.30 PM; Wed 7.45 PM —Beverley rd, Newland. Reading Rm 12 M to 5, 7.30 to 9.30 PM except Wed; Wed until 7 PM—78 Prospect st.

LEEDS First Church—First Reader Frederick Robert Rhodes—Sunday 10.30 AM, 6.30 PM; Wed 8 PM—Cavendish rms, Cavendish rd. Reading Rm 10 AM to 6 PM except Sat; Sat until 12.30 PM —Calvert chmbs, Commercial st.

SCARBOROUGH Society—First Reader Miss Edith Drewery—Sunday 6.30 PM; Wed 7 PM—Railway chmbs, Valley Bridge parade.

SHEFFIELD First Church—First Reader Stanley M. Sydenham—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 7 PM except Sat; Wed until 8 PM—18 Pinfold st.

WAKEFIELD Society—First Reader Charles Harold Anderson—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 5, 7 to 9 PM Fri—Rodney yard, Little Westgate.

YORK Society—First Reader Robert E. Key—Sunday 11 AM. 6.30 PM—8 Stonegate.

Ireland

County Antrim

BELFAST First Church—First Reader George H. Stewart—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 1.30 to 5, 7.30 to 9.30 PM Mon Tues Fri—54 Royal av.

County Dublin

DUBLIN First Church—First Reader, Miss Phyllis Margaret McMurdo—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 1 to 5 PM exeept Sat; also 7.30 to 9.30 PM Tues—35 Molesworth st.

Scotland

Fifeshire

DUNFERMLINE Society—First Reader James Swan—Sunday 11 AM, 6.30 PM; 1st Wed in month 8 PM—Masonic hall, New row.

Lanarkshire

GLASGOW First Church—First Reader Miss Jane T. Irvine—Sunday 11 AM, 7 PM; Wed 8 PM—Queens rms, Clifton st. Reading Rm 11 AM to 6 PM; Wed until 7.30 PM—45 Renfield st.

Midlothian

EDINBURGH. First Church—First Reader Miss Annie Church—Sunday 11 AM, 6.30 PM; Wed 8 PM—Inverleith ter. Reading Rm 11 AM to 6 PM exeept Sat; Sat until 1 PM—71 George st.

Wales

Glamorganshire

SWANSEA Society—First Reader Thomas Augustus Goskar—Sunday 11.30 AM, 6.30 PM: 1st Wed in month 7.30 PM; Reading Rm 3 to 4.30 PM Mon Tues Thurs Fri; 7 to 9 PM Wed Sat—Uplands.

HOLLAND

AMSTERDAM Society—First Reader Mrs Hermance Krüsemann—Sunday 11 AM; 1st Wed in month 8 PM—Marnixstraat, 402.

HAGUE First Church—First Reader Mrs Wilhelmina C. van den Brandeler—Sunday 11 AM; Wed 8 PM—Oranje Societeit, 15 Prins Hendrik Plein. Reading Rm 12.30 to 5.30 PM—4 Praktizijnshock.

ITALY

FLORENCE Society—First Reader Mrs Mary Helen Morris—Sunday 11 AM; Wed 5 PM; Reading Rm 3 to 5 PM Wed; also 10 to 11 AM Sun—Via Tornabuoni 4, 1st floor.

NORWAY

CHRISTIANIA Society—First Reader Miss Engel Krefting—Sunday English 10.30 AM, Norwegian 12 M; 1st and 3d Wed in month 7.30 PM—Harbitz gd 3. Reading Rm 12 M to 2.30 PM—Rosenkrantz gd 1 II.

SWEDEN

STOCKHOLM Society — First Reader Miss Gerda Nordenstierna—Sunday English 11 AM, Swedish 12.15 PM; 1st Wed in month 7.30 PM—Grefturegatan 24 A. Reading Rm 1 to 4 PM Mon Wed; 7 to 9 PM Fri—Smålandsgatan 20 III.

SWITZERLAND

BERNE Society — First Reader Mrs Clara Iselin — Sunday 10.30 AM, 8 PM; 1st and 3d Wed in month 8 PM; Reading Rm 2.30 to 5 PM—20 Bundesgasse.

GENEVA Society—First Reader Charles E. Vouga—Sunday French 9.45 AM, English 11 AM—4 Cour St Pierre; Wed 8.15 PM—Casino de St Pierre. Reading Rm 2 to 4 PM exeept Thurs—4 Cour St Pierre.

ZURICH Society—First Reader Mrs Frida Steiert—Sunday German 9.30 AM, English 10.45 AM; Wed German 6.45 PM, English 8 PM; Reading Rm 2 to 5 PM Wed; 4 to 7 PM Sat—Waisenhausgasse 10, Courtyard.

NORTH AMERICA

BAHAMA ISLANDS

NASSAU (N P) Society—First Reader Thomas H. C. Lofthouse—Sunday 11 AM; Wed 8 PM—C S hall, Bay st.

BERMUDA ISLANDS

HAMILTON (Bermuda) Society—First Reader Eugene C. Pearman—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 6 PM Wed—Burnaby st.

CANADA

Alberta

CALGARY First Church—First Reader Percy Taylor—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 5th st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Tues Fri—433 Travis blg.

EDMONTON First Church—First Reader Charles E. Darby—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12 M to 2, 3 to 5 PM; also 7 to 9 PM except Wed—Bijou theater blk, 1st st.

LETHBRIDGE First Church — First Reader Mrs Alice Maude Marriott—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Royal bnk blg.

British Columbia

NELSON First Church—First Reader Mrs Helen M. Cochrane—Sunday 11.30 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Kootenay and Victoria sts.

NEW WESTMINSTER Society—First Reader Frank Warner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—730 5th st.

NORTH VANCOUVER Society — First Reader Mrs Gladys Holman—Sunday 11 AM, 7.30 PM; Wed 8 PM—1428 Chesterfield av.

ROSSLAND Society — First Reader Mrs Helen Claudet—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Wallace blg, Columbia av.

VANCOUVER First Church—First Reader William H. George—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 1166 Georgia st. Reading Rm 10 AM to 5 PM—641 Granville st.

VICTORIA First Church—First Reader Mrs Caroline E. K. Munro—Sunday 11 AM; Wed 8 PM—Church, 935 Pandora st. Reading Rm 10 AM to 5 PM—412 Union bnk blg.

Manitoba

BRANDON First Church—First Reader Mrs Amelia Margaret Cabeldu—Sunday 11 AM; Wed 8 PM—Church, Victoria and 8th sts. Reading Rm 3 to 5 PM Tues Thurs Sat—1 Bnk of Hamilton chmbs.

VIRDEN First Church—First Reader Mrs Nellie McDougall.—Sunday 11 AM, 7 PM; Wed 8 PM—Church, 9th av and Queen st. Reading Rm 2.30 to 5.30 PM except Wed—2 Municipal blg.

WINNIPEG First Church—First Reader Frederick M. O'Meara—Sunday 11 AM, 7 PM; Wed 8 PM—Church, Nassau st and River av. Reading Rm 11 AM to 5 PM; also 2.30 to 5 PM Sun—445 Somerset blk, Portage av and Donald st.

New Brunswick

ST JOHN First Church—First Reader David Magee—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM exeept Sat—15 Germain st.

Nova Scotia

HALIFAX First Church—First Reader Miss Jennie B. Stevens—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5 PM Mon Thurs—8 S Park st.

TRURO Society—First Reader Mrs Annie K. Huntley—Sunday 11 AM, 9 Dominion st; Wed 8 PM—25 Walker st.

Ontario

BERLIN First Church—First Reader, Mrs. Annie L. Stephan—Sunday 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Water and Francis sts.

BRANTFORD First Church—First Reader Miss Addie E. Garvin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—44 George st.

CHATHAM First Church—First Reader Walter Scott Day—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—I O O F temple.

COBOURG Society—First Reader George James Anderson—Sunday 3 PM; Wed 8 PM—King st, W Cobourg.

GALT Society—First Reader James Turnbull—Sunday 11 AM, 7.30 PM; Wed 8 PM—Scott and Bennitt blg.

HAMILTON First Church—First Reader Mrs. Elizabeth Dumbrille—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 50 Jackson st, W.

KINGSTON First Church—First Reader Albert Gilbert—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 95 Johnston st.

LEAMINGTON Society—First Reader Mrs Georgia A. Simpson—Sunday 11 AM; Wed 8 PM—Irwin blk.

LONDON First Church—First Reader Peter E. McKay—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM—540 Richmond st.

OTTAWA First Church — First Reader Wilfrid S. Lawson—Sunday 11 AM, 7 PM; Wed 8 PM—251 Metcalfe st. Reading Rm 10 to 11.30 AM, 12.30 to 5 PM exeept Sat; Sat until 1 PM—410 Trafalgar blg, Bank and Queen sts.

PEMBROKE Society — First Reader Mrs Hattie Wright—Sunday 3 PM—Res Mr H. Wright.

PETERBORO First Church—First Reader Mrs Mary Ross Todd—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Aylmer st.

PORT ARTHUR Society—First Reader Mrs Annie M. Macaulay—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—12 Ruttan blk, Court st.

ST CATHARINES Society—First Reader Peter Shaw—Sunday 11 AM; Wed 8 PM—Merriman blk.

ST THOMAS First Church—First Reader Mrs May A. West—Sunday 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—C S hall, 615 Talbot st.

SAULT STE MARIE Society—First Reader Mrs Adeline Wilson Hambly—Sunday 11 AM; Wed 8 PM—620 Queen st.

TORONTO First Church—First Reader Jack M. Jackson—Sunday 11 AM, 7.30 PM; Wed 8 PM—University av and Caer-Howell st. Reading Rm 9.30 AM to 5.30 PM—1010 Lumsden blg, Adelaide and Yonge sts.

TORONTO Third Church — First Reader J. Edgar Fielding—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM—College and Elizabeth sts.

WOODSTOCK Society—First Reader William Melville Shoebotham—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—386 Dundas st.

Province of Quebec

MONTREAL First Church — First Reader Arthur Earnshaw Norris—Sunday 11 AM, 7 PM; Wed 8 PM—Church, 41 Closse st, Western sq. Reading Rm 10 AM to 5 PM—Birks blg, Phillips sq.

SHERBROOKE Society—First Reader Miss Bessie G. Haight—Sunday 11 AM; Reading Rm 3 to 5 PM Mon Wed Fri—Art hall.

WESTMOUNT First Church—First Reader Mrs Margaret Creighton—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 11 AM to 1, 2 to 5 PM; also 8 to 10 PM Fri—Rm F, Victoria hall.

Saskatchewan

GRENFELL Society — First Reader Mrs Florence Eveleigh FitzGerald—Sunday 11 AM; Wed 8 PM—Pacific st.

MILESTONE Society—First Reader Mrs Elizabeth A. Perkins—Sunday 11 AM; Wed 8 PM—Hatien hall.

MOOSE JAW Society — First Reader Mrs. Bertha Mills Bell—Sunday 11 AM—I O O F hall.

REGINA Society—First Reader Miss Clara H. Potter—Sunday 11 AM—Wood blk, 11th av. Reading Rm 2 to 4, 8 to 10 PM—404 Kerr blk, Scarth st.

SASKATOON Society—First Reader Mrs Isabel G. Kilburn—Sunday 11 AM; Wed 8 PM—429 5th av, N. Reading Rm 12 M to 4 PM—107 Dominion blk.

Yukon

DAWSON Society—First Reader Mrs Mabel Clara Coldrick—Sunday 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—2d av near King st, N.

MEXICO

CITY OF MEXICO First Church—First Reader Archibald Lawrence van Antwerp—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Cinco de Mayo, 6.

PANAMA

GORGONA, CANAL ZONE Society — First Reader Mrs Marabel Teese Waid—Sunday 8.15 AM—I C C chapel.

PHILIPPINE ISLANDS—See Asia

PORTO RICO

SAN JUAN Society—First Reader Mrs Ruth Peck Lowell—Sunday 11 AM—Stop No 35 (trolley line) Yardley.

UNITED STATES

Alabama

BIRMINGHAM First Church—First Reader John R. Fienner—Sunday 11 AM; Wed 8 PM—11th av and 21st st, S. Reading Rm 10 AM to 4 PM—1111 American-Trust blg.

FLORENCE Society — First Reader Mrs Florence Prescott Lanham—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M—461 Pine st.

GRAND BAY Society—First Reader J. Clare Kelsey—Sunday 10.30 AM.

JACKSONVILLE Society—First Reader Oscar H. Herring—Sunday 11 AM; Wed 7.30 PM.

MOBILE First Church—First Reader Charles D. Henderson—Sunday 11 AM; Wed 7.30 PM—C S hall, 9 St Emanuel st. Reading Rm 11 AM to 4 PM—Fidelia blg, Government and Conception sts.

MONTGOMERY First Church—First Reader Charles F. Williams—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 4 PM—16 High st.

Alaska

KETCHIKAN Society—First Reader Mrs Eva Field—Sunday 11 AM; Wed 7.30 PM—C S hall.

Arizona

BISBEE Society—First Reader Mrs Mabel Brostrom—Sunday 11 AM; Wed 7.45 PM—Medigovich hall.

PHOENIX First Church—First Reader William A. Beller—Sunday 11 AM; Wed 8 PM—Ariz. School of Music. Reading Rm 11 AM to 4 PM—403 Nat bnk of Ariz. blg.

PRESCOTT First Church—First Reader Mrs Rosalina G. Wells—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Union blk, Gurley st.

TUCSON First Church—First Reader Mrs Ella W. Jones—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 20 E Pennington st.

Arkansas

EUREKA SPRINGS First Church—First Reader Mrs Dora Bridgford—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Log Cabin, 5 Wash. st.

FAYETTEVILLE First Church—First Reader Mrs Inez Droke—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon—Wolf blg.

FORT SMITH First Church—First Reader Miss Lita Humber—Sunday 11 AM; Wed 8 PM—Church, 7th and C sts. Reading Rm 9.30 AM to 12 M, 1.30 to 5 PM—719 1st Nat Bnk blg.

HELENA Society—First Reader Mrs Lula Craig Fitzpatrick—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Interstate Bnk blg, Rightor st.

HOT SPRINGS Society—First Reader Mrs Abbie Meddis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—Prospect and Quapaw av.

JONESBORO Society—First Reader Charles N. Carson—Sunday 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Church and Monroe sts.

LITTLE ROCK First Church — First Reader Mrs Julia Gillette Snodgrass—Sunday 11 AM; Wed 8 PM—Chapel, 20th and La. sts. Reading Rm 10 AM to 1, 2 to 6 PM—805 State Nat Bnk blg.

MENA Society—First Reader James F. Beasley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Chapel, 11th st and Church av.

MONTICELLO Society—First Reader Mrs Maggie H. Johnson—Sunday 11 AM; Wed 8 PM—Church, N Main st. Reading Rm 2 to 4 PM except Sat—Curry blg.

PINE BLUFF First Church—First Reader Mrs. Tallulah Lerew—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—108 Pine st.

WALNUT RIDGE Society—First Reader James D. Phelps—Sunday 11 AM; Wed 8 PM—Church, W 4th and Main sts.

California

ALAMEDA First Church—First Reader Miss Isabel Abbott—Sunday 11 AM; Wed 8 PM—Adelphian Auditorium, Central av and Walnut st. Reading Rm 11 AM to 4.30 PM—1334 Park st.

ALHAMBRA First Church—First Reader William S. Deyo—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Sat—Chico and Garfield avs.

ANAHEIM Society—First Reader William A. Wallace—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Church.

ANTIOCH Society — First Reader Mrs Anna Marshall—Sunday 11 AM; Wed 8 PM—Union hall.

ARCATA First Church—First Reader John F. Benton—Sunday 11 AM; Wed 7.30 PM—Chapel, 14th st. Reading Rm 2 to 4 PM Wed—8th st.

BAKERSFIELD First Church—First Reader Walter S. Dickey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 17th and G sts.

BAKERSFIELD Society—First Reader Mrs Laura Owens—Sunday 11 AM; Wed 8 PM—Woman's club house, 16th and H sts. Reading Rm 2 to 5, 7 to 9 PM—321 Brower blg.

BELLFLOWER Society—First Reader Mrs Sara A. Barclay—Sunday 2.30 PM—Ladies hall.

BERKELEY First Church—First Reader John Gilson Howell—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Bowditch st and Dwight way. Reading Rm 10 AM to 1, 1.30 to 6 PM—1st Nat Bnk blg.

BISHOP Society—First Reader Thomas G. Watterson—Sunday 11 AM; Reading Rm 2 to 4 PM—C S hall, E Line st.

BOULDER CREEK Society—First Reader Mrs Maude E. Hartman—Sunday 11 AM—Foresters hall.

BURLINGAME First Church—First Reader Elmer A. Wolfe—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

CAMPBELL Society—First Reader Mrs Alida M. Coombs—Sunday 11 AM; last Wed in month 7.30 PM—I O O F hall.

CATALINA ISLAND (Avalon) Society — First Reader Mrs Mary Parker Bort—Sunday 11 AM; Wed 8 PM—Eagles hall.

CHICO Society—First Reader Mrs Katherine D. Bullard—Sunday 11 AM; Wed 8 PM—Pythian hall. Reading Rm 2 to 5 PM—Noonan blg.

COALINGA Society—First Reader Mrs. Emma C. Rebord—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—C S hall, 143 West D st.

CORNING Society—First Reader Mrs Harriet S. Merritt—Sunday 11 AM; Reading Rm 2 to 4 PM—C S hall.

CORONA First Church—First Reader Mrs Dorothy B. Crump—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Masonic temple.

CORONADO Society—First Reader Mrs Hester H. Spangler—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—8th st and C av.

COVINA Society—First Reader Charles I. McIntyre, Jr—Sunday 11 AM—Woman's club house, Citrus av.

EL CENTRO Society — First Reader Reginald N. Thorpe—Sunday 11 AM; Wed 8 PM—Central High school.

ESCONDIDO Society—First Reader Mrs Fannie D. Hedges—Sunday 11 AM; Wed 8 PM—Lime st.

EUREKA First Church—First Reader Mrs Mary M. McDaniel—Sunday 11 AM; Wed 8 PM—11th and H sts. Reading Rm 12 M to 4 PM—Carson blk.

FILLMORE Society—First Reader Mrs Hettie L. Anderson—Sunday 11 AM; Wed 8 PM—Chapel.

FORTUNA First Church—First Reader Mrs Florence E. Jarvis—Sunday 11 AM; Wed 8 PM—Newell hall, Main st. Reading Rm 2 to 4 PM Tues and Fri—Underwood st.

FRESNO First Church—First Reader Mrs Palmyre R. Gundelfinger—Sunday 11 AM; Wed 8 PM—2027 Merced st. Reading Rm 12.30 to 5 PM—209 Edgerly blg.

FULLERTON Society—First Reader Mrs Dorothy V. Cotter—Sunday 11 AM—Masonic temple.

GLENDALE First Church — First Reader Morris Schick—Sunday 11 AM; Wed 8 PM—Masonic hall, Brand blv and Broadway. Reading Rm 12 M to 4 PM—8 Parker and Sternberg blg.

HANFORD First Church—First Reader Mrs India C. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—127 E 10th st.

HAYWARD Society — First Reader Mrs Mathilde Madsen—Sunday 11 AM; Wed 8 PM—I O O F hall.

HEMET Society—First Reader Mrs Mabel Chatfield Sawyer—Sunday 11 AM; Wed 8 PM—I O O F hall.

HERMOSA BEACH Society—First Reader Mrs Clara S. Rose—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Fri—Chapel, 16th st.

HUNTINGTON BEACH Society — First Reader Mrs Agnes Sophia Shorting—Sunday 11 AM; Wed 7.45 PM—8th st and Olive av.

HUNTINGTON PARK First Church—First Reader Burwell O. Griffin—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 4.30 PM—Burbank hall, Pacific blv.

KENNETT Society—First Reader Mrs C. Isabelle Whitlock—Sunday 11 AM—Trinity blg.

LEMOORE Society—First Reader Mrs Amy Warrenburg—Sunday 11 AM—Alpha club house.

LINDSAY Society—First Reader Mrs Cora Crouch—Sunday 11 AM—Fraternal hall.

LODI First Church—First Reader William J. Hazeltine—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—18 N Lee av.

LOMPOC Society—First Reader Mrs Antonette Sudden—Sunday 11 AM; Wed 7.30 PM—Res Miss Emma Robinson.

LONG BEACH First Church—First Reader Herbert M. Haskell—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—222 E 4th st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Thurs—327 1st Nat bnk blg.

LOS ANGELES Churches unite in union Reading Rms, 704 H W Hellman blg, 4th and Spring sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.

FIRST CHURCH—First Reader Enos Eli Sutherland—Sunday 11 AM, 8 PM; Wed 8 PM—Ebell club house, 1719 S Figueroa st.

SECOND CHURCH—First Reader Amaziah Donald Davis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 948 W Adams st.

THIRD CHURCH—First Reader Henry P. Hitchcock—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 734 S Hope st.

FOURTH CHURCH—First Reader Thomas Pleasants McCrea—Sunday 11 AM, 8 PM; Wed 8 PM—Friday Morning club house, 940 S Figueroa st.

FIFTH CHURCH—First Reader John B. Holtzclaw—Sunday 11 AM; Wed 8 PM—6410 Hollywood blv. Reading Rm 12 M to 5 PM—6771 Hollywood blv.

SIXTH CHURCH—First Reader Thomas N. Johnson—Sunday 11 AM, 8 PM; Wed 8 PM—Lomax hall, E Vernon and Central avs.

SEVENTH CHURCH—First Reader Mrs Gertrude A. Deuchler—Sunday 11 AM; Wed 8 PM—Leland hall, 14th and Palos Verdes sts. Reading Rm 12 M to 4 PM—9 Ferl blg, 7th and Beacon sts.

EIGHTH CHURCH — First Reader Mrs. Georgia Dudley Paull—Sunday 11 AM; Wed 7.45 PM—846 W 161st st, Gardena.

LOS GATOS First Church — First Reader William Charles Wurz—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Chapel, Broadway.

MARTINEZ Society—First Reader Miss Sadie E. Davenport—Sunday 11 AM, 8 PM; Wed 8 PM—311 Terry st.

MERCED First Church—First Reader Mrs Luella D. Albright—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—506 18th st.

MILL VALLEY Society—First Reader Charles Kendrick Miller—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Lovell and Olive sts.

MODESTO Society—First Reader Miss Ada Lawrence—Sunday 11 AM; Wed 7.30 PM—Chapel, 13th st.

MONROVIA Society—First Reader Elmer E. Wakefield—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 1 to 4 PM—627½ Myrtle av.

NAPA First Church—First Reader Mrs Adelheide Alexander—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs—Church, Franklin and Polk sts.

OAKLAND Churches unite in union Reading Rms, 7th floor, Stocker and Holland blg, 414 13th st; 9.30 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 5 PM Sun.

FIRST CHURCH—First Reader Samuel B. Reynolds—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, Franklin and 17th sts.

SECOND CHURCH—First Reader Mrs Lillian G. Winter—Sunday 11 AM; Wed 8 PM—Church, 34th and Elm sts.

THIRD CHURCH—First Reader Mrs Sophia A. Runner—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 34th av, Fruitvale.

FOURTH CHURCH — First Reader Charles A. Michener—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 8th av.

FIFTH CHURCH—First Reader Mrs Nellie Wilson —Sunday 11 AM; Wed 8 PM—I O O F hall, E 14th st and 92d av, Elmhurst.

SIXTH CHURCH—First Reader Frank B. Norris —Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—250 41st st.

OCEANPARK—See Venice.

ONTARIO Society—First Reader Victor C. Weeks—Sunday 11 AM: Wed 7.45 PM—Chapel, West B st.

OROVILLE Society — First Reader Miss Kate M. Tucker—Sunday 11 AM; Wed 8 PM—Superior Court rm.

OXNARD First Church—First Reader Miss Sophe E. Weisser—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—Masonic temple.

PACIFIC GROVE First Church—First Reader Miss Mabel C. Goering—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—167 Fountain av.

PALO ALTO First Church—First Reader Miss Ruth Ingraham—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5, 7.30 to 9 PM—126 University av.

PASADENA First Church—First Reader John Leland Mothershead, Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Oakland av near Col. st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—Chmb of Commerce blg.

PETALUMA Society—First Reader Charles E. Roach —Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM.

PLACERVILLE Society—First Reader Mrs Grace Rieber—Sunday 11 AM; Wed 8 PM—Eagle hall.

POMONA First Church—First Reader Mrs Elizabeth A. Nichols—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Center st. Reading Rm 10 AM to 5 PM—438 Investment blg.

PORTERVILLE Society — First Reader John W. Thomas—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 418 Mill st.

RED BLUFF Society—First Reader William Charles Fickert—Sunday 11 AM—Opera house.

REDLANDS First Church—First Reader Charles D. Fowler—Sunday 11 AM, 8 PM; Wed 8 PM—105 E Citrus av. Reading Rm 12.30 to 5 PM; also 7 to 9 PM Sat—107 E Citrus av.

REDONDO BEACH Society—First Reader Mrs Olga Lindsley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Hotel Redondo.

RICHMOND First Church — First Reader Dellbert Dawson Carter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs—1429 Nevin av.

RICHMOND Second Church — First Reader Edward Rose—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Sat—Bay av, Stege.

RIVERSIDE First Church—First Reader Miss Elizabeth Cutting—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 6th and Lemon sts.

RIVERSIDE Second Church—First Reader Rolf R. Newman—Sunday 11 AM; Wed 8 PM—Chapel, 11th and Lemon sts. Reading Rm 11 AM to 4 PM —Glenwood blk, 624 Main st.

SACRAMENTO First Church—First Reader John P. Dargitz—Sunday 11 AM; Wed 8 PM—Church, 23d st, between K and L sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—608 Peoples Sav bnk blg.

SAN BERNARDINO First Church — First Reader Stillman A. Pease—Sunday 11 AM; Wed 7.45 PM —735 E st. Reading Rm 1 to 5 PM—301 Katz blg.

SAN DIEGO First Church—First Reader Walter E. Williams—Sunday 11 AM, 8 PM; Wed 8 PM —Church, 2d and Laurel sts. Reading Rm 9 AM to 5 PM—Scripps blg, 6th and C sts.

SAN FRANCISCO First Church—First Reader Mrs Eugenia M. Fosbery—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Cal. and Franklin sts; Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 1 to 5 PM Sun and holidays—401 Liebes blg, 177 Post st.

SAN FRANCISCO Second Church — First Reader Peter V. Ross—Sunday 11 AM; Wed 8 PM—K of P hall, 115 Valencia st. Reading Rm 11 AM to 5 PM—2561 Mission st.

SAN FRANCISCO Third Church—First Reader Miss Blanche Partington—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 6 PM—630 Shrader st.

SAN FRANCISCO Fourth Church — First Reader George Lincoln Putnam—Sunday 11 AM; Wed 8 PM—N S hall, 430 Mason st. Reading Rm 2 to 4, 7.30 to 9 PM except Wed—4295 Cal. st.

SAN JOSE First Church—First Reader Francis J. Hambly—Sunday 11 AM; Wed 8 PM—Church, St James st, between 1st and 2d sts. Reading Rm 10 AM to 4.30 PM—1st Nat bnk blg.

SAN MATEO First Church—First Reader Mrs Evelyn J. Trist—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs—Masonic temple.

SAN PEDRO—Sec Seventh Church, Los Angeles.

SAN RAFAEL First Church—First Reader Mrs. Annie Reynolds—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—Red Men hall.

SANTA ANA First Church—First Reader Miss Margaret C. Von Essen—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church.

SANTA BARBARA First Church—First Reader Arthur E. Bingham—Sunday 11 AM; Wed 8 PM—Micheltorena and Anacapa sts. Reading Rm 10 AM to 5, 7 to 9 PM—806 State st.

SANTA CRUZ First Church—First Reader Miss Ada Noble—Sunday 11 AM; Wed 8 PM—Church, Ocean st and Dakota av. Reading Rm 2 to 4 PM—I O O F blg.

SANTA MONICA First Church—First Reader Miss Lillie Jackman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, Nevada av.

SANTA PAULA Society—First Reader Mrs Julia R. Packard—Sunday 11 AM; Wed 7.30 PM—IOOF hall.

SANTA ROSA First Church—First Reader Miss Ura E. Hise—Sunday 11 AM; Wed 8 PM—K of P hall. Reading Rm 2 to 4 PM—509A 4th st.

SATICOY Society—First Reader Mrs Mary Gertrude Wright—Sunday 7 PM.

SAWTELLE Society — First Reader Miss Amanda Smith—Sunday 10.30 AM; Wed 8 PM—7th and Col. sts.

SOUTH PASADENA First Church — First Reader Mrs. Millie Jean Carlson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Jacobs hall, 1130 Mission st.

STOCKTON First Church—First Reader Mrs Belle Cady Plummer—Sunday 11 AM; Wed 8 PM—Chapel, N Center and W Flora sts. Reading Rm 11 AM to 4 PM—523 Yosemite Theater blg.

TULARE Society—First Reader Mrs Margaret B. Woodward—Sunday 11 AM—Goldmans hall.

TURLOCK Society—First Reader Mrs Katheryn S. Brooks—Sunday 11 AM; Wed 8 PM—Broadway hall.

UKIAH Society—First Reader Mrs Nellie C. Percy—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Preston blg.

UPLAND Society—First Reader Miss Jennie E. Durfee — Sunday 11 AM; Wed 7.45 PM — Woman's club rms, 2d av and 9th st.

VALLEJO Society — First Reader Miss Jerita V. Blair—Sunday 11 AM; Wed 8 PM—Samoset hall.

VENICE First Church—First Reader John F. Holt—Sunday 11 AM; Wed 8 PM—2d and Brooks avs. Reading Rm 10 AM to 4 PM—114 Trolley way.

VENTURA First Church—First Reader Mrs Myrtle Clark Hovey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Athene club house.

VISALIA Society—First Reader Miss Alice L. Gilliam—Sunday 11 AM—Woodmen hall.

WATSONVILLE First Church — First Reader Mrs Susan R. Peckham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM—14A E Lake av.

WATTS Society—First Reader Otis S. Kneeland—Sunday 11 AM; Wed 8 PM—I O O F hall.

WHITTIER First Church—First Reader Mrs Helen S. Gahr—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Bailey st and Wash. av.

WILLITS Society—First Reader Mrs Rose De Camp—Sunday 11 AM—Library blg.

YREKA Society—First Reader Miss Josephine Colby—Sunday 11 AM; Wed 7.30 PM—Morrison and Lash blg.

Colorado

ALAMOSA Society—First Reader Mrs Luella Williams—Sunday 11 AM; Wed 8 PM—K of P hall.

BOULDER First Church—First Reader Mrs Ida J. Rand—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—13th and Hill sts.

BRIGHTON Society—First Reader Mrs Laura Louise Ives—Sunday 11 AM—Lodge rm, Opera house.

BUENA VISTA Society—First Reader Miss Minnie Turner—Sunday 11 AM; Wed 7.30 PM—Halsey blk, upstairs.

CANON CITY First Church—First Reader Mrs Mattie B. Wingert—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—824 Main st.

COLORADO SPRINGS First Church — First Reader Mrs Amanda B. Chamberlin—Sunday 11 AM; Wed 8 PM—Boulder and N Cascade avs. Reading Rm 9.30 AM to 4.30 PM—405 Hagerman blg.

CRIPPLE CREEK First Church — First Reader Charles E. Farnsworth—Sunday 11 AM; Wed 8 PM—Carr av and 4th st. Reading Rm 2 to 4 PM—400 E Bennett av.

DELTA Society—First Reader Mrs Edyth Cartwright—Sunday 11 AM; Wed 7.30 PM—Library.

DENVER Churches unite in union Reading Rms, 908 Gas and Electric blg, 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5.30 PM Sun.

First Church—First Reader W. Stuart Booth—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 14th av and Logan st.

Second Church—First Reader Charles Henry Philips—Sunday 11 AM, 8 PM; Wed 8 PM—S Grant st and Bayaud av.

Fourth Church—First Reader Fred C. Putcamp—Sunday 11 AM; Wed 8 PM—Woodman hall, Clay st and Dunkeld pl.

DURANGO First Church—First Reader Mrs Sarah L. Cooper—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5, 7.30 to 9 PM Fri—Public library, 2d av.

FLORENCE Society—First Reader Mrs Laura Harvey—Sunday 11 AM; Wed 7.45 PM—312 E 2d st.

FORT COLLINS First Church — First Reader Mrs Aureli Bouton Crain—Sunday 11 AM; Wed 8 PM—503 S College av. Reading Rm 2 to 4 PM—153 Linden st.

FRUITA Society—First Reader Mrs Minnie V. Burdett—Sunday 11 AM—Majestic theatre, Aspen av.

GLENWOOD SPRINGS First Church—First Reader Mrs Aura Mildred Kaiser—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—305 9th st.

GRAND JUNCTION First Church—First Reader Mrs Rella H. McMullin—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—652 White av.

GREELEY First Church—First Reader Mrs Mary Colgate Eimer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Farmers Trust blg.

LA JUNTA Society—First Reader Mrs Leni Leotl Heirgood—Sunday 11 AM; Wed 7.30 PM—401 Col. av.

LEADVILLE First Church—First Reader Mrs Marian P. Smith—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—816½ Harrison av.

LIMON Society—First Reader Mrs Lucy Mosher—Sunday 11 AM—Carmen hall.

LITTLETON Society—First Reader Miss Susan E. Goddard—Sunday 11 AM; Wed 8 PM—C S hall.

LONGMONT First Church—First Reader Miss Sarah Asineth Gay—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—415 Main st.

LOVELAND Society—First Reader Miss Clara A. Witte—Sunday 11 AM; Wed 8 PM—417 N Lincoln av.

MONTROSE First Church—First Reader Mrs Martha Ripley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—601 S 2d st.

MOUNT MORRISON Society—First Reader Mrs Hattie B. Ewan—Sunday 11 AM; Wed 7.30 PM—Lodge hall.

PALISADES Society—First Reader Eli S. Sherman —Sunday 11 AM—4th st.

PUEBLO First Church—First Reader Mrs Lena Leota Dye—Sunday 11 AM; Wed 8 PM—Unity church blg, 9th and Court sts. Reading Rm 12 M to 5 PM—404 Central blk.

ROCKY FORD Society—First Reader Mrs Stella G. North—Sunday 11 AM; Wed 8 PM—Walnut and 9th sts.

SALIDA First Church—First Reader Miss Ann Duncan—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 2 to 4 PM—125 E 3d st.

TELLURIDE Society—First Reader Mrs Ethel Westlake—Sunday 8 PM; Wed 8 PM—Church.

TRINIDAD Society—First Reader Mrs Ida May Hardman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—105 W 1st st.

VICTOR First Church—First Reader Mrs Sarah L. Demeree—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—117 S 4th st.

Connecticut

BRIDGEPORT First Church—First Reader William F. Stanton—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 3 to 5 PM; also 8 to 9 PM Thurs—871 Lafayette st.

DANBURY First Church—First Reader Mrs Harriet E. Hawley—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri—United bnk blg.

DERBY Society—First Reader Miss Eda Wrigley—Sunday 10.45 AM; Wed 7.45 PM—Public library.

GREENWICH Society—First Reader Miss Ada L. Lapham—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—69 Putnam av.

HARTFORD First Church — First Reader Joel F. Wright—Sunday 10.45 AM; Wed 8 PM—Chapel, 537 Farmington av. Reading Rm 10 AM to 5 PM; Wed until 7 PM—Conn. Mutual blg, 783 Main st.

HARTFORD Second Church — First Reader John Carleton Loomis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM; Wed until 7.30 PM—48 Lewis st.

MERIDEN First Church—First Reader Albert Hartwig—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, Liberty and Norwood sts.

MIDDLETOWN Society—First Reader Charles W. Shaw—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Masonic blg.

MYSTIC First Church—First Reader Mrs Mabel E. Williams—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Riverside blk.

NEW BRITAIN First Church—First Reader Ralph Pruyn Haswell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, W Main st.

NEW HAVEN First Church—First Reader William Capell—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—Church, Winthrop and Derby avs. Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM —205 Cutler blg, 113 Church st.

NEW LONDON First Church — First Reader Miss Ruth May Jennings—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Granite and Hempstead sts. Reading Rm 11 AM to 4 PM; also 7.30 to 9 PM Thurs —10 Granite st.

NORWALK Society — First Reader Mrs Mary F. L'Hommedieu—Sunday 11 AM; Wed 8 PM; Reading Rm 2.15 to 4.30 PM—59 Wall st.

NORWICH Society—First Reader Mrs Eleanor L. Burnham—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 4 to 5 PM—35 Shetucket st.

STAMFORD First Church—First Reader Jacob H. Cook—Sunday 11 AM; Wed 8 PM—Prospect st. Reading Rm 2 to 5 PM—Nat bnk blg.

WATERBURY First Church—First Reader Harry A. Soper—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Buckingham blg.

WINSTED Society — First Reader Guy Parkhurst Estes—Sunday 11 AM; Wed 8 PM: Reading Rm 3 to 5 PM—Church, 75 High st.

Delaware

WILMINGTON First Church—First Reader G. Harold Pim—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park pl and Van Buren st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—Equitable blg.

District of Columbia

WASHINGTON First Church—First Reader Hiram Wallace Hayes—Sunday 11 AM, 8 PM; Wed 8 PM —Church, Columbia rd, Euclid and Champlain sts. Reading Rm 10 AM to 9.30 PM (including holidays) except Wed; Wed until 7 PM; also 2.30 to 5.30 PM Sun—601 Col. blg.

Florida

BRADENTOWN Society—First Reader Miss America C. Sudbury—Sunday 11 AM; Wed 7.30 PM—Journal blg.

COCOANUT GROVE Society — First Reader Frank L. Church—Sunday 3 PM—Congregational church.

DAYTONA Society—First Reader Mrs Maie Van Buren Shouse—Sunday 11 AM; Wed 7.30 PM—Palmetto club house.

JACKSONVILLE First Church—First Reader John W. Watkins—Sunday 11 AM: Wed 8 PM—Church, Laura and Union sts. Reading Rm 9.30 AM to 5 PM—347 St James blg, Duval st.

KEY WEST First Church—First Reader Mrs Rosa E. Beckmann—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 12 M Mon Wed Fri—Church, Division and Ga. sts.

MIAMI Society—First Reader Miss Nealie I. Miller—Sunday 11 AM; Wed 7.45 PM—Auditorium, New school blg, av C.

PENSACOLA First Church—First Reader Mrs Daisy L. Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Wed—13 Masonic temple.

ST PETERSBURG Society—First Reader W. Arthur Lemieu—Sunday 10.45 AM; Wed 7.30 PM—400 3d st, S.

TALLAHASSEE First Church—First Reader William C. Lewis—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M except Sat—I O O F hall, Masonic blg.

TAMPA First Church—First Reader Mrs. Maude P. Green—Sunday 11 AM: Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Fla. and Henderson avs.

WEST PALM BEACH First Church — First Reader Miss Willa May Carey—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 3 to 5 PM—Pioneer bnk blg.

Georgia

AMERICUS First Church—First Reader Miss Sallie S. Johnson—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, Taylor st.

ATLANTA First Church—First Reader Alma P. Norman—Sunday 11 AM; Wed 8 PM—Cable hall, 82 N Broad st. Reading Rm 9 AM to 5 PM—613 Grand opera house.

AUGUSTA First Church—First Reader William B. Brown—Sunday 11 AM; Wed 8 PM: Reading Rm 11 AM to 1 PM except Mon—315 Union bnk blg.

COLUMBUS Society—First Reader Mrs Elizabeth M. Wilbur—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Garrard blg.

MACON First Church — First Reader Mrs Katie Shorter Preston—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1 PM—Public library, Mulberry st.

ROME First Church—First Reader Mrs Elizabeth C. Clemmons—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—231½ Broad st.

SAVANNAH First Church—First Reader Albert C. Mann—Sunday 11 AM, 8.15 PM; Wed 8.30 PM; Reading Rm 3.30 to 5.30 PM—C S hall, Bull and York sts.

SAVANNAH Second Church—First Reader Mrs Mary Alice Brigham—Sunday 11.30 AM, 8 PM; Wed 8.30 PM; Reading Rm 11 AM to 1.30 PM—350 Bull st.

SHELLMAN First Church—First Reader Mrs Sallie J. Allen—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Church, Church st.

THOMSON Society—First Reader Mrs Laura F. West—Sunday 11 AM—Res Mrs Laura F. West.

WASHINGTON Society — First Reader Mrs Janet Paddison Anthony—Sunday 11 AM; Wed 7.30 PM —Court house.

Hawaii

HONOLULU First Church—First Reader Mrs Alice Gifford—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 1 PM—Fraternity hall, I O O F blg, Fort st.

Idaho

BLACK BEAR Society—First Reader Roy A. Cook —Sunday 8 PM; Wed 8 PM.

BOISE First Church—First Reader Mrs Martha J. Dawson—Sunday 11 AM; Wed 8 PM—Church, 814 State st. Reading Rm 2 to 5 PM—407 Empire blg, 10th and Idaho sts.

CALDWELL Society—First Reader Mrs Carrie P. Scott—Sunday 11 AM; Wed 8 PM—Church.

CAMBRIDGE Society—First Reader Mrs Eva Barber—Sunday 11 AM—I O O F hall.

COEUR d'ALENE Society—First Reader Frank W. Reed—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Church, 3d and Foster sts.

GRANGEVILLE Society—First Reader Mrs Donna L. Hewes—Sunday 11 AM; Wed 7.30 PM—K of P hall.

IDAHO FALLS Society — First Reader Alvin T. Shane—Sunday 11 AM—Masonic hall.

LEWISTON First Church—First Reader Mrs Maria R. Stilz—Sunday 11 AM; Wed 8 PM—Church, 7th av and 9th st. Reading Rm 12 M to 4 PM—207 Saisberg blg.

MOSCOW First Church—First Reader Mrs Maude H. McGuire—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—Church, Jackson and 3d sts.

NAMPA Society—First Reader Miss Julia Sneil—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Commercial blg.

PAYETTE First Church—First Reader Mrs Clara R. Sherwood—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed—Church, 9th st, N.

POCATELLO First Church—First Reader Mrs Catherine Hannaford—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—143 N 4th av.

ST ANTHONY Society—First Reader Mrs Eva Ann Loomis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

TWIN FALLS Society—First Reader Mrs Evangeline Macy White—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 230 3d av, E.

WALLACE Society—First Reader K. Keith Bailey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Sat—Chapel, River and 5th sts.

WEISER Society—First Reader Mrs Carrie J. Feiker —Sunday 11 AM; Wed 8 PM—The Washington.

Illinois

ALTON Society—First Reader Edwin C. Bullis—Sunday 10.45 AM; Wed 8 PM—American Women's league blg, Beacon st.

AMBOY Society—First Reader Mrs Clara Klein Reinboth—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Badger blk.

AURORA First Church—First Reader Mrs Lina B. Emigh—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—G A R blg.

BATAVIA First Church—First Reader Miss Martha Parry—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—Van Nortwich blk.

BELLEVILLE Society—First Reader Miss Lulu Keil —Sunday 10.45 AM; Wed 8 PM—Buchanan hall.

BELVIDERE Society—First Reader Mrs Pearl Beckington—Sunday 10.45 AM—K of P hall.

BIGGSVILLE Society—First Reader Miss Dollie Elnora Wiegand—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Sat—Main st.

BLOOMINGTON First Church—First Reader Charles C. Gilliland—Sunday 10.30 AM; Wed 7.45 PM—Church, Monroe and Prairie sts. Reading Rm 10 AM to 5 PM; Sat until 9 PM—626 Griesheim blg.

CAIRO Society — First Reader Louis H. Mussman —Sunday 11 AM; Wed 8 PM—1105 Commercial av.

CANTON Society—First Reader Andrew J. Stouffer—Sunday 10.45 AM; Wed 7.30 PM—Swearengen blg.

CARBONDALE Society—First Reader Mrs Lizzie L. Douglas—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—213 W Main st.

CARTERVILLE Society—First Reader Mrs. Emma Krite—Sunday 10.45 AM; Wed 7.45 PM—Bnk blg.

CENTRALIA First Church—First Reader John H. Tucker—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Broadway and Maple st.

CHAMPAIGN First Church — First Reader Alick Wright Severns—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church, University av and Elm st. Reading Rm 9 AM to 6 PM; Sat until 9 PM; also 2 to 5 PM Sun—401 1st Nat bnk, Walnut st.

CHAMPAIGN Society — First Reader Matthew B. Williamson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—59 N Neil st.

CHARLESTON Society—First Reader Mrs Emma Russell Scott—Sunday 10.45 AM; Wed 7.30 PM —Library.

CHICAGO Churches unite in union Reading Rms, 104 S Mich. av, 7th floor, Monroe blg, 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

First Church—First Reader Ernst Ferdinand Heyd—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4017 Drexel blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—768 Oakwood blv.

Second Church—First Reader Henry M. Slaymaker—Sunday 10.45 AM, 7.45 PM; Wed 8 PM —Church, Wrightwood and Pine Grove avs. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM—2632 N Clark st.

Third Church—First Reader Carroll Ridgway —Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. blv and Leavitt st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—2221 W Madison st.

Fourth Church—First Reader J. Edward Reilly —Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Harvard av and 67th blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—404 W 63d st.

Fifth Church—First Reader David A. Clippinger—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4840 Madison av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1357 E 47th st.

Sixth Church—First Reader Richard Kintzel —Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 11319 Prairie av. Reading Rm 2 to 5, 7 to 9 PM except Wed; Wed until 5 PM—11209 Mich. av.

SEVENTH CHURCH—First Reader Robert Castello—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5318 Kenmore av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—1054 Wilson ave.

EIGHTH CHURCH—First Reader Eli K. Stough—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Mich. blv and 44th st. Reading Rm 9AM. to 9 PM except Wed; Wed until 5.30 PM; also 2 to 6 PM Sun—112 E 44th st.

NINTH CHURCH—First Reader Almon Burtch—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Woodlawn Masonic temple, Lexington av and 64th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—6244 Kimbark av.

TENTH CHURCH—First Reader Longley Taylor—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—5704 Rosalie ct. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1468 E 57th st.

ELEVENTH CHURCH — First Reader Harry W. Knautz—Sunday 10.45 AM; Wed 8 PM—Logan sq auditorium, Logan and Kedzie blvs. Reading Rm 3 to 9 PM except Mon Wed; Mon and Wed until 7.45 PM—Rainier blg, 3117 Logan blv.

SOCIETY (East Side)—First Reader Everett Edward Abbott—Sunday 7.45 PM; Wed 8 PM—Good Templars hall, 102d st and av M.

CHICAGO HEIGHTS Society—First Reader Miss Ellen Myra Portor—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM; also 7 to 9 PM Tues Fri—1412 Otto blv.

CHILLICOTHE First Church—First Reader Miss Ruby A. Sage—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Pettitts blk.

CLINTON First Church—First Reader Mrs Kate Sweeney Ford—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Warner ct.

DANVILLE First Church—First Reader Mrs Jennie M. Burns—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 12 M to 4.30 PM—121 Walnut st.

DECATUR First Church—First Reader Walter L. Henry—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 1.30 to 4 PM—Church, 148 W Prairie av.

DE KALB First Church—First Reader Ernest G. Clark—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Thurs—Church, 3d and Oak sts.

DELAVAN Society—First Reader Mrs Nellie Virginia Tucker—Sunday 10.45 AM; Wed 7.30 PM.

DIXON First Church—First Reader Mrs Anna Sarwine—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—316 W 1st st.

DOWNERS GROVE First Church — First Reader James M. Davis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Thompson hall.

EAST ST LOUIS First Church—First Reader Alvin Joseph Mote—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Summit av and Wash. pl. Reading Rm 12 M to 4 PM—310 Cahokia blg, Mo. and Collinsville avs.

EDWARDSVILLE Society—First Reader Ralph D. Griffin—Sunday 11 AM; Wed 8 PM—Chapter house, High st.

ELBURN Society—First Reader Mrs Vivia Forbes Harvey—Sunday 11 AM—C S hall, Main st.

ELGIN First Church—First Reader George B. Walter—Sunday 10.30 AM; Wed 7.45 PM—Masonic hall, Villa ct. Reading Rm 2 to 4.30 PM; also 7 to 9 PM Sat—35 The Spurling.

EVANSTON First Church—First Reader Frank C. Hills—Sunday 10.45 AM, Evanston theater, Sherman av; Wed 8 PM—Evanston auditorium, 621 Davis st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM—Y M C A blg, 1619 Orrington av.

FAIRBURY First Church—First Reader Mrs Jeanette M. Philip—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM Wed Sat—Walnut and 5th sts.

FARMER CITY Society—First Reader Otto McConkey—Sunday 10.30 AM—Church, Main st.

FREEPORT First Church—First Reader Mrs Electa Brown Breed—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—229 Stephenson st.

GALESBURG First Church—First Reader Miss Martha E. Jerauld—Sunday 10.30 AM; Wed 8 PM; Reading Rm 12.30 to 4 PM—Church, Cedar and South sts.

GENESEO Society—First Reader Leroy B. Hill—Sunday 10.45 AM; Wed 7.45 PM—Hosford blg.

GENEVA First Church—First Reader Mrs Harriette K. Y. Warner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—2d st.

HARVARD Society—First Reader John C. Blake—Sunday 10.30 AM—28 N Ayer st.

HARVEY Society—First Reader Mrs Bessie M. Scott—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Fri—Harvey Land Assn blg.

HAVANA Society—First Reader Miss Virginia E. Walsh—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Sat—301½ Main st.

HIGHLAND PARK First Church — First Reader George Dole Forrest—Sunday 10.45 AM; Wed 8 PM—Church, 125 St Johns av. Reading Rm 9 AM to 12 M, 1 to 5 PM—Erskine bnk blg.

HOMEWOOD Society—First Reader Mrs Margaret Van Middlesworth—Sunday 11 AM; Wed 7.45 PM.

HOOPESTON First Church—First Reader Mrs Ida O. Sandburg—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 3d and Wash. sts.

JACKSONVILLE First Church—First Reader William F. Widmayer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Huntoon blg, 333 W State st.

JOLIET First Church—First Reader Archibald Duck MacIntyre—Sunday 11 AM; Wed 8 PM—Sherman st and 2d av. Reading Rm 12 M to 5 PM—511 Joliet Nat bnk blg.

KANKAKEE First Church—First Reader Mrs Jennie L. Lewis—Sunday 10.30 AM; Wed 7.45 PM—Public library blg. Reading Rm 2 to 5 PM—Powell blg.

KEWANEE First Church — First Reader Lars J. Hedstrom—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 302 S Main st.

LA GRANGE First Church—First Reader Harry Eugene Goan—Sunday 10.45 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Catherine av and Cossitt blv.

LINCOLN Society—First Reader Mrs Annette C. Lutz—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—Broadway and Ottawa sts.

LOCKPORT Society—First Reader Miss Lilian M. Lull Freeman—Sunday 10.30 AM; Wed 8 PM—330 E 10th st.

MACOMB Society—First Reader William H. Morley—Sunday 11 AM; Wed 7.30 PM—Lutheran church.

MAQUON Society—First Reader Mrs Ann Eliza Housh—Sunday 10 AM—Res Mrs Housh.

MATTOON Society — First Reader Mrs Catharine Goldman—Sunday 10.45 AM, 7.45 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM—1301 Broadway.

MOLINE First Church—First Reader Orr W. Lee—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Unitarian church, 6th av and 16th st.

MOMENCE Society—First Reader Mrs Elizabeth A. Parish—Sunday 10.45 AM—Berg blg.

MONMOUTH First Church—First Reader Henry R. Hall—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—402 S 1st st.

MORRIS Society—First Reader Miss Emily Bingham—Sunday 11 AM; Wed 7.30 PM—Fraternity hall.

MORRISON First Church — First Reader Mrs S. Evangeline Warner—Sunday 10.45 AM, Universalist church; Wed 7.30 PM; Reading Rm 2 to 4 PM—208 Genesee st.

OAK PARK Secoud Church—First Reader Arthur Heurtley—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 5 PM—New Masonic blg, Oak Park av and Lake st.

OTTAWA First Church—First Reader Mrs Vera H. Woolbert—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs Sat.

PALMYRA Society—First Reader Mrs Emma F. M. Padget—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

PANA Society—First Reader Mrs Amie H. Paddock —Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Wed Sat—205 E 3d st.

PARK RIDGE AND EDISON PARK First Church — First Reader Mrs Carrie L. Mapledoram—Sunday 11.30 AM; Wed 7.45 PM—Clark hall, Park Ridge. Reading Rm 2 to 5 PM—Gillick blk, Park Ridge.

PEORIA First Church—First Reader Charles J. Broberg—Suuday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 1001 Hamilton blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun—317 Jefferson blg.

PITTSBOURGH (Fayette Co) Society—First Reader Mrs Rosa Houston—Sunday 10.30 AM; Wed 7.30 PM.

PITTSFIELD Society—First Reader Mrs Clara L. Doocy—Sunday 11 AM; Wed 7.30 PM—Church, E Wash. st.

POLO First Church—First Reader Mrs Annistine Waterbury—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Franklin st.

PRINCETON Society—First Reader James Wolff—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—437 S Main st.

PROPHETSTOWN Society—First Reader Mrs Lucy B. Timmerman—Sunday 10.45 AM—G A R hall.

QUINCY First Church—First Reader Edmund M. Botsford—Sunday 11 AM; Wed 8 PM—Church, Vt. aud 18th sts. Reading Rm 10 AM to 5 PM—Sterns blg, 5th and Hampshire sts.

RANTOUL Society—First Reader Mrs Bertha H. Smith—Sunday 11 AM—Trade Palace blk.

RIVERSIDE First Church — First Reader Herbert Walker—Sunday 10.45 AM; Wed 8.15 PM—Town hall. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 9 PM Sun—Malden blk.

ROCKFORD First Church—First Reader Nelson R. Carveth—Sunday 10.45 AM, 7.45 PM; Wed 8 PM —Church, 515 N Main st. Reading Rm 12 M to 5 PM; Tues Sat until 9 PM; 2.30 to 4.30 PM Sun —203 Rockford Trust blg.

ROCK ISLAND First Church—First Reader George H. Sheldon—Sunday 10.45 AM; Wed 7.45 PM—825 23d st. Reading Rm 11.30 AM to 5 PM; also 7 to 9 PM Sat—312 Peoples Nat buk blg.

SAVANNA Society — First Reader Mrs Emma A. Frutchey—Sunday 10.30 AM—73 Bowen st.

SHAWNEETOWN Society—First Reader Mrs Eula L. Lowe—Sunday 11 AM; Wed 7.30 PM—C S hall.

SHELBYVILLE Society—First Reader Mrs M. Emma McElrath—Sunday 7.30 PM; Wed 7.30 PM—Unitarian church.

SPRINGFIELD First Church—First Reader Mrs Jane W. Bliss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Unity blg 5th st and Capitol av.

STERLING Society—First Reader Henry Beucus—Sunday 10.45 AM; Wed 8 PM—I O O F hall.

STREATOR Society—First Reader Mrs Cora May Bennett—Sunday 10.45 AM; Wed 7.45 PM—305 E Hickory st.

TAYLORVILLE Society—First Reader Mrs Alice Lucretia Vollintine—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—Anderson blg.

WAUKEGAN First Church—First Reader Chauncey J. Guthrie—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—329 West st.

WEST CHICAGO Society—First Reader Henry C. Fry—Sunday 11 AM—Woodman hall, Depot st.

WHEATON First Church—First Reader Albert C. Swan—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church, Wesley st.

WILMETTE First Church—First Reader Gordon B. Chase—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, Central av and 10th st.

WOODSTOCK Society—First Reader Mrs Nancy B. Hilands—Suuday 10.45 AM; Wed 8 PM—Court house.

INDIANA

ANDERSON First Church — First Reader Henry Drach—Sunday 10.45 AM; Wed 7.45 PM—122 W 8th st. Reading Rm 12.30 to 5 PM—423 Union blg.

ATTICA Society—First Reader Miss Zula Margaret Zeigler—Sunday 11 AM; Wed 8 PM—Res Mrs Mary Clapham.

BLOOMINGTON First Church — First Reader Mrs Ethel M. Dutton—Sunday 10.45 AM; Wed 7.30 PM—121½ S Walnut st. Reading Rm 2.30 to 4.30 PM Fri—101 S Walnut st.

CLAYPOOL Society—First Reader Miss Lydia Dentzer—Sunday 10.30 AM—C S hall.

COLUMBIA CITY Society—First Reader Miss Lucy Wilcox—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—411 W Market st.

COLUMBUS First Church—First Reader Roll Vandegrift—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—526 5th st.

CONNERSVILLE Society—First Reader Mrs Laura Lowe Erb—Sunday 10.45 AM; Wed 7.45 PM—I O O F blg.

CRAWFORDSVILLE First Church — First Reader Mrs Elizabeth Wilson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Graham blk, Main and Wash. sts.

ELKHART First Church — First Reader John B. Moore—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—C S hall, 117½ W Lexington av.

ELWOOD Society—First Reader Mrs Adda Nading—Suuday 10.45 AM; Wed 7.45 PM—1419 W Main st.

EVANSVILLE First Church—First Reader Mrs Maud Graee Voorheis—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—417 Upper 3d st.

FORT WAYNE First Church—First Reader Thomas E. Ellison—Sunday 10.30 AM, 8 PM; Wed 8 PM —Church, 916 Harrison st. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—816 Shoaff blg.

FRANKFORT First Church—First Reader Henry A. Crane—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Coulter blk, N Jackson st.

FRANKLIN First Church—First Reader Miss Elizabeth D. Alexander—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Axt blg.

GARY First Church—First Reader Mrs Katherine D. Coles—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—612 Mass. st.

GOSHEN First Church—First Reader Frank A. Osboru—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Spohn blk.

GRAND VIEW Society—First Reader Miss Elizabeth Harvey—Sunday 10.30 AM; Wed 7 PM.

GREENSBURG Society—First Reader Miss Edith S. Griswold—Sunday 10.45 AM; Wed 7.30 PM—Woodfill blk.

HAGERSTOWN Society—First Reader Mrs Leora E. Teetor—Sunday 10.45 AM—K of P hall.

HAMMOND Society—First Reader Mrs Jessie B. Taylor—Sunday 10.30 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—37 Rimbach blg.

INDIANAPOLIS First Church — First Reader St. Clair Schooley—Sunday 11 AM, 8 PM; Wed 8 PM —Church, 2011 N Meridian st. Reading Rm 10 AM to 5 PM—Lombard blg, 24½ E Wash. st.

INDIANAPOLIS Second Church—First Reader Clark E. Mallery—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, Ill. and North sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; 2 to 5 PM Sun—611 I O O F blg.

KOKOMO First Church—First Reader Mrs Sallie D. Blake—Sunday 11 AM; Wed 8 PM—City blg, Wash. and Walnut sts. Reading Rm 2 to 4 PM; also 7 to 9 PM Mon Sat—5 Cit Nat bnk blg.

LA FAYETTE First Church — First Reader John Rolio Stemm—Sunday 11 AM; Wed 7.45 PM—637 Columbia st. Reading Rm 1 to 5 PM—Ensing blg, 119 6th st.

LA PORTE First Church—First Reader Arthur Clifford Lay—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 1008 Mich. av.

LOGANSPORT First Church—First Reader Chauncey M. Custer—Sunday 11 AM; Wed 8 PM—9th and North sts. Reading Rm 9.30 AM to 4 PM—Stettiner blk.

MARION First Church—First Reader Philip Diels—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Conservatory of Music.

MICHIGAN CITY First Church—First Reader Miss Inez L. Campbell—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Mon Wed Fri—320 7th st.

MT VERNON First Church—First Reader Mrs Mary Schieber—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Jorst blg.

MUNCIE First Church — First Reader Frank W. Budd—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Charles and Liberty sts.

NEW ALBANY First Church—First Reader Mrs Evelyn Parker Carr—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Sat—Church, Bank and Main sts.

NEW CASTLE Society — First Reader George W. Scott—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Colonial blg.

NORTH MANCHESTER Society—First Reader Mrs Etta Browne—Sunday 10.30 AM; Wed 7.30 PM—Market st.

PERU Society—First Reader Mrs Laura V. Harter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—30 E 5th st.

PETERSBURG Society—First Reader Mrs Pearl D. Fleming—Sunday 10.30 AM; Wed 7.30 PM—Main st.

PLYMOUTH Society—First Reader Mrs Flora J. Ellis —Sunday 10.45 AM; Wed 7.45 PM—Burkett hall.

PRINCETON Society—First Reader Mrs Katherine Kister—Sunday 10.45 AM; Wed 7.30 PM—109½ N Hart st.

RICHMOND First Church—First Reader, William F. Lee—Sunday 11 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—Church, 1417 North A st.

RUSHVILLE First Church—First Reader Mrs Flora Gray—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—238 Main st.

SEYMOUR Society — First Reader Meedy Shields Blish—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—3d and Chestnut sts.

SHELBYVILLE First Church — First Reader Mrs Olive C. Harrison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—22 P O blk.

SOUTH BEND First Church—First Reader Frank A. Clarke—Sunday 11 AM, 7.30 PM; Wed 8 PM —Church, Main and Madison sts. Reading Rm 1.30 to 5 PM—J M S blg, Wash. and Main sts.

TERRE HAUTE First Church—First Reader Herbert E. Meginness—Sunday 11 AM; Wed 8 PM—Zorah temple, 639 Mulberry st. Reading Rm 10 AM to 12 M, 2 to 5 PM—303 Terre Haute Trust blg.

TIPTON Society—First Reader Mrs Nettie C. McNairy—Sunday 10.45 AM—14 Martz blk.

VALPARAISO First Church — First Reader Miss Gretchen Dickover—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Monroe and Wash. sts.

VEEDERSBURG Society—First Reader Mrs Frances F. Wade—Sunday 11 AM; Wed 8 PM—Gookins hall.

VINCENNES First Church—First Reader Mrs Etta L. Yates—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—221 La Plante blg.

WABASH First Church — First Reader August E. Martin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Maple and Carroll sts.

WARSAW First Church—First Reader Frank Adolph Hakes—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Main and Detroit sts.

IOWA

AKRON Society—First Reader Mrs Sarah A. Bly—Sunday 11 AM; Wed 7.30 PM—Chapel.

ALBIA Society—First Reader Mrs Lillian Oswald—Sunday 11 AM; Wed 8 PM—Yeoman hall.

ALTON SOCIETY—First Reader Mrs Carrie G. Lincoln—Sunday 11 AM.

AMES Society—First Reader Ward M. Jones—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Carnegie library. Reading Rm 2 to 5 PM Wed Sat—515 6th st.

ANAMOSA Society—First Reader Miss Rena Hubbell—Sunday 11 AM; Wed 7.45 PM—109 Booth st.

ANITA First Church—First Reader Mrs Ida Ann Blattner—Sunday 10.45 AM; Wed 7.30 PM. Reading Rm 3 to 5 PM Wed—Campbell blg.

BELLE PLAINE Society—First Reader Mrs Emma Crosby—Sunday 10.30 AM; Wed 7.30 PM—624 8th av, S.

BURLINGTON First Church—First Reader Mrs Fannie H. Gowdy—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—513 N 3d st.

CEDAR RAPIDS First Church—First Reader Lucian T. Wilcox—Sunday 11 AM, Majestic theater; Wed 8 PM, Universalist church, 3d av and 6th st. Reading Rm 10 AM to 5 PM—Security Sav bnk blg.

CENTERVILLE Society—First Reader Mrs. Cora E. Whitsell—Sunday 11 AM; Wed 8 PM—Commercial hall.

CHARLES CITY First Church—First Reader Mrs Laura T. Wylie—Sunday 11 AM, The Gem theater; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Over Commercial Nat bnk.

CLEAR LAKE Society—First Reader Mrs Mary L. Wright—Sunday 11 AM; Wed 8 PM.

CLINTON First Church—First Reader Francis V. Hall—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—312 3d av.

COUNCIL BLUFFS First Church — First Reader James Baldwin—Sunday 10.45 AM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM—Masonic temple, Broadway and 4th st.

CRESTON First Church—First Reader Mrs Etheiyn Young Scherer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—503 W Adams st.

DAVENPORT First Church—First Reader Norman L. Godfrey—Sunday 10.45 AM; Wed 7.45 PM—Kirkwood blv and Grand av. Reading Rm 11.30 AM to 4.30 PM—33 Masonic temple.

DENISON First Church—First Reader Charles C. Kemming—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church.

DES MOINES First Church—First Reader Bert A. Miller—Sunday 10.30 AM; Wed 8 PM—Church, 923 8th st. Reading Rm 10 AM to 5 PM—711 Cit Nat bnk blg, 6th and Walnut sts.

DOUDS Society—First Reader William W. Jackson —Sunday 10.30 AM—Res W. W. Jackson.

DUBUQUE First Church—First Reader Jacob B. Fink—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 9th and Bluff sts.

ELDON Society—First Reader Miss Mary Hastings —Sunday 11 AM; Wed 7.30 PM—Res Mrs Grace F. Humble.

ESTHERVILLE First Church—First Reader Raymond H. Wickersham—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church.

EXIRA First Church—First Reader Isaac Statzell—Sunday 10.30 AM; Wed 7.30 PM—C S hall. Reading Rm 2 to 5 PM Wed—Res Isaac Statzell.

FAIRFIELD First Church—First Reader Mrs Mary Louise Moorhead—Sunday 11 AM; Wed 7.30 PM —Agassiz rm, City library. Reading Rm 2.30 to 4.30 PM Wed Sat—Over Fairfield Nat bnk.

FORT DODGE First Church—First Reader Bernard M. Joy—Sunday 10.45 AM; Wed 8 PM—Church, 1st av, N. and 12th st. Reading Rm 12.30 to 4.30 PM—615 1st Nat bnk blg.

FORT MADISON Society—First Reader Mrs Sarah J. Waite—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—809 Front st.

GRINNELL Society — First Reader Mrs Theresa Wright Burton—Sunday 11 AM; Wed 7.30 PM— Stewart library.

HAMPTON Society—First Reader Mrs. Minnie Lane —Sunday 10.45 AM; Wed 8 PM—Coonley blg.

HARTLEY Society — First Reader Mrs Esther T. Miller—Sunday 11 AM; Wed 7.30 PM—Messer blg.

HOPKINTON Society—First Reader Mrs Jessie F. Mason—Sunday 11 AM; Wed 7.30 PM—C S hall, Hotel Phillipp.

HUMBOLDT First Church—First Reader Alexander McLaughlin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—Church.

INDEPENDENCE First Church—First Reader Miss Frenella I. Barnhart—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed.

IOWA CITY First Church—First Reader Miss Katherine Close—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Koza blk.

KEOKUK First Church—First Reader Mrs Esther L. Hinkley—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Fri— 728 Main st.

LAKE MILLS Society—First Reader Mrs Marguerite Robinson—Sunday 11 AM; Wed 7.30 PM.

LE MARS First Church—First Reader Mrs Lillian M. Smith—Sunday 10.45 AM; Wed 7.30 PM—Columbia hall. Reading Rm 3 to 5 PM Tues Fri— 523 N Main st.

LIME SPRINGS First Church — First Reader Mrs Catharine Johns—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Opera house blk.

MANCHESTER Society—First Reader Mrs. Elizabeth Hoag Barr—Sunday 10.30 AM—Library blg.

MAQUOKETA Society—First Reader Mrs Elizabeth Marlowe—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Tues Wed—Rice blg.

MARSHALLTOWN First Church—First Reader Eli P. Gale—Sunday 10.45 AM; Wed 8 PM—Main and 5th sts. Reading Rm 2 to 4.30 PM—400 Masonic temple.

MASON CITY First Church—First Reader William E. Miller—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—119 W 8th st.

MeGREGOR First Church—First Reader Mrs Stella Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Wed—Barron blk.

MITCHELL Society—First Reader Mrs Mina Larson —Sunday 10.30 AM—G A R hall.

MONTICELLO Society — First Reader Miss Anna Noyes—Sunday 11 AM; Wed 7.30 PM.

MT PLEASANT First Church—First Reader Mrs Mary V. Northrop—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Chapel, N Jefferson st.

MUSCATINE First Church—First Reader Adolph H. Kohlhammer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—6th and Walnut sts.

OELWEIN Society—First Reader Mrs Eugenia Parmenter Hill—Sunday 10.45 AM; Wed 8 PM— Chapel, 3d av and 2d st, E.

OSAGE Society—First Reader Mrs Nannie Fenholt —Sunday 10.30 AM; Wed 7.30 PM—W R C hall.

OSKALOOSA First Church—First Reader Mrs Ellen S. White—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—218 High av, E.

OTTUMWA First Church—First Reader Miss Anna Martha Rohr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 4th and Market sts.

RED OAK Society—First Reader Miss Sarah Palmer —Sunday 10.45 AM; Wed 7.30 PM—Public Library auditorium.

ROCK VALLEY First Church—First Reader William Emmerson De Voe—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

SABULA Society—First Reader Mrs Martha Day —Sunday 10.30 AM; Wed 7.30 PM—Bank and Water sts.

SHELDON First Church—First Reader Mrs Josephine Smith—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 422 9th st.

SHENANDOAH Society—First Reader Mrs Emily Oliver Andrews—Sunday 10.30 AM; Wed 8 PM.

SIOUX CITY First Church—First Reader William S. Warfield Jr—Sunday 10.45 AM; Wed 7.45 PM— 10th and Jones sts. Reading Rm 9 AM to 4 PM— 212 F L & T blg, 526 4th st.

SIOUX CITY Society—First Reader Mrs Stella L. Atwood—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—26 Davidson Auto blk.

TIPTON Society—First Reader Mrs Elizabeth Ellen McBurney—Sunday 10.45 AM—Res W. B. McBurney.

TOLEDO Society—First Reader Mrs Gretchen Stiger Riggs—Sunday 11 AM; Wed 7.30 PM—16 Stiger blg.

VILLISCA Society—First Reader Mrs Zona Berg— Sunday 11 AM; Wed 8 PM—Library.

WASHINGTON First Church — First Reader Mrs Jenne Latta—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed—S Iowa and Jefferson sts.

WATERLOO First Church — First Reader Arthur George Outhouse—Sunday 10.45 AM; Wed 8 PM— 421 Jefferson st. Reading Rm 2 to 5 PM—503 Marsh-Place blg.

WEBSTER CITY First Church—First Reader Calvin Young—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Chapel, Bank st.

Kansas

ABILENE Society — First Reader Miss Nellie S. Mitchner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Cedar sts.

ARKANSAS CITY First Church—First Reader Mrs Josie May Beck—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Thurs—Central av and 2d st.

ATCHISON First Church—First Reader Mrs Fannie W. Hoagland—Sunday 11 AM; Wed 8 PM—Church, 9th and Santa Fe sts. Reading Rm 12.30 to 4.30 PM—Public library blg, 5th st and Kan. av.

BELOIT First Church—First Reader Philip G. Chubbic—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

BLUE RAPIDS Society—First Reader Mrs L. Ella Preston—Sunday 11 AM—I O O F hall.

BURLINGTON First Church—First Reader Mrs Irene I. Filkins—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Thurs—Church.

CALDWELL Society—First Reader Mrs Orsie Shelley—Sunday 11 AM—Over Stock Exchange bnk.

CHANUTE First Church—First Reader Mrs May B. Fritz—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—N Forest av and Elm st.

CHETOPA Society—First Reader Mrs Annie M. Kniberg—Sunday 11 AM; Wed 8 PM—Elm and 6th sts.

COFFEYVILLE Society—First Reader Isaac H. Patton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—113½ W 9th st.

COLUMBUS Society — First Reader Mrs Harriett Jeannette Tompkins—Sunday 11 AM; Wed 8 PM —112 N Kan. av.

COUNCIL GROVE Society—First Reader Mrs Mary W. Broderson—Sunday 11 AM; Wed 8 PM.

ELDORADO Society—First Reader John C. Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Florence blg.

EMPORIA First Church—First Reader Mrs Etta B. Richards—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 9th av and Commercial st.

FORT SCOTT First Church—First Reader Miss Sadie W. Hahn—Sunday 11 AM; Wed 8 PM—G A R hall, Main st. Reading Rm 2 to 5 PM—17 Moore blg.

FREDONIA Society—First Reader Mrs Belle Hubbell—Sunday 11 AM; Wed 8 PM—Pierce blg.

GALENA First Church—First Reader James Franklin Lanier—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1102 Short st.

GARDEN CITY Society—First Reader Mrs Emma Oldfield—Sunday 11 AM; Wed 8 PM—Lowderman blg.

GIRARD Society—First Reader Miss Mary Z. Buesch —Sunday 11 AM; Wed 8 PM—Ozark av and St John st.

GREAT BEND Society—First Reader Mrs Minnie W. Cole—Sunday 11 AM—I O O F hall.

HOLTON Society—First Reader Mrs Laura A. Kuhn —Sunday 11 AM—4 Linscott blg.

HORTON First Church — First Reader Miss Sarah Jane Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—Chapel.

HUMBOLDT Society—First Reader Archie B. Pickell —Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—10 N 9th st.

HUTCHINSON First Church—First Reader Homer F. Hess—Sunday 11 AM; Wed 8 PM—Church 14th and Main sts. Reading Rm 2 to 5 PM—29 McCurdy blg, Sherman and Main sts.

INDEPENDENCE First Church—First Reader John E. Ross—Sunday 11 AM; Wed 8 PM—Church, Main and 11th sts. Reading Rm 1 to 5 PM—Kress blg.

IOLA First Church — First Reader Miss Louemma Evans—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—East and Sycamore sts.

JUNCTION CITY First Church—First Reader George H. Tangeman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—5th and Jefferson sts.

KANSAS CITY First Church—First Reader Benjamin Lombard Foster—Sunday 11 AM, 8 PM; Wed 8 PM—Fraternal hall, 747 Minn. av. Reading Rm 10 AM to 5 PM—252 Wahlenmaier blg, 8th st and Minn. av.

LARNED Society—First Reader Mrs Nellie A. Kling —Sunday 11 AM—515 Broadway.

LAWRENCE First Church—First Reader Emerson B. Gorsuch—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—1240 Mass. st.

LEAVENWORTH First Church—First Reader Fred C. Runkle—Sunday 11 AM; Wed 8 PM—Church, 6th and Spruce sts. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—8 Masonic blg, 4th and Del. sts.

LE ROY First Church—First Reader Miss Rhoda Ann Lankton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

MANHATTAN First Church—First Reader Mrs Harriet L. Miller—Sunday 10.30 AM, 7.30 PM; Wed 7.30 PM—German church. Reading Rm 2 to 4 PM —State bnk blg.

MARYSVILLE First Church—First Reader Mrs Lucy E. Chaffee—Sunday 11 AM; Wed 8 PM. Reading Rm 2 to 5 PM—White blg.

McPHERSON Society—First Reader Miss Nellie B. Scheurer—Sunday 11 AM; Wed 8 PM—Elm and Elizabeth sts.

MULBERRY Society—First Reader Mrs Lena Bevans —Sunday 11 AM; Wed 7.30 PM—Masonic temple.

NEODESHA First Church—First Reader William J. Rath—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Hale blg, 4th st.

NEWTON Society—First Reader Mrs Louisa E. Roehrig—Sunday 11 AM; Wed 8 PM—Masonic blg.

OLATHE Society—First Reader Mrs Lorena Helder Morse—Sunday 11 AM—118 S Cherry st.

OSAWATOMIE Society—First Reader Mrs Marian V. Elwell—Sunday 11 AM—I O O F hall.

OSWEGO Society—First Reader Mrs Bertha W. Tiffany—Sunday 11 AM; Wed 8 PM.

OTTAWA Society—First Reader Miss Claire Estabrook—Sunday 11 AM; Wed 8 PM—401 S Main st.

PARSONS First Church—First Reader Mrs Alice R. Edmondson—Sunday 11 AM; Wed 8 PM—Church, 1519 Broadway av. Reading Rm 2 to 5 PM—321 White blg, Main st.

PITTSBURG First Church—First Reader Hiram A. Holzer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Euclid av and Walnut st. Reading Rm 10 AM to 5 PM—409 Commerce blg, Broadway.

RILEY Society—First Reader Mrs Ella C. Walters—Sunday 11 AM—Chapel.

SALINA First Church—First Reader Mrs Emma F. Wilson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—8th and Mulberry sts.

SENECA First Church — First Reader Francis C. George—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

TOPEKA First Church — First Reader Harry L. Rhodes—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Huntoon and Polk sts.

TOPEKA Second Church—First Reader Mrs Jennie Ream Jones—Sunday 11 AM; Wed 8 PM—600 Harrison st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; also 1 to 6 PM Sun—Mills blg.

WELLINGTON First Church—First Reader Martin Cary Burton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—7th st and Jefferson av.

WICHITA First Church — First Reader Walter J. Blodgett—Sunday 11 AM, 8 PM; Wed 8 PM—Philharmony hall, 217 N Lawrence av. Reading Rm 9 AM to 5 PM; Wed until 7.30 PM; Sat until 9 PM. —608 Caldwell-Murdock blg, 111 E Douglas av.

WINFIELD First Church—First Reader Mrs Lizzie Kinne Greer—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—203 E 11th av.

YATES CENTER First Church—First Reader Mrs Catharine S. Grisier—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed.

KENTUCKY

ASHLAND Society—First Reader James B. Wilhoit —Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4, 7 to 9 PM—Haskell blg.

DANVILLE Society—First Reader Mrs Lou B. Scott —Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—113 Main st.

FRANKFORT Society—First Reader Mrs Elizabeth W. Railey—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Farmers bnk blg, Main st.

HENDERSON Society—First Reader Mrs S. Isabel Ward—Sunday 11 AM; Wed 7.45 PM—Klees hall.

LEXINGTON First Church—First Reader Mrs Elizabeth F. Breen—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Merrick lodge blg, Limestone and Short sts.

LEXINGTON Second Church—First Reader Miss May E. Millikan—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, N Broadway.

LOUISVILLE First Church—First Reader Arthur K. Lord—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 3d st, between Oak and St Catherine. Reading Rm 10 AM to 5 PM—620 Paul Jones blg.

OWENSBORO Society—First Reader Mrs Beulah B. Guenther—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—324½ St Ann.

PADUCAH First Church—First Reader Charles Williams—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 1 PM—Three Links blg, 5th st and Ken. av.

RICHMOND Society—First Reader Mrs Sallie J. Ward—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—223 Main st.

WINCHESTER Society—First Reader Mrs Pattie C. Jett—Sunday 11 AM: Wed 7.30 PM—I O O F blg.

Louisiana

MONROE Society—First Reader Mrs Laura M. Faulk—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Opera house.

NEW ORLEANS First Church — First Reader Arthur John Chapman—Sunday 11 AM; Wed 8 PM—Church, Coliseum and Melpomene sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Tues Thurs Sat—1317 Whitney Central bnk blg, St Charles and Gravier sts.

NEW ORLEANS Society — First Reader Mrs Lulu Burdeau Espy—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—622 Audubon blg.

SHREVEPORT First Church — First Reader John Rutherford Land—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—714 Grand av.

Maine

AUBURN First Church — First Reader Almon H. Sweetser—Sunday 10.30 AM; Wed 7.30 PM—I O O F hall, 100 Pleasant st. Reading Rm 1 to 4 PM—5 Journal blk, Lewiston.

AUGUSTA Society—First Reader Mrs Mary Emma Ellis—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—C S hall, 223 Water st.

BANGOR First Church — First Reader George C. Eames—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—C S hall, 47 Columbia st.

BATH First Church—First Reader Mrs Susan F. Howard—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Sat—Summer st.

BELFAST Society—First Reader Mrs Anna P. Whitten—Sunday 11 AM; Wed 7.30 PM—127 Main st.

BRUNSWICK Society—First Reader Mrs Emma Lois Kilby—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—K of P hall.

CALAIS First Church—First Reader Mrs Ella M. Haycock—Sunday 10.30 AM; Wed 7 PM; Reading Rm 2 to 4 PM—McAllister blk.

CAMDEN First Church — First Reader Robert U. Coates—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

DOVER AND FOXCROFT First Church — First Reader Mrs Mary Fogler Cushing—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, Lincoln st, Foxcroft.

EASTPORT Society — First Reader Miss Lena A. Wentworth—Sunday 11 AM; Wed 7.30 PM—Congregational church.

GARDINER First Church—First Reader Miss Jessie Emma Dorr—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, Lincoln av.

KENNEBUNK Society—First Reader Miss Florence Jane Ovens—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Sat—Summer st.

LEWISTON—See Auburn.

LIVERMORE FALLS Society—First Reader Carroll L. Pomeroy—Sunday 10.30 AM—I O O F blk.

NORWAY Society—First Reader Mrs Sara Howe—Sunday 10.30 AM—K of P hall.

PORTLAND First Church—First Reader J. Albert Thomas—Sunday 10.45 AM; Wed 7.45 PM—Church, 61 Neal st. Reading Rm 10 AM to 1, 2 to 5 PM—502 Baxter blk, 562 Congress st.

ROCKLAND First Church—First Reader Edwin B. Spear—Sunday 11 AM; Wed 7.30 PM—Church, Cedar and Brewster sts. Reading Rm 2 to 5 PM—Thorndike and Hix blg, 18 School st.

SANFORD Society—First Reader Mrs Nellie Delia Batcheider—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—2 Mechanics st.

SKOWHEGAN Society—First Reader Mrs Lena A. Smiley—Sunday 10.45 AM; Wed 7.30 PM.

VINALHAVEN First Church—First Reader Frederick A. Grindle—Sunday 11.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—C S hall, Main st.

WATERVILLE Society—First Reader Miss M. Fannie Whitney—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—C S hall, Sav bnk blg.

WILTON Society — First Reader Miss Jennie A. Tucker—Sunday 10.45 AM—Res R. B. Knapp.

Maryland

BALTIMORE First Church—First Reader Arthur R. MacLellan Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Church, University pkwy, west of Oak st. Reading Rm 10 AM to 5 PM, 8 to 10 PM except Wed; also 2.30 to 5 PM Sun—Chapel, Mt Royal plaza.

BALTIMORE Second Church — First Reader Frank W. Kroh—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mt Royal av and St Paul st. Reading Rm 10 AM to 5 PM—Macht blg, 11 E Fayette st.

CUMBERLAND Society—First Reader Miss Clara B. Sonneborn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7 S Centre st.

HAGERSTOWN Society—First Reader Miss Mary L. Miller—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Fri—1st Nat bnk.

SANDY SPRING Society—First Reader Samuel S. Bond.—Sunday 2.30 PM—Res C E Bond.

Massachusetts

AMESBURY First Church—First Reader Mrs Grace S. Hoyt—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Main and Carpenter sts.

ATHOL First Church—First Reader Mrs Etta M. Gorton—Sunday 10.45 AM; Wed 7.45 PM—456 Main st. Reading Rm 3 to 5 PM—387 Main st.

BOSTON THE FIRST CHURCH—First Reader John C. Lathrop—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—New Church, Norway, Falmouth and St Paul sts. READING RMS:

BERKELEY BLG, 420 Boylston st, 9 AM to 9 PM except Wed; Wed until 5 PM.

INTERNATIONAL TRUST CO BLG, Devonshire and Milk sts, 9 AM to 5.30 PM.

COOLIDGE CORNER BLG, 1316 Beacon st, Brookline, 9 AM to 6 PM.

BROCKTON First Church—First Reader Mrs Carrie L. Tobey—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Tues Fri—Church, N Main st.

BUZZARDS BAY Society—First Reader Mrs Nellie C. Linnell—Sunday 11.15 AM; Wed 7.15 PM; Reading Rm 2.30 to 5 PM Wed—Franklin hall.

CAMBRIDGE First Church—First Reader George S. Bennett—Sunday 10.45 AM; Wed 7.45 PM—Brattle hall, 40 Brattle st off Harvard sq. Reading Rm 12 M to 6 PM; also 7.30 to 9 PM Mon Sat—11 Dunster st, Harvard sq.

CHELSEA First Church—First Reader Richard Leon Rice—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Fri—Church, Reynolds av.

CLINTON Society—First Reader Mrs Myra B. Sargent—Sunday 10.30 AM; Wed 7.45 PM—Music hall.

CONCORD First Church — First Reader I. Pierce Sewell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 5.30 PM—Insurance hall, Monument sq.

COTUIT First Church—First Reader Mrs Alice L. Handy—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5, 7 to 9 PM Fri—Church.

FALL RIVER First Church—First Reader Mrs Jeannette Titus Wells—Sunday 11 AM; Wed 8 PM—Rock and Pine sts. Reading Rm 3 to 5 PM—335 Pine st.

FITCHBURG First Church—First Reader Mrs Jennie Mae Stevens—Sunday 10.40 AM; Wed 7.45 PM—Wallace hall. Reading Rm 2.30 to 5 PM—Park blg.

FRANKLIN Society—First Reader Mrs Adelaide G. Dinsmore—Sunday 10.45 AM—I O O F hall.

GLOUCESTER First Church—First Reader Mrs Lelia F. French—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—65 Middle st.

GLOUCESTER Second Church—First Reader Miss Allison P. Douglass—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Bradford blg, 209 Main st.

GREENFIELD Society—First Reader Milton A. Snider—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Washburn library blg.

HAVERHILL First Church—First Reader William J. Twombly—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM Mon Fri—6 Pleasant st.

HAVERHILL Second Church — First Reader Mrs Lottie W. S. Tarbox—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—The Bartlett, 59 Main st.

HOLYOKE Society—First Reader Miss Minnie Susan Sinclair—Sunday 11 AM; Wed 8 PM—K of P hall.

HYDE PARK First Church—First Reader William M. Rose—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 127 Arlington st.

LAWRENCE First Church—First Reader Benjamin Andrew — Sunday 10.30 AM; Wed 7.45 PM — Church, Green st. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Sat—402 Bay State blg, Essex st.

LEXINGTON First Church — First Reader Abbott Leach—Sunday 10.45 AM; Wed 7.45 PM—C S hall, Forest st. Reading Rm 3 to 5.30 PM—Bnk blg, Mass. av.

LOWELL First Church—First Reader Mrs Florence D. Marshall—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Mon Sat—Pollard blg, Palmer st.

LYNN First Church — First Reader Frank Lyman Arey—Sunday 10.45 AM; Wed 7.45 PM—Women's club house, Nahant and Broad sts. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Mon Sat—2 Wolcott blg, Munroe and Market sts.

MALDEN First Church—First Reader Louis R. Müller—Sunday 10.30 AM; Wed 7.45 PM—Auditorium blg. Reading Rm 2.30 to 5, 7.30 to 9 PM except Wed; Wed until 5 PM—573 Main st.

MARLBORO First Church—First Reader Sprague A. Knapp—Sunday 10.45 AM; Wed 8 PM—G A R hall. Reading Rm 2.30 to 5 PM—10 Corey blg.

MIDDLEBORO Society—First Reader Mrs Fannie B. Harlow—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Sat—T W Peirce Co blg.

NEEDHAM First Church—First Reader Charles E. Orcutt—Sunday 10.45 AM; Wed 7.45 PM—C S hall. Reading Rm 3 to 5 PM except Sat; 7 to 9 PM Sat—Great Plain av.

NEW BEDFORD First Church—First Reader Mrs Daisy A. Snow—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; Wed until 7.45 PM; also 7.30 to 9 PM Sat—Church, Middle and 6th sts.

NEWBURYPORT First Church — First Reader Mrs Mary H. W. Carter—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Chase and Lunt blk.

NEWTON First Church—First Reader George H. Moore—Sunday 10.45 AM; Wed 8 PM—Players hall, Wash. st, W Newton. Reading Rm 2 to 6 PM—Roberts blg, 297 Walnut st, Newtonville.

NORTH ADAMS First Church—First Reader George E. Cox—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—Chapel, 45 Chestnut st.

NORTHAMPTON First Church—First Reader Mrs Mary E. Harris—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Center st.

ORANGE Society—First Reader L. Percy Goodspeed —Sunday 11 AM; Wed 8 PM—Memorial hall.

PITTSFIELD First Church—First Reader Archie E. Van Ostrand—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 131 South st.

PLYMOUTH First Church—First Reader Edward A. Burnett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—5 Lothrop st.

QUINCY First Church—First Reader John Elliott Sprague—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Alpha hall, Hancock st and Cottage av.

READING First Church—First Reader Everett H. Hall—Sunday 11 AM; Wed 8 PM—I O O F hall, Woburn st. Reading Rm 2.30 to 4.30, 7.30 to 9 PM except Wed—185 Main st.

ROCKLAND First Church — First Reader John M. Nash—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed—Church, Franklin av.

ROXBURY First Church—First Reader Elisha B. Seelcy—Sunday 10.30 AM; Wed 7.45 PM—Fauntleroy hall, Wenonah st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Tues Fri—3 Bradlee blg, 54 Warren st.

SALEM First Church—First Reader Benjamin G. Ingalls—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 16 Lynde st.

SHARON Society— First Reader Howard D. Kenyon—Sunday 10.45 AM; Wed 7.45 PM—Main & Depot sts.

SOMERVILLE First Church—First Reader Henry Francis Whittier—Sunday 10.45 AM; Wed 7.45 PM—Anthoine hall, 136 School st. Reading Rm 2 to 5 PM; also 7.30 to 9 PM except Tues Wed—14 College av.

SPRINGFIELD First Church — First Reader Harry Cutler Ellis—Sunday 11 AM, 7.30 PM; Wed 8 PM —Chapel, State and Orleans sts. Reading Rm 10 AM to 6 PM; Sat until 9 PM—503, 356 Main st.

SPRINGFIELD Society—First Reader Guy S. Perkins—Sunday 11 AM; Wed 8 PM—Touraine hall, 182 State st. Reading Rm 10 AM to 6 PM; Sat until 9 PM—503, 356 Main st.

TAUNTON First Church—First Reader Mrs Amelia M. Crossman—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—38 Winthrop st.

WELLESLEY Society—First Reader John L. Wright —Sunday 10.45 AM, Wellesley town hall; Wed 7.45 PM—I O O F hall, Wellesley sq.

WINCHENDON Society—First Reader Mrs Frances A. M. Gay—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—2 Merrill blk, Central st.

WINCHESTER First Church—First Reader John J. Flinn—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Mt Vernon st, opposite town hall.

WOBURN First Church — First Reader Franklin Blake—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Sav bnk blg.

WORCESTER First Church—First Reader Burt Le Roy Knowles—Sunday 10.45 AM; Wed 7.45 PM—Woman's club house, Salisbury st. Reading Rm 10 AM to 5, 7 to 9 PM except Wed; Wed until 5 PM—718 Slater blg.

MICHIGAN

ADRIAN First Church—First Reader Mrs Jennie Cleveland—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 59 S Main st.

ALBION First Church—First Reader Mrs Elizabeth Sturtevant—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 202 W Erie st.

ALLEGAN Society—First Reader Mrs Kate Minckler—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Doelker blk.

ALMA First church—First Reader Mrs Edith Morrison—Sunday 10.15 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—K of P hall.

ALPENA First Church—First Reader Mrs Laura W. Blake—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—158 Wash. av.

ANN ARBOR First Church—First Reader Miss Margaret Evelyn Waples—Sunday 10.30 AM; Wed 7.45 PM—Ladies library, 324 E Huron st; Reading Rm 2 to 5 PM—301 1st Nat bnk blg.

BANGOR Society—First Reader Mrs Mabel Bennett Church—Sunday 10.30 AM—Church of Seventh Day Adventists.

BATTLE CREEK First Church—First Reader Mrs Alice E. Ketchum—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 101 Maple st.

BAY CITY First Church—First Reader Charlie John Bousfield—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 6th and Van Buren sts.

BELDING Society—First Reader Mrs Edna Dicklnson Arnold—Sunday 10.45 AM; Wed 8 PM—106 S Pleasant st.

BELLEVUE Society—First Reader Mrs Jennie B. Vaughan—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Sat—Cit bnk blg.

BENTON HARBOR First Church—First Reader Ora K. Barden—Sunday 10.45 AM; Wed 8 PM—Carnegie library. Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—6 State bnk blg.

BOYNE CITY Society—First Reader Elema J. Coy-Kendall—Sunday 10.30 AM; Wed 7.30 PM—Lake st.

BUCHANAN Society—First Reader Albert A. Wood—Sunday 10.45 AM; Wed 7.45 PM—Oak st and Dewey av.

CADILLAC First Church—First Reader Miss Augusta Bieske—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—132 Spruce st.

CHARLEVOIX Society — First Reader Mrs Cassie Hart—Sunday 10.45 AM; Wed 7.45 PM—Van Pelt hall.

CHARLOTTE First Church—First Reader Mrs Bessie M. Jennings—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed Sat—Church.

DECATUR Society—First Reader Mrs Mollie W. Moulton—Sunday 10.45 AM; Wed 7.45 PM—Universalist church.

DETROIT Churches unite in union Reading Rms, 310 Palmer blg, 70 Wash. av, 9 AM to 9 PM except Wed; Wed until 6 PM.

DETROIT First Church — First Reader Francis Chandler Campbell—Sunday 10.30 AM, 7.30 PM; Wed 7.45 PM—Church, 46 W Alexandrine av.

DETROIT Second Church—First Reader Henry W. Hoyt—Sunday 10.30 AM; Wed 7.45 PM—Church, E Grand blv, near Jefferson.

DETROIT Third Church—First Reader Charles Jefferson Woodall—Sunday 10.30 AM; Wed 7.45 PM—1495 Woodward av.

EAST JORDAN Society—First Reader Mrs Mary E. Price—Sunday 10.30 AM; Wed 7.30 PM—Over P O.

ESCANABA Society—First Reader Mrs May L. Jennings—Sunday 10.45 AM; Wed 7.45 PM—325 S Fannie st.

FENNVILLE Society—First Reader Mrs Bessie H. Leland—Sunday 10.30 AM; Wed 7.30 PM.

FLINT First Church — First Reader Fred Bishop Baldwin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Tues Fri—Ward blg, 526 S Saginaw st.

FREMONT Society—First Reader Aaron P. Reber—Sunday 10.45 AM; Wed 8 PM—Grange hall.

GRAND HAVEN Society—First Reader John Worsfold—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—Unitarian church.

GRAND RAPIDS First Church—First Reader Philip D. Leavenworth—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. st and Lafayette av. Reading Rm 10 AM to 6 PM; also 7 to 9 PM Tues Thurs Sat—930½ Mich. Trust blg.

GREENVILLE First Church—First Reader Mrs Julia G. Moffatt—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—328 Main st.

HASTINGS Society—First Reader Mrs Genevieve Morrill—Sunday 10.30 AM; Wed 7.30 PM.

HILLSDALE Society—First Reader Mrs Charlotte Smith Osborne—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—18 Howell st.

HOUGHTON Society—First Reader Mrs Mary G. Stockly—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 6 PM Wed—160 Shelden st.

IRONWOOD Society—First Reader Mrs Maude E. Cole—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—Chapel, 315 E Aurora st.

JACKSON First Church—First Reader William J. Dowsett—Sunday 10.30 AM; Wed 7.30 PM—Church, west side city pk. Reading Rm 11.45 AM to 5, 7 to 9 PM—Adjoining the church.

JONESVILLE First Church—First Reader Mrs Ida M. Schell—Sunday 10.30 AM; Wed 7 PM; Reading Rm 3 to 5 PM Mon Wed Sat.

KALAMAZOO First Church—First Reader Charles H. Ring—Sunday 11 AM; Wed 7.45 PM—Park and South sts. Reading Rm 10 AM to 5 PM; 2.30 to 5 PM Sun; also 7.30 to 9 PM Sat—803 Kalamazoo Nat bnk blg.

LANSING First Church—First Reader Mrs Edith C. Baker—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Allegan and Walnut sts.

LUDINGTON First Church—First Reader Mrs Minnie Kesceberg—Sunday 10.45 AM; Wed 7.45 PM—Delia and Filer sts. Reading Rm 2 to 4.30 PM—12, 1st Nat bnk blg.

MANISTEE Society—First Reader, Mrs Mary D. Dixon—Sunday 10.45 AM; 2d Wed in month 8 PM; Reading Rm 2 to 5 PM Wed—Unity church blg.

MARQUETTE First Church—First Reader John E. Lautner—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Opera House blk.

MARSHALL First Church—First Reader Mrs Mary W. Miller—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 109 Mansion st.

MONROE Society—First Reader Miss Katharine V. Ilgenfritz—Sunday 10.15 AM; Wed 7.15 PM—14 Telephone blg.

MT CLEMENS Society—First Reader Mrs Rose M. Jacobl—Sunday 10.30 AM; Wed 7.45 PM—G A R hall.

MT PLEASANT First Church—First Reader Mrs Clarena E. Marsh—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Normal av and Wis. st.

MUSKEGON First Church—First Reader Mrs Fannie J. Houseman—Sunday 10.45 AM; Wed 8 PM—Woman's club blg, Webster av and 2d st. Reading Rm 2 to 5 PM—6, 75 W Western av.

NILES Society—First Reader Harry O. Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Wed Fri—Church. 309 Broadway.

OTSEGO Society—First Reader Miss Alta E. Cook—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—Edsell blk.

OWOSSO First Church—First Reader George C. Storm—Sunday 10.15 AM; Wed 7.15 PM; Reading Rm 2 to 4 PM—107 N Ball st.

OXFORD First Church—First Reader Mrs Kate Carmer—Sunday 10 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Wash. st.

PAW PAW Society—First Reader Cyrus Alvin Potts—Sunday 11 AM; Wed 8 PM—Coterie club rms.

PETOSKEY First Church—First Reader Mrs Ida J. Mesick—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Waukazoo av.

PLYMOUTH First Church—First Reader Miss Lina Durfee—Sunday 10 AM; Wed 7 PM; Reading Rm 1 to 3 PM—Church.

PORT HURON First Church—First Reader Herbert Will Ernst—Sunday 10.30 AM; Wed 7.30 PM—Society hall. Reading Rm 2 to 4.30 PM—614 Meisel blk.

REED CITY Society—First Reader Miss Isabel Lambert—Sunday 10.45 AM; Wed 7.30 PM—Res Miss Ethel Beecher.

SAGINAW First Church—First Reader Mrs Frances L. W. Luneburg—Sunday 10.45 AM; Wed 7.45 PM—Church, Warren av and Hayden st. Reading Rm 10 AM to 4 PM: also 7 to 9 PM Mon Sat—Weichmann blg, 110 S Jefferson av.

SALINE First Church—First Reader Mrs Eva A. Fitzgerald—Sunday 10 AM; Wed 7 PM; Reading Rm 2 to 4 PM—Nissly blg.

SAULT STE MARIE Society — First Reader Miss Amy C. Ramsey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM except Wed—Church, Division and Spruce sts.

SOUTH HAVEN First Church—First Reader William Andrus—Sunday 10.45 AM; Wed 8 PM—Scott club blg. Reading Rm 2 to 4 PM—Hale blg.

THREE RIVERS Society—First Reader Miss Lottie L. Seekell—Sunday 10.30 AM; Wed 8 PM—Sage blg.

TRAVERSE CITY First Church—First Reader Mrs Harriet J. Whipple—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Masonic blk.

YPSILANTI Society—First Reader Mrs Ida B. Lamkin—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—125 Congress st, W.

Minnesota

ALBERT LEA First Church—First Reader Mrs Mary Rue Rolfson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—D B S blg.

AUSTIN First Church—First Reader Mrs Lena Meyer—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 133 Maple st, W.

BRAINERD Society—First Reader Mrs Grace A. Thayer—Sunday 11 AM; Wed 8 PM—Elks hall.

CHATFIELD Society — First Reader Mrs. Tira E. Tesca—Sunday 11 AM; Wed 7.30 PM—Res Miss Adell Pinneo.

DULUTH First Church—First Reader Andes E. Skinner—Sunday 10.45 AM. 7.45 PM; Wed 8 PM—9th av and E 1st st. Reading Rm 10 AM to 4 PM—411 Alworth blg, 306 W Superior st.

EXCELSIOR Society—First Reader Mrs Hattie L. Wright—Sunday 11 AM—1st and Center sts.

FAIRMONT First Church—First Reader Miss Julia Isabella Wade—Sunday 10.30 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church.

HIBBING Society—First Reader Miss Ethelenda Lewis—Sunday 10.45 AM; Wed 8 PM—228 Cedar st.

INTERNATIONAL FALLS Society — First Reader ——— ——— Sunday 11 AM; Wed 8 PM—Masonic hall.

LUVERNE Society—First Reader Edward H. Moreland—Sunday 11 AM; Wed 8 PM—Workmen hall.

MADISON First Church—First Reader Mrs Ophelia Hayden—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed.

MANKATO First Church—First Reader Miss Minnie Hub—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, S 4th st.

MILACA Society—First Reader Mrs Josephine E. Wilkes—Sunday 11 AM—Kimble blk.

MINNEAPOLIS churches unite in union Reading Rms—1006 Plymouth blg, Hennepin av and 6th st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

First Church—First Reader Charles L. Bostwick—Sunday 10.45 AM, 8 PM; Wed 8 PM—15th st, near Portland av. Reading Rm 10 AM to 4 PM—Nicollet and Franklin avs.

Second Church—First Reader Elbert E. Stevens—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM, also 7 to 9 PM except Wed—Church, 2d av, S, and 11th st.

Third Church — First Reader William Young Chute—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Lake st and Holmes av.

Fifth Church—First Reader Charles H. Dennison—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, University and 12th avs, SE.

Sixth Church—First Reader Seymour S. Cook—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, Summit and Bryant avs, S.

RED WING Society—First Reader Miss Grace Thoburn—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—601 W 3d st.

ST CLOUD Society—First Reader Mrs Jennie Williston French—Sunday 2.30 PM—Unitarian Church.

ST PAUL First Church — First Reader Eugene L. Grimm—Sunday 10.45 AM; Wed 8 PM—Masonic Temple, Smith av and 6th st. Reading Rm 9 AM to 5.30 PM—606 Pittsburg blg.

STILLWATER Society—First Reader Miss Mabel De Groodt—Sunday 11 AM; Wed 8 PM—Laurel and 5th sts, N.

TWO HARBORS Society—First Reader Mrs Theresa Haugan—Sunday 11 AM; Wed 8 PM—Court house.

UTICA Society—First Reader Mrs Ella M. Perry—Sunday 10.45 AM—Church.

VIRGINIA Society—First Reader Emil Johnson—Sunday 11 AM; Wed 8 PM—Lyric hall.

WELLS Society—First Reader Justin E. Stiles—Sunday 10.45 AM; Wed 8 PM—Old P O blg.

WILLMAR First Church—First Reader Ingebrigt C. Tollefson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Church.

WINONA First Church—First Reader Mrs Kate B. Kinney—Sunday 11 AM; Wed 8 PM—Masonic Temple. Reading Rm 1.30 to 5.30 PM—310 Exchange blg.

Mississippi

BILOXI Society—First Reader Mrs Elma S. Bryan—Sunday 10.45 AM; Wed 8 PM—Chapel, Howard and Seal avs.

JACKSON First Church—First Reader Bevy C. Godwin—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, N State and Fortification sts.

LAUREL Society—First Reader Mrs Sarah Lydia Norris—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Church.

MERIDIAN Society—First Reader Eugene J. Harris—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Church, 24th av and 9th st.

VICKSBURG Society — First Reader Miss Eleanor Rosalie Curphy—Sunday 11 AM; Reading Rm 3.30 to 5.30 PM—1st Nat bnk blg.

Missouri

AURORA Society — First Reader Charles Dudley Pratt—Sunday 11 AM—McNatt av and Myrtle st.

BROOKFIELD Society—First Reader Miss Carrie E. Reams—Sunday 11 AM—314 Linn st.

CAPE GIRARDEAU Society—First Reader Mrs Ida C. Vance—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Sturdivant bnk blg.

CARTHAGE First Church—First Reader Miss Nira Wright—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 6th and Maple sts.

CHILLICOTHE Society—First Reader Miss Marion Ellett—Sunday 11 AM; Wed 7.30 PM—712½ N Wash. st.

COLUMBIA Society—First Reader Mrs Frances E. Poor—Sunday 11 AM; Reading Rm 2 to 5.30 PM—Va. blg, S 9th st.

EXCELSIOR SPRINGS Society—First Reader Eben H. Wear—Sunday 11 AM—515 Park st.

HANNIBAL Society—First Reader Mrs Alta Pledge Pew—Sunday 10.45 AM; Reading Rm 10 AM to 12 M—15 Holmes blg, Broadway and 6th st.

INDEPENDENCE First Church—First Reader Mrs Blanche Rydbeck—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic blg.

JEFFERSON CITY First Church—First Reader Mrs Margaret L. Ward—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—318 Monroe st.

JOPLIN First Church—First Reader John J. Fryhofer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th and Wall sts. Reading Rm 9 AM to 5 PM—403 Bartlett blg, 410 Main st.

JOPLIN Second Church—First Reader Mrs Juanita W. Porter—Sunday 11 AM; Wed 8 PM—Church, Moffet av and 6th st. Reading Rm 1 to 5 PM—216 Miners bnk blg.

KANSAS CITY Churches unite in union Reading Rms, 712 Commerce blg, 10th and Walnut sts, 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun.

FIRST CHURCH—First Reader John M. Tutt—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 9th st and Forest av.

SECOND CHURCH—First Reader Earl L. Davis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 31st st and Troost av.

THIRD CHURCH—First Reader Albert E. Lombard—Sunday 11 AM; Wed 8 PM—Morton hall, 40th and Main sts.

KIRKSVILLE First Church—First Reader Miss Minnie Gibson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM Wed Sat—Trust blg.

KIRKWOOD First Church—First Reader Richard H. Calkins—Sunday 10.45 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Wash. and Clay avs.

LEBANON Society—First Reader Mrs. Josephine N. Pierce—Sunday 11 AM; Wed 7.30 PM—Chapter house.

LEXINGTON Society—First Reader Miss Charlotte Morath—Sunday 10.45 AM; Wed 8 PM—Old P O blg.

MAPLEWOOD Society—First Reader Buren Holmes—Sunday 11 AM; Wed 8.15 PM—Maple hall, 7314 Manchester av.

MARYVILLE First Church—First Reader Ralph Eversole—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church.

MEXICO First Church—First Reader Mrs Marguerite V. Richards—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church.

MOBERLY Society—First Reader Charles L. Leitch—Sunday 11 AM; Wed 7.30 PM—107 N 4th st.

NEVADA Society—First Reader Mrs Carrie Belle Abell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—5 Moore blg.

OSBORN Society—First Reader Thomas O'Neill—Sunday 10.30 AM; Wed 8 PM—Masonic hall.

RICH HILL First Church—First Reader Mrs Linnie Whitney—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed—Church, 3d and Walnut sts.

ST JOSEPH First Church — First Reader Charles Albert McClearey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and Felix sts. Reading Rm 9 AM to 5 PM—42 Ballinger blg, 7th and Edmond sts.

ST LOUIS Churches unite in union Reading Rms, Equitable blg, 6th and Locust sts, 9 AM to 6 PM.

FIRST CHURCH—First Reader W. Henry Jones—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, Kingshighway and Westminster pl. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM—4929 Delmar av.

SECOND CHURCH—First Reader Joseph A. Garrett—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Church, 4234 Wash. blv.

THIRD CHURCH—First Reader Frank Evans Stevens—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 6 PM—Church, 3524 Russell av.

FOURTH CHURCH—First Reader Arthur Thornton Morey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Page blv near Montclair pl. Reading Rm 2 to 5 PM—5618 Page blv.

SEDALIA First Church—First Reader Mrs Irene Barfield—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—I O O F blg.

SPRINGFIELD First Church—First Reader John M. Orr—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4.30 PM; until 8 PM Wed—Masonic temple, E Walnut st.

TRENTON Society—First Reader Gloster A. Riggs—Sunday 11 AM; Wed 7.45 PM—Roh blg, Main st.

WARRENSBURG Society—First Reader Mrs Joyce F. Osburn—Sunday 11 AM; Wed 8 PM—Drummond blg, 206 S Holden st.

WEBB CITY Society—First Reader Charles Bonstcel—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 4 PM—112 N Allen st.

MONTANA

ANACONDA First Church—First Reader Mrs Maude Sunderland Gorr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—209 Main st.

BIGTIMBER Society—First Reader Mrs Bessie Benedict Kelty—Sunday 11 AM; Wed 8 PM—S M E Church, 5th and Harris sts.

BILLINGS First Church—First Reader John Howard Park—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Masonic temple.

BOZEMAN First Church—First Reader Miss Emeline R. Geise—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—202 Central av, S.

BUTTE First Church—First Reader Nafew J. Lloyd—Sunday 11 AM, 8 PM; Wed 8 PM—Mont. and Quartz sts. Reading Room 10 AM to 4 PM—87 Owsley blk.

GREAT FALLS First Church—First Reader Albert E. Schwingel—Sunday 11 AM; Wed 8 PM—Church, 1st av, North and 11th sts. Reading Rm 10 AM to 5 PM—Conrad bnk blg.

HAMILTON First Church—First Reader Paul E. Klise—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—S 5th and Bedford sts.

HELENA First Church—First Reader Samuel J. Culbertson—Sunday 3 PM; Wed 8 PM—Unitarian church. Reading Rm 2 to 5 PM—Bailey blk.

KALISPELL First Church—First Reader Mrs Caroline E. Conrad—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—133 1st av, E.

LEWISTOWN Society—First Reader Burton Ralph Cole—Sunday 11 AM; 2d and 4th Wed in month 8 PM—K of P hall.

LIBBY Society—First Reader Mrs Helen H. Peay—Sunday 11 AM; Wed 7.30 PM—Church, La. av.

LIVINGSTON Society—First Reader Mrs Grace Sagle Esler—Sunday 11 AM; Wed 8 PM—Masonic temple.

MISSOULA First Church—First Reader Mrs Sadie H. Ellsberry—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pine and Pattee sts.

WHITE SULPHUR SPRINGS Society—First Reader Mrs Nattie E. Kenyon—Sunday 11 AM; Wed 7.30 PM.

NEBRASKA

BANCROFT Society—First Reader Mrs Gertrude White Bailey—Sunday 11 AM; Wed 8 PM—C S hall.

BEATRICE First Church—First Reader Mrs Mae E. De Shayo—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—800 Ella st.

BLOOMFIELD Society—First Reader Mrs Adele M. Tulleys—Sunday 10.30 AM—I O O F hall.

BROKEN BOW Society—First Reader Mrs. Frances J. Eddy—Sunday 10.45 AM; Wed 7.30 PM.

CENTRAL CITY Society—First Reader Mrs. Genevieve Hutchison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Cuddington blk.

CHADRON First Church—First Reader Mrs Nellie May Nichols—Sunday 11 AM; Wed 8 PM—Church, 5th and Anne sts. Reading Rm 2 to 4 PM Sat—3d and Morehead sts.

CRAWFORD Society—First Reader Mrs Florence F. Warner—Sunday 11 AM—Morris blk, 2d st.

EXETER First Church—First Reader Mrs Lydia Verlinda Wood—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

FAIRBURY Society—First Reader Mrs Cora M. Jones—Sunday 11 AM; Wed 8 PM—Steele chapel.

FIRTH Society—First Reader Mrs Mary Janes—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM 1st Wed in month—Church.

FREMONT Society—First Reader Mrs Jessie D. Jones—Sunday 11 AM; Wed 8 PM—Public library.

GENOA Society—First Reader Mrs Etta Goodwin—Sunday 10.45 AM; Wed 8 PM.

GOTHENBURG Society—First Reader Franklin Vernon Halverstadt—Sunday 11 AM.

GRAND ISLAND First Church—First Reader Miss Ella Lykke—Sunday 11 AM; Wed 8 PM—Church, 1003 W 3d st. Reading Rm 2 to 5 PM—40 Hedde blg.

HASTINGS First Church—First Reader Mrs Ida M. Boller—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Carnegie library.

HOLDREGE Society—First Reader Mrs Anna L. Lundberg—Sunday 11 AM; 1st and 3d Wed of month 8 PM—Erickson hall.

KEARNEY First Church—First Reader Miss Stella Stanton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Tues Wed Sat—1st av and 23d st.

LINCOLN First Church—First Reader Louis A. Gregory—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and L sts. Reading Rm 10 AM to 5 PM—210 Ganter blg.

McCOOK Society—First Reader Charles H. Meeker—Sunday 11 AM; Wed 8 PM—Morris hall.

MINDEN Society — First Reader Joseph Sylvester Canaday—Sunday 11 AM; Wed 8 PM.

NEBRASKA CITY First Church—First Reader Mrs Edith Hartzell Hoberg—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church, 12th st and 1st av.

NELIGH First Church—First Reader Mrs May M. Housh—Sunday 11 AM; Wed 8 PM; Reading Rm, 2.30 to 4.30 PM Tues Sat.

NORTH PLATTE Society—First Reader Mrs Mary T. Bare—Sunday 11 AM—K of P hall.

OMAHA First Church—First Reader Carl E. Herring—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St Marys av and 24th st. Reading Rm 10 AM to 5 PM—888 Brandeis blg.

PLATTSMOUTH First Church—First Reader John C. Petersen—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—9th and Main sts.

TECUMSEH Society—First Reader Mrs Mary G. Ward—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat.

WAVERLY First Church—First Reader Lewis J. Loder—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Curyea blg.

WEEPING WATER First Church — First Reader James Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church.

YORK Society—First Reader Homer S. King—Sunday 11 AM; Wed 7.30 PM—Swedish Church, Platte av and 8th st.

Nevada

CARSON CITY Society—First Reader Mrs Minnie Leslie Bray—Sunday 11 AM—I O O F hall.

ELKO Society—First Reader Mrs Mary A. Elbrecht—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Dotta blg.

ELY Society—First Reader Mrs Ida M. Rushton—Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 4 PM—215 Mill st.

GOLDFIELD First Church—First Reader Mrs Georgina Yankee—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—Euclid and Myers av. Reading Rm 2 to 4 PM; also 6.30 to 9 PM except Wed—225 E Ramsy st.

RENO First Church—First Reader Gustavus S. Paine—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—I O O F blg.

WINNEMUCCA Society—First Reader Christopher C. Wright—Sunday 11 AM; Wed 8 PM—Schoolhouse.

New Hampshire

BERLIN Society—First Reader Edwin Leslie Jewell—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5, 7.30 to 9 PM Tues Fri—C S hall opposite The Alberta theater.

CLAREMONT Society—First Reader Mrs Winnie A. Leonard—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Brown blk, Tremont sq.

CONCORD First Church—First Reader Calvin A. Frye—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, State and School sts.

DERRY Society—First Reader Wallace P. Mack—Sunday 10.45 AM; Wed 7.45 PM—K of P hall.

DOVER First Church—First Reader E. Earle Hall—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Union blk, Wash. st.

EXETER First Church—First Reader Harry Thompson Burbank—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—Dow blk, Center st.

GROVETON Society—First Reader Mrs Nellie Kent Cushing—Sunday 11 AM—Precinct hall, Church st.

KEENE Society—First Reader Miss Sarah Elizabeth Bradley — Sunday 10.45 AM — Wildey hall. Wed 7.45 PM—8 E F L blg.

LACONIA First Church—First Reader Miss Florence M. Elsam—Sunday 3 PM; Wed 7.30 PM—Unitarian Church. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 7 to 9 PM Sat—664 Main st.

LANCASTER Society—First Reader Mrs Emma B. Streeter—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Bnk blk.

LEBANON Society — First Reader Fred Willard Chency—Sunday 11 AM, I O O F blk; Wed 8 PM; Reading Rm 2 to 4 PM; also 8 to 9 PM Sat—5 Bnk blk.

LISBON Society—First Reader Mrs Martha C. Jackman—Sunday 10.45 AM; Wed 7.45 PM—Parker blk.

LITTLETON Society—First Reader Miss Edna J. Bottorf—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—27 Town blg, Main st.

MANCHESTER First Church — First Reader Mrs Annie E. Law—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Harrison st.

MILFORD First Church—First Reader Mrs Ella Hancock—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, South st.

NASHUA First Church—First Reader Miss Grace M. Davis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—3 Whiting blg.

NEWPORT Society—First Reader Miss Sara B. Graves—Sunday 7.30 PM; Reading Rm 8 AM to 6 PM—Woodbury blk.

NORTH CONWAY Society—First Reader Miss Elizabeth H. Hanson—Sunday 10.30 AM—Hanson res.

PORTSMOUTH First Church—First Reader Mrs Lillian L. Varrell—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—2 Market st.

TAMWORTH Society—First Reader Mrs Maud Griffeth Potter—Sunday 11 AM—Tamworth village.

WOLFEBORO Society—First Reader Mrs Hannah G. Marston—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Brewster Memorial blg.

New Jersey

ASBURY PARK First Church—First Reader Albert James Roe—Sunday 11 AM; Wed 8 PM—Library hall, Grand and 1st avs. Reading Rm 2 to 4 PM—Appleby blg, Mattison av.

ATLANTIC CITY First Church — First Reader Harry Wootton—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 5 PM; also 7.30 to 9 PM except Wed—Church, Brighton av below Atlantic av, Chelsea.

BAYONNE Society—First Reader Miss Nina Ely Scribner—Sunday 11 AM; Wed 8 PM—Woodruff hall, 744 Broadway.

CAMDEN First Church—First Reader Mrs Lida S. Larsen—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 5 PM—209 Cooper st.

CRANFORD First Church—First Reader Mrs Emily L. Sperry—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Springfield av and Miln st.

DOVER Society—First Reader Miss J. Florance Young—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Fri; also 7.30 to 9 PM Thurs—24 Blackwell st.

EAST ORANGE First Church—First Reader Howard Underhill—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Lyceum blg, 508 Main st.

ELIZABETH Society—First Reader William Ransom—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 8 to 9 PM Mon—103 Broad st.

ENGLEWOOD First Church—First Reader De Forest A. Drake—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Church, Engle st and Spring lane.

HACKENSACK First Church—First Reader Mrs Lottie M. Scotcher—Sunday 11 AM, 7.45 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM—Main and Warren sts.

HOBOKEN First Church—First Reader John G. Axtman—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—234 Wash. st.

JERSEY CITY First Church—First Reader Mrs. Josephine W. Lüders—Sunday 11 AM; Wed 8 PM—Bergen Lyceum, 651 Bergen av. Reading Rm 10.30 AM to 5 PM—930 Bergen av.

MADISON First Church—First Reader Mrs Margaret M. Buttenheim—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM—James blg.

MONTCLAIR First Church—First Reader Edward H. Holmes—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 5 PM—Church, S Fullerton av, near Bloomfield av.

MORRISTOWN Society—First Reader Edward M. Young—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—17 Dehart st.

NEWARK First Church—First Reader Herbert L. Fritz—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16 Hill st. Reading Rm 10.30 AM to 5 PM—905 Wiss blg, 671 Broad st.

NEWARK Second Church—First Reader John F. Potter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 2d av and Garside st.

NUTLEY Society — First Reader Frank Weston—Sunday 11 AM; Wed 8 PM—Nutley school.

ORANGE First Church—First Reader Harry Coulson Fairchild—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5, 8 to 9 PM; Wed until 5 PM—Church, Cleveland st.

PASSAIC First Church—First Reader Mrs Lillian C. Lord—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—58 Prospect st.

PATERSON First Church — First Reader Henry Crosby Allen—Sunday 11 AM; Wed 8 PM—Orpheus hall, Broadway and Carroll sts. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Thurs—Colt blg.

PLAINFIELD First Church—First Reader Mrs Lottie S. Bennett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Babcock blg.

RIDGEFIELD PARK Society — First Reader James H. Plummer—Sunday 11 AM; Wed 8 PM—Municipal blg, Hackensack rd.

RIDGEWOOD First Church—First Reader Charles C. Fairchild—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Franklin av.

RUTHERFORD First Church—First Reader Henry Prentiss—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM except Sat; 8 to 9 PM Sat—Church, Newell and Park avs.

SEWAREN Society—First Reader Mrs Helen B. Ames—Sunday 10.50 AM; Wed 7.50 PM—60 Woodbridge av.

SUMMIT First Church—First Reader George Sansom—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—13 Beechwood rd.

TRENTON First Church—First Reader Edward A. Stokes—Sunday 11 AM; Wed 8 PM—578 E State st. Reading Rm 11 AM to 5 PM—Mechanics blg.

VINELAND Society—First Reader Mrs Emma Fran's Hotchkiss—Sunday 10.45 AM; Wed 8 PM—Mason studio, 6th st.

New Mexico

ALBUQUERQUE Society—First Reader Mrs Cora A. Kellam—Sunday 11 AM; Wed 7.30 PM—Woman's club blg, W Gold av and S 7th st. Reading Rm 2 to 4 PM—17 Stern blg, W Central av and S 4th st.

AZTEC Society—First Reader Miss Elsie Ives—Sunday 11 AM; Wed 7.30 PM—Green blg.

LAS VEGAS (East) Society — First Reader Mrs Mary Brown Ireland—Sunday 11 AM; Wed 8 PM—O R C hall, Pioneer blg, Douglas av.

ROSWELL First Church—First Reader Wilfrid H. Smith—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Stockard hall, Richardson and 2d sts.

New York

ALBANY First Church—First Reader John M. Turner—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, Madison av and Quail st.

AMSTERDAM First Church—First Reader Miss S. Loretta Flansburg—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—9 Mohawk pl.

AUBURN First Church — First Reader George C. Atkins—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM—193 Genesee st.

BALLSTON SPA Society—First Reader William T. Gray—Sunday 10.45 AM; Reading Rm 3 to 5 PM Tues Thurs Sat—62 Front st.

BATAVIA First Church—First Reader Frank S. Harris—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 217 E Main st.

BATH First Church—First Reader William W. Babcock—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Thurs—3 Shannon blg, Liberty st.

BELMONT Society—First Reader Mrs Gladys Hosley—Sunday 10.45 AM—Ward hall parlors.

BINGHAMTON First Church — First Reader Mrs Sarah Elizabeth Rudolph—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2.30 to 4.30 PM—62 Exchange st.

BUFFALO First Church—First Reader James F. Foster—Sunday 9.30 AM, 11 AM, 8 PM; Wed 8 PM—Church, Jersey st. Reading Rm 9 AM to 5 PM; also 7.30 to 9.30 PM Tues Fri—2 Brisbane blg, Main and Clinton sts.

CANAJOHARIE Society—First Reader Mrs Christina Goodall Lipe—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church st.

CANTON Society — First Reader Mrs Lephe L. Sprague—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—W Main st.

CORTLAND Society—First Reader Mrs Laura L. D. Palmer—Sunday 11 AM; Wed 8.15 PM—Court st.

DUNKIRK Society—First Reader Charles M. W. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5. 7.30 to 9 PM—214 Central av.

EAST AURORA First Church — First Reader Mrs Henrietta Kranz—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—307 Main st.

ELLICOTTVILLE Society—First Reader George W. Houck—Sunday 11 AM; Wed 7.30 PM—Adams st.

ELMIRA First Church — First Reader Fred B. Dickey—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—214 W Gray st.

FT EDWARD Society—First Reader Fred R. Davis —Sunday 10.45 AM; Wed 7.30 PM—120 Broadway.

FORT PLAIN Society—First Reader Mrs Anna Beck —Sunday 10.45 AM; Wed 7.30 PM—Gregory hall.

FRANKLINVILLE Society—First Reader Miss Frances E. Perley—Sunday 11 AM; Wed 7.30 PM—8 S Main st.

FULTON Society—First Reader Mrs Jennie Cameron Allen—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—55 E 1st st.

GENEVA Society—First Reader Mrs Ella M. Fairfield—Sunday 10.45 AM; Wed 7.30 PM—Prouty blk, Seneca st.

GLENS FALLS First Church — First Reader Mrs Emma T. Alexander—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Lincoln av and Davis st.

GLOVERSVILLE First Church—First Reader Mrs Mary B. Olzendam—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—S E Fulton st.

GOWANDA Society — First Reader Mrs Kate E. Wright—Sunday 10.30 AM; Thurs 7.45 PM—I O O F hall.

HAMBURG First Church—First Reader Mrs May McLaury Abbott—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Hawkins av.

HEMPSTEAD Society—First Reader Mrs Harriette Stent Clark—Sunday 11 AM; Wed 7.45 PM; Reading Rm 1.30 to 5 PM—Hempstead bnk blg.

HERKIMER First Church—First Reader Mrs Hannah Wheeler—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—312 N Main st.

HORNELL First Church—First Reader Mrs Ida R. De Cew—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri; also 7.30 to 9 PM Sun—26 Center st.

HORNELL Second Church—First Reader Mrs Henrietta H. Barker—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Seventh Day Baptist church, 49 W Genesee st.

HUDSON FALLS First Church—First Reader Mrs S. Anna Minton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—35 Maple st.

ITHACA First Church—First Reader Friend H. Miller—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Chapel, Cascadilla pk.

JAMESTOWN First Church—First Reader Frank S. Vernon—Sunday 10.45 AM, 7.30 PM; Wed 8 PM —Church, Prendergast av and E 4th st. Reading Rm 11 AM to 5, 7.30 to 9 PM except Wed; Wed until 5 PM—317 Cherry st.

JOHNSTOWN Society—First Reader Mrs Margaret D. Hanes—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Thurs Sat; also 7 to 9 PM Sat—38 W Main st.

KINGSTON First Church—First Reader Carl Abram Reinward—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Chapel, 38 Sterling st.

LIVONIA Society — First Reader Mrs Della A. Hughson—Sunday 12 M—Res J Edgar Hughson.

LOCKPORT Second Church—First Reader Nelson E. Johnson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Chapel, 36 East av.

LOWVILLE Society—First Reader, Mrs Mary Gray Barrett—Sunday 11 AM—350 State st.

LYONS Society—First Reader Miss Bertha M. Smith —Sunday 10.45 AM; Wed 8 PM—Sturges blk.

MALONE Society—First Reader Miss Clara M. Russell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—159 E Main st.

MAMARONECK Society—First Reader Mrs Evelyn W. Nolte—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Treupel-Shaw blg.

MIDDLETOWN Society—First Reader Mrs Ida M. Hill—Sunday 11 AM; Wed 7.45 PM—3 South st.

MT VERNON First Church—First Reader Mrs Marie Twidy—Sunday 11 AM; Wed 8 PM—Swedish Lutheran church, N 7th av. Reading Rm 2 to 5 PM —619 1st Nat bnk blg.

NEWARK Society — First Reader Mrs Clementine Helfer Cowles—Sunday 10.30 AM; last Wed in month 8 PM; Reading Rm 3 to 5 PM Thurs—4 DuBois blk.

NEWBURGH First Church—First Reader Wilfred D. Hodgson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—76 Broadway.

NEW ROCHELLE First Church — First Reader George DeV. Clark—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—19 Locust av.

NEW YORK—Churches and Societies of Greater New York unite in general Reading Rms:
47 W 34th st, Manhattan, 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5.30 PM Sun.
585 Fulton st, Brooklyn, 9 AM to 5 PM.

BOROUGH OF BRONX

SOCIETY—First Reader John H. Tobias—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 1931 Wash. av.

BOROUGH OF BROOKLYN

FIRST CHURCH—First Reader Harry W. Groesbeck—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, Dean st and N. Y. av. Reading Rm 9.30 AM to 5.30 PM; also 7 to 9.30 PM except Wed—26 Arlington pl.

SECOND CHURCH — First Reader Llewellyn C. Morley—Sunday 11 AM; Wed 8.15 PM; Reading Rm 1 to 5 PM—Church, 86th st and Ft Hamilton av.

BOROUGH OF MANHATTAN

FIRST CHURCH—First Reader Richard P. Verrall—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 96th st. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5.30 PM Sun—2364 Broadway.

SECOND CHURCH—First Reader Hugh H. Tweedy —Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 68th st. Reading Rm 9.30 AM to 5 PM except Sun—206 Broadway.

THIRD CHURCH—First Reader Harry H. Hess—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5 PM; also 7.30 to 10 PM Tues Frl—Church, 125th st near Madison av.

FOURTH CHURCH—First Reader, Jullus Richard Capel Rowley—Sunday 11 AM, 8 PM; Wed 8 PM —18, 600 W 181st st. Reading Rm 1 to 5 PM; also 7.30 to 9.30 PM Sat; 12 M to 2 PM Sun—21, 600 W 181st st.

FIFTH CHURCH—First Reader William Nelson Burritt—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Madison av and 38th st. Reading Rm 10 AM to 4 PM—241 Madison av.

SIXTH CHURCH—First Reader Mrs Fermine B. Catchings—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 4 PM; also 7.30 to 9 PM Tues Fri—Park av and 61st st.

BOROUGH OF QUEENS

FIRST CHURCH, FLUSHING, L I — First Reader Edgar J. Wright—Sunday 11.15 AM, 8.15 PM; Wed 8.15 PM; Reading Rm 2 to 5.30 PM—P O blg, Amity st near Main.

SOCIETY, RICHMOND HILL, L I — First Reader Casper M. Haring—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 3 to 5 PM—Areanum hall, Jamaica and Jefferson avs.

BOROUGH OF RICHMOND (S I)

FIRST CHURCH, S I—First Reader Mrs Lorina Josephine Nilson—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 3 to 6 PM—Church, 67 Stuyvesant pl, St George.

NIAGARA FALLS First Church—First Reader H. Horace Bautsch—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Fri Sat—100A Gluck blg.

NORWICH Society — First Reader Miss Zoa B. Husted—Sunday 11 AM—Cook blg.

NYACK First Church—First Reader Miss Bessie D. Patterson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM except Sat—Church, Broadway.

OLEAN First Church—First Reader Miss Frances P. de la Vergne—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Church, E State and Barry sts.

ONEIDA First Church—First Reader Mrs Catharine Ellis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Fri—25 Spring st.

ONEONTA First Church—First Reader Clark W. Tillinghast—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—25 Chestnut st.

OSSINING Society—First Reader Mrs Elizabeth B. Campbell—Sunday 11 AM; Wed 8 PM—164 Main st.

OSWEGO First Church—First Reader Miss Mary E. Henderson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—175 W 2d st.

PALMYRA Society—First Reader Miss Alice E. Gifford—Sunday 10.45 AM—I O O F hall, E Main st.

PEEKSKILL Society—First Reader James M. Reynolds—Sunday 11 AM; Wed 8 PM—Fiatiron blg.

PORT JERVIS Society — First Reader Miss Marie Louise Gunnaer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Fri —8 Hubbard blg.

POTSDAM Society—First Reader Mrs Helen B. Mann—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—56½ Market st.

POUGHKEEPSIE First Church — First Reader N. Haroid Cottam—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM: Reading Rm 10 AM to 5 PM—Church, 111 Market st.

RICHMOND HILL—See Borough of Queens, N. Y.

ROCHESTER First Church—First Reader Don G. Husted—Sunday 10.45 AM, 7.30 PM; Wed 8 PM —Church, Alexander and Cobb sts. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—734 Granite big, Main and St Paul sts.

ROCKVILLE CENTER Society — First Reader Mrs Diantha Adeli Wisner—Sunday 11 AM, 8 PM; Wed 8 PM—23 Windermere pl.

ROME First Church—First Reader Miss Mabel A. Gorton—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Chapel, 409 N Wash. st.

ST JOHNSVILLE Society—First Reader Harry Moor —Sunday 10.45 AM; Wed 7.45 PM—Schiffer hall.

SALAMANCA First Church — First Reader Miss Grace E. Farman—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 5 S Main st.

SCHENECTADY First Church — First Reader Mrs Gertrude B. A. Jagger—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Fri—Rugby rd and Parkwood blv.

SEA CLIFF, L I, Society—First Reader George M. Lloyd—Sunday 11 AM;Wed 8 PM—Sea cliff bnk blg.

SILVER CREEK First Church—First Reader Mrs Cora Newton Kaiser—Sunday 11 AM: Wed 8 PM; Reading Rm 2 to 5 PM Sat—C S hall, Porter blk.

SPRINGVILLE Society—First Reader Mrs Ella A. Dinsmore—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 5 PM Tues Thurs—52 Franklin st.

SYRACUSE First Church—First Reader Mrs Nellie M. Clymer—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church. 704 E Fayette st. Reading Rm 10 AM to 5 PM—118 E Jefferson st.

TONAWANDA Society—First Reader Mrs Elizabeth Wundes—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Chapel, 26 Del. av.

TROY First Church—First Reader William Henry Dodd—Sunday 10.45 AM; Wed 7.45 PM—Junction River st, 2d av and 1st st, N. Reading Rm 10 AM to 5 PM—Boardman big, Fulton and River sts.

UTICA First Church—First Reader Mrs Charlotte Mary Weston—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—New Century auditorium, Hopper st.

WATERTOWN First Church—First Reader Frank L. Pelo—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—120 Park st.

WELLSVILLE Society—First Reader Mrs Coralline R. Osborne—Sunday 10.30 AM; Wed 8 PM—Church, Jefferson st.

WESTFIELD Society—First Reader Miss Sadie Jernegan Skinner—Sunday 10.45 AM; Wed 8 PM—29 E Main st.

WHITE PLAINS First Church — First Reader Mrs Georgia Clark Heims—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM; aiso 7.30 to 9.30 PM Tues Fri—160 Railroad av.

YONKERS First Church—First Reader E. Whitman Rice—Sunday 11 AM; Wed 8 PM—Church, Greenvale av. Reading Rm 10 AM to 5 PM; aiso 7.30 to 9.30 PM Fri—2 Hudson st.

North Carolina

ASHEVILLE First Church—First Reader Mrs Catherine A. Albright—Sunday 11 AM; Wed 8.15 PM —64 N French Broad av. Reading Rm 10 AM to 12 M, 3 to 5 PM—29, 62 Patton av.

CHARLOTTE First Church—First Reader Nathan B. Dahi—Sunday 11 AM; Wed 8.15 PM; Reading Rm 10.30 AM to 1 PM—22½ W 5th st.

FAYETTEVILLE Society—First Reader James Benson Rozier—Sunday 11 AM; Wed 8 PM—McCaskill blg, Hay st.

GOLDSBORO Society—First Reader Mrs Elia B. Borden—Sunday 11 AM; Wed 7.15 PM—W Center st.

KINSTON First Church—First Reader Mrs. Mary Lethia Smith—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church.

NEW BERN First Church—First Reader Mrs Rebecca C. Ferebee—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM.

STATESVILLE Society—First Reader Mrs Lula P. Connelly—Sunday 11 AM; Wed 8 PM—109 Broad st.

North Dakota

DEVILS LAKE First Church—First Reader Alfred W. Burt—Sunday 11 AM; Wed 7.30 PM—Church. Reading Rm 2 to 4 PM Tues Thurs Sat—Kelly av.

ELLENDALE Society—First Reader Lewis S. Townsend—Sunday 11 AM—Morrison blg.

FARGO First Church—First Reader Mrs Mary D. Grant—Sunday 10.45 AM; Wed 7.45 PM—Unitarian church, 2d av and 9th st, S. Reading Rm 2 to 5 PM—Huntington blk, 104 Broadway.

GRAFTON Society—First Reader Miss Blanche Dunn —Sunday 11 AM; Wed 8 PM—Carnegie library.

GRAND FORKS First Church — First Reader Mrs Calista L. Bacon—Sunday 10.45 AM; Wed 8 PM —Church, Belmont and 4th av, S. Reading Rm 2 to 4 PM—8 Clifford annex, De Mers av.

WILLISTON Society—First Reader Seneca Brownell —Sunday 11 AM—I O O F hall.

Ohio

AKRON First Church — First Reader Clifford A. Spencer—Sunday 10.45 AM; Wed 7.45 PM—German-American recital hall, E Exchange and High st. Reading Rm 11.30 to 4 PM; also 6 to 8 PM Sat—2d Nat bnk big, Main st.

ALLIANCE Society—First Reader Melvin Van Winkle—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—223 E Main st.

ASHLAND Society—First Reader Mrs Emma Myers —Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Freer blk.

ASHTABULA First Church—First Reader Mrs Alta L. Seymour—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—18 Elm st.

ATHENS Society—First Reader Mrs Georgia Hall Bush—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

BELLEVUE Society—First Reader Mrs Sarah M. Cupp—Sunday 10.30 AM; Wed 7.30 PM—222 W Main st.

BOWLING GREEN Society—First Reader Miss Mary E. Harbaugh—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—121 W Wooster st.

BUCYRUS First Church—First Reader William Pease Newman—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—1st Nat bnk blg.

CANTON First Church—First Reader Edward Schilling—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 12.30 to 4 PM; also 7 to 8.30 PM Sat—Ervin blk, Cleveland av and 7th st.

CAREY Society—First Reader Mrs Helen Lime Shore—Sunday 10.15 AM; Wed 7.45 PM—N Vance st.

CHILLICOTHE Society—First Reader John D. Ritter—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Mon Wed Fri—69 Foulke blk.

CINCINNATI First Church—First Reader Albert J. Thorne—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, S, Walnut Hills. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—1608 1st Nat bnk blg.

CINCINNATI Second Church—First Reader Charles Elmer Lockard—Sunday 11 AM; Wed 8 PM—Aeolian hall, 25 4th av, W. Reading Rm 10 AM to 4 PM—414 Provident bnk blg, 7th and Vine sts.

CLEVELAND First Church—First Reader Wayne C. Jones—Sunday 11 AM, 4 PM; Wed 8 PM—Church, E 46th st and Cedar av. Reading Rm 9 AM to 5 PM—29 Taylor arcade.

CLEVELAND Second Church—First Reader Louis A. Heller—Sunday 11 AM, 8 PM; Wed 8 PM—Euclid av, near E 77th st. Reading Rm 9 AM to 4 PM—206 Euclid Point blg, 1272 Euclid av.

CLEVELAND Third Church—First Reader Colby F. Whipple—Sunday 11 AM; Wed 8 PM—W 25th st and Mapledale av. Reading Rm 11 AM to 5 PM; also 6.30 to 8.30 Tues Sat—2682 W 25th st.

COLUMBUS First Church—First Reader Clarence A. Laubach—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E Broad st, near Grant av. Reading Rm 9 AM to 5 PM—503 Hartman blg, State and 3d sts.

COLUMBUS Second church—First Reader Victor C. Norton—Sunday 11 AM; Wed 8 PM—U C T hall, Park and Russell sts. Reading Rm 9 AM to 5 PM—303 New Hayden blg, 16 E Broad st.

CONNEAUT First Church—First Reader William H. Dewey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, State st.

DAYTON First Church — First Reader Hiram H. Stamper—Sunday 10.45 AM; Wed 7.45 PM—Church, S Boulevard, near 3d st. Reading Rm 9 AM to 1, 2 to 5 PM—906 Commercial blg.

DAYTON Second Church—First Reader Miss Frances J. Weinreich—Sunday 10.45 AM; Wed 7.45 PM—Church, 1st st, between Jefferson and St Clair sts. Reading Rm 10 AM to 5 PM—117 E 1st st.

EATON First Church—First Reader Miss Maggie M. Haper—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—Main st.

ELYRIA First Church—First Reader Mrs Fannie Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—309 E av.

FINDLAY Society—First Reader J. Frank Axline—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Ewing blg.

FOSTORIA Society—First Reader Arthur W. Geere—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Thurs—175 Sandusky st.

FREMONT First Church—First Reader Samuel E. Roth—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM Wed—Colonial hall, over Colonial bnk.

GENEVA First Church—First Reader Mrs Carrie M. Bartholomew—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 4 PM—Ford and Tibbitts blk.

GREENVILLE Society — First Reader Mrs Della Strait—Sunday 2.30 PM—Universalist church.

HAMILTON First Church—First Reader Edgar H. Baker—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, N 2d st, between Market and Dayton sts. Reading Rm 10 AM to 4 PM; also 2 to 4 PM Sun—23 Rentschler blg, 2d and High sts.

KENT Society—First Reader Mrs Josephine Meloy—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Rockwell blg, 110 E Main st.

KENTON Society — First Reader Mrs Sadie M. Thomas—Sunday 10.30 AM; Wed 7.30 PM—Republican blg.

LAKEWOOD First Church—First Reader Leslie P. Strong—Sunday 11 AM; Wed 7.45 PM; Reading Rm 11 AM to 4 PM—Belle and Detroit avs.

LANCASTER First Church—First Reader George F. Rabe—Sunday 10 AM; Wed 7.30 PM—329 N Broad st. Reading Rm 12 M to 4 PM—39 Marten blk.

LEETONIA Society—First Reader Henry Frey—Sunday 10.15 AM; Wed 7 PM; Reading Rm 2 to 4 PM Wed.

LIMA First Church—First Reader Mrs Minnie F. Garretson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Masonic temple.

LIMA Second Church—First Reader Mrs Sada A. Malzen—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—News blg, 121½ E High st.

LORAIN First Church—First Reader Mrs Gertrude Haight—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—224 9th st and Reid av.

MANSFIELD First Church—First Reader William H. G. Kegg—Sunday 10.30 AM, 7.30 PM; Wed 7.45 PM; Reading Rm 2 to 4 PM—46 W 3d st.

MARIETTA Society—First Reader Mrs Mary R. Hammond—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Weber blk, 3d st.

MARION First Church—First Reader Mrs Katherine Rawlings—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—E Church and Baker sts.

MASSILLON First Church—First Reader Miss Ruby B. L. Falor—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM—Main st and Lincoln av.

MECHANICSBURG First Church—First Reader Mrs Jeanette Cheney—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—3 E Sandusky st.

MT GILEAD Society — First Reader Mrs Effie J. Loose—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Register blg.

MT VERNON Society—First Reader Mrs Mary E. Swan—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—13 E High st.

NAPOLEON Society—First Reader Nathaniel P. Tyler—Sunday 10.45 AM; Wed 7.30 PM—G A R hall, W Wash. st.

NEWARK First Church—First Reader Emmet M. Baugher—Sunday 11 AM; Wed 7.30 PM—166 Hudson av. Reading Rm 12 M to 4 PM—802 Newark Trust blg.

NEW PHILADELPHIA Society—First Reader Miss Susie Wiley Alberson—Sunday 10.30 AM; Wed 7.30 PM—139 N Broadway.

NEW STRAITSVILLE Society—First Reader Miss Mary D. Jones—Sunday 10 AM—K of P hall, Main st.

NORWALK Society—First Reader Miss Rae M. Somers—Sunday 10.30 AM; Wed 7.30 PM—4 S Hester st.

OBERLIN Society—First Reader Mrs Dora A. Pratt—Sunday 10.30 AM—Sqnire blk.

PAINESVILLE First Church — First Reader Mrs Alice Muzzy MacCaslin—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 4 PM except Wed; 3 to 7 PM Wed—Church, Park pl and Richmond st.

PATASKALA Society—First Reader Mrs Emily Mildred Albright—Sunday 10.30 AM—Res George Albright.

PIQUA First Church — First Reader William M. Knox—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm to 4 PM Wed Thurs Fri—431 W High st.

PORTSMOUTH First Church—First Reader Frank Baker Moore—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—820 2d st.

RAVENNA Society—First Reader Miss Cora B. Collins—Sunday 10.30 AM; Wed 7.30 PM—Main st.

SANDUSKY First Church—First Reader Miss Jane F. Paine—Sunday 10.30 AM; Wed 7.30 PM—Carnegie library blg. Reading Rm 2 to 5 PM—Stone blk.

SPRINGFIELD First Church — First Reader Mrs Harriet S. Cowan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 9 AM to 12 M, 2 to 5 PM—Union hall, 13 S Fountain av.

TIFFIN First Church—First Reader Mrs Margaret Shelly Frick—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1.30 to 4 PM Tues Fri—78 Water st.

TOLEDO First Church—First Reader William L. Rowland—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, Monroe st and Lawrence av. Reading Rm 9.30 AM to 4.30 PM—333 Nicholas blg.

VAN WERT Society—First Reader Wilbur F. Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—229 N Wash. st.

WARREN First Church—First Reader Joseph Palmer—Sunday 10.30 AM; Wed 7.30 PM—11 New Stone blk, High st and Park av. Reading Rm 2 to 4 PM—9 New Stone blk.

WAUSEON Society—First Reader Leroy H. Deyo—Sunday 10.45 AM—Miley blk.

XENIA Society—First Reader Mrs Emily Edwards Piers—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM—127 E 2d st.

YOUNGSTOWN First Church—First Reader John P. Young—Sunday 10.30 AM; Wed 7.30 PM—Church, Spring and Bryson sts. Reading Rm 11 AM to 5 PM—1109 Wick blg.

ZANESVILLE Society—First Reader Elmer E. Lorimer—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Tues Thurs Sat—Schultz Opera blk.

Oklahoma

ALTUS Society—First Reader John Buckner Bland—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—209½ N Hudson st.

ARDMORE Society—First Reader Mrs Jeannette M. Moore—Sunday 11 AM; Wed 8 PM—W Broadway.

BARTLESVILLE Society—First Reader Mrs Ethel T. Jones—Sunday 11 AM; Wed 8 PM—Owens blg.

CHANDLER Society—First Reader Mrs Elizabeth Power McElHinney—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Hoffman blg.

CHICKASHA Society—First Reader Mrs Luey H. Fox—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—523½ Chickasha av.

EL RENO First Church—First Reader Mrs Hannah A. Butler—Sunday 11 AM; Wed 8 PM—Hoff av and London st. Reading Rm 2.30 to 5 PM—1 McClung blg.

ENID First Church—First Reader Mrs Elizabeth Thurman—Sunday 11 AM; Wed 8 PM—923 W Main st. Reading Rm 1.30 to 5.30 PM—417 Chmb of Commerce blg.

FAIRFAX Society—First Reader Mrs Fay Williams—Sunday 11 AM; Wed 7.30 PM—Osage bnk blg.

GUTHRIE First Church—First Reader David Hetsch—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—116 N Broad st.

HOBART Society—First Reader Mrs Willie T. Terral—Sunday 11 AM; Wed 8 PM—201 Main st.

LAWTON First Church—First Reader Bertice M. Parmenter—Sunday 11 AM; Wed 8 PM—622 B av. Reading Rm 2 to 5 PM—Lawton Nat bnk blg.

McALESTER First Church—First Reader Oscar M. Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Cherokee and 2d sts.

MIAMI Society—First Reader Arthur L. Worthen—Sunday 11 AM; Wed 7.30 PM—Church, Oak st.

MUSKOGEE First Church—First Reader Gordon J. Murray—Sunday 11 AM; Wed 8 PM—7th and Court sts. Reading Rm 10 AM to 5 PM—407 New Phoenix blg.

NORMAN Society—First Reader Mrs Clara J. Burke—Sunday 11 AM; Wed 8 PM—1st Nat bnk blg.

OKLAHOMA CITY First Church—First Reader Ernest J. Simpson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Robinson av and 11th st. Reading Rm 9.30 AM to 5.30 PM—502 Colcord blg, Grand and Robinson avs.

OKMULGEE Society—First Reader Mrs Dona Rader—Sunday 11 AM—105½ W Main st.

PAWHUSKA Society—First Reader, Clinton L. Hayes—Sunday 11 AM; Wed 8 PM—230 E 6th st.

PAWNEE Society—First Reader Mrs Hattie May Tucker—Sunday 11 AM; Wed 7.45 PM.

PERRY Society—First Reader Mrs Addie Remington—Sunday 11 AM; Wed 8 PM—Episcopal church.

PONCA Society—First Reader Mrs Lola White Seybold—Sunday 11 AM; Wed 7.30 PM.

SAPULPA Society—First Reader, Mrs Jennie Y. Howland—Sunday 11 AM; Wed 8 PM—105½ N Main st.

SHAWNEE First Church—First Reader Mrs Wilo Jones Hickey—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—224½ N Broadway.

STILLWATER First Church—First Reader Miss Ada Belle House—Sunday 11 AM; Wed 8 PM—Church, 706 Duncan st. Reading Rm 1 to 5 PM—107 E 9th av.

STROUD Society—First Reader Mrs Lula B. Evans—Sunday 11 AM—Opera House.

TULSA First Church—First Reader Miss Mabel Hollis—Sunday 11 AM; Wed 8 PM—Brockman blg, 901A S Main st. Reading Rm 2 to 4.30 PM—216 Central Nat bnk blg.

TULSA Second Church—First Reader William W. Syfert—Sunday 11 AM; Wed 8 PM—Assembly hall, county court house. Reading Rm 11.30 AM to 4 PM—207 1st Nat bnk blg.

WAGONER First Church—First Reader Mrs Florence Palmer Dodge—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Development blg.

WAINWRIGHT Society—First Reader Mrs Mary R. Hastings—Sunday 11 AM; Wed 8 PM—Hampton hall.

Oregon

ASHLAND First Church—First Reader Frederic C. Homes—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—G A R hall.

ASTORIA Society—First Reader Mrs Emily N. Stokes—Sunday 11 AM; Wed 8 PM—Red Men hall. Reading Rm 2 to 5 PM—I O O F blg.

BAKER First Church—First Reader Miss Grace Carmalt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—City hall.

CENTRAL POINT Society—First Reader Eldon Davis—Sunday 11 AM—Chapel.

COQUILLE Society—First Reader Mrs Delle M. Belloni—Sunday 11 AM—W O W hall.

CORVALLIS Society—First Reader Mrs Nellie Pratt—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM—1st Nat bnk blg.

COTTAGE GROVE Society—First Reader Mrs Lillie Allen—Sunday 11 AM—C S hall.

DALLAS Society—First Reader Karl Burgard Kugel—Sunday 11 AM—Advent church, Wash. st.

DAYTON Society—First Reader Chris Leekband—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Fri—Church.

EUGENE First Church—First Reader Josiah W. Maltman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—622 Willamette st.

FOREST GROVE Society—First Reader Mrs Ella R. Cheney—Sunday 11 AM; Wed 7.30 PM—5th st.

GRANTS PASS Society—First Reader Peter Allen de Geneault—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—108½ S 6th st.

HERMISTON Society—First Reader Mrs Clara L. Hobbs—Sunday 10.45 AM—Skinner hall.

HOOD RIVER Society — First Reader Frank B. Cram—Suuday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Davidson blg.

MARSHFIELD Society—First Reader Miss Nellie A. Montgomery—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—237 N 3d st.

McMINNVILLE Society—First Reader Orley W. Athey—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Sat; 7 to 9 PM Thurs—Uniou blk.

MEDFORD First Church—First Reader George W. Reeves—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, 212 N Oakdale av.

MERRILL Society—First Reader Thomas Malcom Durham—Suuday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Thurs Fri Sat—Church.

OREGON CITY First Church—First Reader Mrs Alma E. Freel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—9th and Center sts.

PENDLETON Society—First Reader Mrs Lottie M. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Webb aud Johnson sts.

PORTLAND First Church—First Reader F. Elmo Robinson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Everett st, between 18th and 19th sts. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.30 PM—Wilcox blg, 6th aud Wash. sts.

PORTLAND Second Church—First Reader Miss Mary Elizabeth Corbin—Sunday 11 AM, 8 PM; Wed 8 PM—Woodmen hall, E 6th and E Alder sts. Reading Rm 10 AM to 5, 7 to 9 PM except Wed; Wed until 5 PM—18 Healy blg, Grand av and E Morrison st.

PORTLAND Third Church—First Reader John Paul Jones—Sunday 11 AM; Wed 8 PM—Ellers recital hall, 7th and Alder sts. Reading Rm 10 AM to 5, 7.30 to 9 PM except Wed; Wed until 5 PM—Central blg, 10th and Alder sts.

PORTLAND Fourth Church — First Reader Charles Henry Safford King—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—246 Killingsworth av.

ROSEBURG Society — First Reader Mrs Mora N. Frear—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Maiu and Lane sts.

ST JOHNS Society—First Reader Mrs Maud Burdick—Sunday 11 AM; Wed 8 PM—Holbrook blk.

SALEM First Church—First Reader Walter M. Smith—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Heigh and Ceuter sts.

THE DALLES Society—First Reader Mrs Ida Clark Murfin—Sunday 11 AM; Wed 8 PM—7th and Case sts.

PENNSYLVANIA

ALTOONA First Church—First Reader Mrs Amanda Bell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Orpheum blg, 11th st.

ALTOONA Society—First Reader Mrs La Rue Henshey—Sunday 11 AM; Wed 8 PM—P O S of A temple, 8th av and 12th st. Reading Rm 11 AM to 4 PM; also 7.30 to 9 PM Tues Thurs—Central Trust blg, 11th av and 13th st.

BEAVER FALLS First Church—First Reader Mrs Olive S. Wiekes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Fri—1603 6th av.

BELLEFONTE Society—First Reader Mrs Jennie O. Canfield—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—9½ E High st.

BETHLEHEM First Church — First Reader Mrs Elizabeth W. Darraeh—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—133 E Broad st.

BLOOMSBURG Society—First Reader Mrs Kate P. Willits—Sunday 11 AM—155 W 5th st.

BRADFORD First Church—First Reader Mrs Hattie Bird—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—18 Kennedy st.

BUTLER Society—First Reader Edward B. Butler—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—203 Butler Co Nat buk blg.

CAMBRIDGE SPRINGS Society—First Reader Miss Anna M. Trowbridge—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—115 Spring st.

CHAMBERSBURG Society—First Reader Miss Harriet S. Hoke—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—302 Trust blg.

CHESTER First Church—First Reader S. Edward Way—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs; 8 to 9 PM Mon Fri—433 E Broad st.

CORRY Society—First Reader Mrs A. Ella King—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Payne blk, 109½ E Main st.

DU BOIS Society—First Reader George W. Woodward—Sunday 11 AM; Wed 8 PM—Sehwem blg.

EASTON Society—First Reader Mrs Isabella F. Baker—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—410 Drake blg.

ELLWOOD CITY Society—First Reader Harry H. Wood—Sunday 11 AM—Dambaeh hall, 6th st.

ERIE First Church—First Reader Alfred Denio Taylor—Sunday 3 PM; Wed 8 PM—Unitarian church, W 9th st between Peaeh and Sassafras sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Thurs Sat—208 Masonic temple.

FRANKLIN First Church—First Reader Harry W. Breckenridge—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM; also 7.30 to 9 PM Fri—S Park and Elk sts.

FREDONIA Society—First Reader Mrs Martha C. Lee—Sunday 10.30 AM.

GIRARD Society—First Reader Frederick Heil—Sunday 10.45 AM—Battles bnk blg.

GREENSBURG First Church—First Reader Walter Scott Newcomer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—16 E Otterman st.

HARRISBURG First Church—First Reader Edward E. Zerby—Sunday 11 AM, 7.30 PM; Wed 8 PM—Board of Trade hall. Reading Rm 1.30 to 5 PM—Cameron blg, 2d and Walnut sts.

JOHNSTOWN First Church—First Reader Mrs Clara M. Duncan—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—607 Maiu st.

JOHNSTOWN Society—First Reader W. DeWitt Manning—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Jordan blg, 424 Main st.

LANCASTER First Church—First Reader J. Ellsworth Herr—Sunday 10.45 AM; Wed 7.45 PM; Readiug Rm 1 to 4 PM—110 N Prince st.

LOCK HAVEN Society—First Reader Mrs Helena Wilson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—I O O F blk, E Main st.

MAHANOY CITY Society—First Reader Morgan W. Kissinger—Sunday 11 AM, 7.15 PM; Wed 8 PM—Williams hall, 523 E Centre st.

McKEESPORT First Church—First Reader William H. Rechter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs—308 Masonic temple.

MEADVILLE First Church—First Reader Miss Mary Fitz Randolph—Sunday 11 AM; Wed 7.30 PM; Reading Rm 12 M to 2 PM Wed Thurs—361 Sherman st.

MEADVILLE Second Church—First Reader Leland J. Culbertson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—281½ Chestnut st.

MONONGAHELA Society—First Reader Charles Conrod Luehm—Sunday 10.45 AM—1st Nat bnk blg.

NEW CASTLE Society—First Reader Miss Leslie M. Crawford—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—400 Wallace blk, Wash. and Jefferson sts.

NORRISTOWN First Church — First Reader Mrs Blanche Oddy—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Franklin av and Lafayette st.

OIL CITY Society—First Reader Max Kurth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Levi blk.

PHILADELPHIA First Church—First Reader Ethelbert Nimelton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Walnut st west of 40th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM—504 Perry blg, 16th and Chestnut sts.

PHILADELPHIA Second Church—First Reader Harry D. March—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic hall, 5425 Germantown av. Reading Rm 10 AM to 5 PM—5521 Germantown av.

PITTSBURGH Churches unite in union Reading Rms, 1414 Keenan blg, Liberty av and Sandusky st, 9.30 AM to 9 PM except Wed; Wed until 5 PM.

FIRST CHURCH—First Reader William Francis McDonald—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Clyde st near 5th av.

SECOND CHURCH—First Reader H. Percival Allcott—Sunday 11 AM, 8 PM; Wed 8 PM—Church, North and Galveston avs, N side.

SOCIETY — First Reader Henry A. Schroeder—Sunday 11 AM; Wed 8 PM—Boylan-Welsh blg. 1537 Broadway, Beechview, South Hills.

PITTSTON (WEST) Society—First Reader Mrs Sarah D. Brune—Sunday 11 AM; Wed 8 PM—Delahunty blg, 415 Wyo. av.

POTTSTOWN Society—First Reader Miss Margaret N. Green—Sunday 11 AM—Armory, King st.

POTTSVILLE First Church—First Reader Mrs Ida L. Gardner—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—212 S Centre st.

PUNXSUTAWNEY First Church—First Reader Mrs Blanche S. Mitchell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—Fackiner blg, 107 S Findley st.

READING First Church—First Reader William F. McNall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 424 N 5th st. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 8 to 9 PM except Wed—805 Colonial Trust blg.

SCRANTON First Church—First Reader Laurence Hawley Watres—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—520 Vine st. Reading Rm 10.30 AM to 5.30 PM; also 7.30 to 9 PM except Wed—Adams av and Spruce st.

SHARON First Church—First Reader Miss Ethel V. Carley—Sunday 11 AM; Wed 8 PM—Irvine av and A st. Reading Rm 2 to 5 PM—408 Hamory blg.

STROUDSBURG Society—First Reader Mrs Belle Snover Weaver—Sunday 11 AM; Reading Rm 3 to 5 PM Tues Sat—Malta temple, Main st.

TITUSVILLE Society—First Reader Mrs Helen C. Williams—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Commercial bnk blg.

TOWANDA First Church—First Reader Mrs Charlotte D. Holcomb—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—Ontario blg.

WARREN Society—First Reader Fred J. Shepard—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs—137 Conewango av.

WASHINGTON Society — First Reader Harold S. Doubleday—Sunday 11 AM; Wed 8 PM—Assembly rm, Court house. Reading Rm 2 to 4 PM—401 Wash. Trust blg.

WELLSBORO Society — First Reader Mrs Cora Phelps—Sunday 10.45 AM—Wright blk.

WEST CHESTER First Church—First Reader Mrs Ella Eberman Cornwell—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat; 7 to 9 PM Mon Fri—Church, N High st.

WILKES BARRE First Church—First Reader Mrs Mary Cogswell Davis—Sunday 11 AM; Wed 8 PM—Lecture hall, Y M C A blg, N Main st. Reading Rm 1 to 4 PM—25 I O O F hall, S Franklin st.

WILLIAMSPORT First Church—First Reader Miss Ida B. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—Church, Maynard and 3d sts.

YORK Society—First Reader Mrs Alice Baker Le Fevre—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Gas Co blg, 125 W Market st.

ZELIENOPLE Society — First Reader Mrs Lizzie Stecle—Sunday 11 AM, 8 PM; Wed 8 PM—Martin blg.

RHODE ISLAND

NEWPORT Society—First Reader Mrs Eva May Robertson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—39 Bellevue av.

PROVIDENCE First Church—First Reader Warren O. Evans—Sunday 10.45 AM, 7.30 PM; Wed 7.45 PM—250 Bowen st. Reading Rm 10 AM to 5 PM—171 Westminster st.

PROVIDENCE Second Church—First Reader Walter E. Mylod—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—49 Bridgham st.

SOUTH CAROLINA

CHARLESTON First Church—First Reader Miss Virginia Louise Williams—Sunday 11.30 AM; Wed 8.15 PM; Reading Rm 4 to 5.30 PM Tues Thurs Sat—145 Meeting st.

SOUTH DAKOTA

ABERDEEN First Church—First Reader Mrs Ethel S. Bayard—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Red Men hall, 422 S Main st.

BROOKINGS First Church—First Reader Mrs Eva J. Corbin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 6th st and 5th av.

DEADWOOD Society—First Reader Miss Pearl H. Cook—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Martin and Mason blk.

FLANDREAU Society—First Reader Mrs Helen M. Locke—Sunday 11 AM; Wed 8 PM—Few blk.

HURLEY First Church—First Reader Miss Emma Grace Carr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed Sat—Center av.

HURON Society—First Reader Miss Ethel C. Smith—Sunday 11 AM; Wed 8 PM—C S hall, 4th st.

LEAD Society — First Reader Mrs Ada M. Yates—Sunday 10.45 AM; Wed 7.30 PM—Main and Seiver sts.

MITCHELL First Church—First Reader Miss Gladys E. Murray—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM—Rowley and 6th sts.

RAPID CITY First Church—First Reader Mrs Edith Adell Oliver—Sunday 11 AM; Wed 8 PM—Church, 6th st. Reading Rm 11.30 AM to 5, 7 to 9 PM except Wed; Wed until 5 PM—Elk blg.

REDFIELD First Church—First Reader Mrs Ella Blain Damuth—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Damuth blg.

SIOUX FALLS First Church — First Reader Miss Mary Olmstead—Sunday 11 AM; Wed 8 PM—Dak. av and 8th st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—411 Boyce Greeley blg.

WATERTOWN First Church—First Reader George W. Case—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 128 S Maple st.

WEBSTER Society—First Reader S. Lafrance Potter—Sunday 11 AM; Wed 8 PM—Fireman hall.

YANKTON First Church—First Reader Ephraim A. Snider—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—6th st and Douglas av.

TENNESSEE

CHATTANOOGA First Church — First Reader William Thomas Frierson—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—123 McCallie av.

CHATTANOOGA Second Church—First Reader Samuel D. Cole—Sunday 11 AM; Wed 8 PM—312 McCallie av. Reading Rm 10 AM to 5 PM—1003 James blg.

KNOXVILLE First Church—First Reader Mrs Mildred Seckner Smith—Sunday 11 AM; Wed 8 PM—529 W 5th av. Reading Rm 2 to 5 PM—501 Van Deventer blg, Wall av.

McKENZIE First Church—First Reader Miss Myrtle Pierce—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs.

MEMPHIS First Church—First Reader Charles Noble Churchill—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dunlap st and Monroe av. Reading Rm 9 AM to 5 PM—1408 Exchange blg, Madison and N 2d sts.

MILAN Society—First Reader Mrs Lizzie Stone—Sunday 11 AM.

NASHVILLE First Church—First Reader Earl Edwin Roach—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th av, N, and Commerce st. Reading Rm 9 AM to 5 PM—1013 1st Nat bnk blg.

Texas

ABILENE Society — First Reader Mrs Lucy Jhule Reading—Sunday 11 AM—K of P hall, Pine st.

AMARILLO First Church — First Reader Joe L. Penry—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—102 E 8th st.

AUSTIN First Church—First Reader Mrs Mary Maverick Sammons—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1401 Col. st.

AUSTIN Society—First Reader Mrs Elizabeth Felter —Sunday 11 AM; Wed 8 PM—1110 West av.

BEAUMONT First Church—First Reader J. T. Shelby—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—Masonic temple, Pearl and Cedar sts.

BOWIE Society—First Reader Mrs Ella Morgan—Sunday 11 AM; Wed 7.30 PM.

CANYON Society—First Reader Mrs Edna Henson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri.

CLEBURNE Society—First Reader Mrs Lulu N. West—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—812 N Main st.

CORPUS CHRISTI Society—First Reader Mrs Harriet G. Banes—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—601 Mesquite st.

CORSICANA Society — First Reader Mrs Claudia Crockett—Sunday 11 AM; Wed 8 PM—S 15th st, between 5th av and Collin st.

CROWELL Society—First Reader Mrs Flossie Gorrell—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—Chapel.

DALLAS First Church—First Reader Fred W. Indermille—Sunday 11 AM, 8 PM; Wed 8 PM—Church Browder and Cadiz sts. Reading Rm 10 AM to 5 PM—502 Wilson blg, Main st.

DEL RIO Society—First Reader Mrs Byrde McMullen—Sunday 11 AM; Wed 8 PM—Church, Perry st.

EASTLAND Society—First Reader Thomas R. Alderson—Sunday 11 AM; Wed 7.30 PM.

EL PASO First Church—First Reader Mrs Mary B. Gleason—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mont. and Stanton sts. Reading Rm 10 AM to 12 M, 1 to 5 PM—509 Mills blg.

FORT WORTH First Church — First Reader Mrs. Hannah M. Hagman—Sunday 11 AM; Wed 8 PM —Church, 502 Lamar st. Reading Rm 10 AM to 5 PM—1000 1st Nat bnk blg.

GAINESVILLE Society—First Reader Mrs Ella Lanius—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—S Dixon st.

GALVESTON First Church—First Reader Donald J. MacGregor—Sunday 11 AM; Wed 8 PM—22d st and av H. Reading Rm 11 AM to 6 PM; also 7.30 to 9.30 PM Tues Thurs Sat—501 Trust blg.

HEREFORD Society—First Reader George C. Major —Sunday 11 AM; Wed 8 PM—500 W 5th st.

HOUSTON First Church—First Reader Rezin D. Steele—Sunday 11 AM, 8 PM; Wed 8 PM—Main st and Jefferson av. Reading Rm 10.30 AM to 5.30 PM—303 S F Carter blg.

LAMPASAS First Church—First Reader Mrs Ellie M. Smith—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 6 PM—Over 1st Nat bnk.

MARSHALL First Church—First Reader Edward B. Wilson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Fri—Church, Houston av and Lafayette st.

NEW BRAUNFELS Society—First Reader Mrs Lina Waidschmidt—Sunday 11 AM; Wed 8 PM—Simon blg.

PALESTINE Society—First Reader Mrs Nora Cross Dunlap—Sunday 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Sat—Gardner Brown blg, Oak st.

PARIS First Church—First Reader William B. Connor—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—115 south side of sq.

SAN ANTONIO First Church—First Reader Judge William Merritt Pardue—Sunday 11 AM, 8 PM; Wed 8 PM—501 av D. Reading Rm 10 AM to 5.30 PM—510 Gibbs blg.

SHERMAN First Church—First Reader Edward B. Caraway—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Crockett and Jones sts.

TEMPLE Society—First Reader George W. Wilson—Sunday 11 AM; Reading Rm 3.30 to 5.30 PM—Sherrill Blg, Central av.

TEXARKANA Society—First Reader Frank I. Church —Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Mt Sinai temple, 4th and Walnut sts.

TYLER Society—First Reader John T. McCarthy—Sunday 11 AM; Wed 8 PM—Carnegie library.

VICTORIA Society—First Reader Frederick Dewitt Peters—Sunday 11 AM—Alden blg.

WACO First Church—First Reader Mrs Emma Denn —Sunday 11 AM; Wed 8 PM—Carnegie library. Reading Rm 3 to 5 PM—1811 Amicable blg.

WICHITA FALLS Society—First Reader Mrs T. Lavicie Drinkard—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Old P O blg.

Utah

MILFORD First Church—First Reader Mrs Annie J. Atkin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—1st av and McKeon st.

OGDEN First Church—First Reader Mrs Ada Whittlesey Rudiger—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM—512 1st Nat bnk big.

PARK CITY Society—First Reader Russell T. Mason—Sunday 7.30 PM; 2d Wed in month 7 PM—Society hall.

PROVO First Church — First Reader William E. James—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—80 N Academy av.

SALT LAKE CITY First Church — First Reader Henry A. Teasdel—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 336 E 3d South st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—512 Walker bnk blg.

SALT LAKE CITY Second Church — First Reader Alfred G. Potts—Sunday 11 AM; Wed 8 PM—Consolidated Music hall, 15 E 1st South st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM —512 Walker bnk blg.

Vermont

BARNARD Society—First Reader Adelbert Goss—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Fri—Res Adelbert Goss.

BARRE First Church — First Reader Frank A. Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—7 Summer st.

BRATTLEBORO First Church—First Reader Miss Harriet M. Holden—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat —Emerson big, Elliot st.

LYNDONVILLE Society—First Reader Miss Irene Elizabeth Stimson—Sunday 10.45 AM—Masonic blk.

MONTPELIER Society—First Reader Miss Miriam I. Kimball—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—10 Langdon st.

RANDOLPH First Church—First Reader John Charles Rawlinson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, Randolph av.

RUTLAND First Church—First Reader Mrs Alice E. Carpenter—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—Church, Cottage st.

ST ALBANS Society—First Reader Mrs Anna B. Hale—Sunday 10.30 AM; Reading Rm 3 to 5 PM Wed—12 Kingman st.

ST JOHNSBURY First Church—First Reader Charles E. Peck—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—K of P blg.

SPRINGFIELD Society — First Reader Mrs Susie Holmes Morse—Sunday 11 AM—K of P hall.

WILMINGTON Society—First Reader Mrs Lizzie E. Morris—Sunday 11 AM; Wed 7.30 PM—Wheeler blk.

VIRGINIA

DANVILLE Society—First Reader Mrs Mattie Enright —Sunday 11 AM; Wed 8 PM—Church, Patton st.

HAMPTON Society—First Reader John L. Bastian —Sunday 11 AM—43 Hope st.

LYNCHBURG Society—First Reader Miss Mollie C. Langhorne—Sunday 11 AM; Wed 8 PM—Hill City lodge.

NORFOLK First Church—First Reader Miss Hattie P. Williams—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 3 PM—Church, 261 Freemason st.

RICHMOND First Church—First Reader Mrs Mabelle Libby—Sunday 11 AM; Wed 8.30 PM—Church, Park av and Meadow st. Reading Rm 10 AM to 5 PM—207½ N 6th st.

ROANOKE Society—First Reader Mrs Ruby S. Tinsley—Sunday 11 AM; Wed 8 PM—118 Campbell av, W. Reading Rm 2.30 to 4.30 PM—612 Walt Rettew and Clay blg.

WASHINGTON

ABERDEEN First Church—First Reader Benjamin F. Cauthorn—Sunday 11 AM; Wed 8 PM—1st st, near Broadway. Reading Rm 1.30 to 5 PM—231 Finch blg.

ANACORTES Society—First Reader Mrs Dora L. Phillips—Sunday 11 AM—G A R hall, 8th st.

ARLINGTON Society—First Reader Mrs Mira Bartels Moll—Sunday 11.10 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—R R av and 5th st.

BELLINGHAM First Church—First Reader Miss Sophia A. Barbo—Sunday 11 AM; Wed 8 PM—Aftermath club house, Broadway and Holly st. Reading Rm 10 AM to 4 PM—222 Exchange blg.

BLAINE Society—First Reader Martin L. Snider—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Prendergast blg, Wash. av.

BREMERTON Society—First Reader Miss M. Cora Thompson—Sunday 11 AM; Wed 8 PM—4th and Warren sts. Reading Rm 2 to 4.30 PM; also 7 to 9 PM except Wed—3 Hunter Daily blg.

CENTRALIA Society—First Reader Mrs Rae Auldridge—Sunday 11 AM; Wed 8 PM—Andrews hall, 106 S Tower av. Reading Rm 2 to 5, 7.30 to 9 PM except Wed; Wed until 5 PM—Union Loan and Trust blg.

COLFAX First Church—First Reader Mrs Kittie B. McCroskey—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Main st.

COLVILLE Society—First Reader Mrs Grace Lincoln Burnam—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Chapel.

EVERETT First Church—First Reader Mrs Alice E. Proctor—Sunday 11 AM; Wed 8 PM—Church, 33d st and Colby av. Reading Rm 12.30 to 4 PM—417 Colby blg, Hewitt and Colby avs.

HOQUIAM First Church—First Reader Mrs Nettie R. Kellogg—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 7th and L sts.

KENNEWICK Society—First Reader Mrs May Trimble—Sunday 11 AM; Wed 8 PM—Chapel, 3d st.

KENT Society—First Reader Mrs Margaret Lamb—Sunday 11 AM; Wed 8 PM—Morrill bnk blg.

MONTESANO Society—First Reader Mrs Lucina D. Carr—Sunday 11 AM—I O O F hall, West D st.

MT VERNON Society — First Reader Mrs Grace Jones—Sunday 11 AM; Wed 8 PM.

NORTH YAKIMA First Church—First Reader William A. Walthew—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, 107 N 3d st.

OLYMPIA Society—First Reader Mrs Caroline Wilmore Roberts—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—907 Adams st.

PORT ANGELES First Church—First Reader Mrs Daisy M. Brown—Sunday 11 AM; Wed 7 PM—8th st. Reading Rm 2 to 4 PM except Sat—3d and Cherry sts.

PORT ORCHARD Society—First Reader Mrs Zelda L. Osburn—Sunday 11 AM; Reading Rm 2 to 4 PM Wed.

PORT TOWNSEND Society — First Reader Miss Grace Pitcher—Sunday 11 AM; Wed 8 PM.

PROSSER Society — First Reader Mrs Clara E. Dailey—Sunday 11 AM—Masonic hall.

PULLMAN Society—First Reader Mrs Malinda Wortman Sanders—Sunday 11 AM; 1st and 3d Wed in month 7.30 PM—Masonic hall.

PUYALLUP First Church—First Reader Mrs Annie J. Rousseau—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—3d av and 5th st, SW.

RAYMOND Society—First Reader Robert R. Chase —Sunday 11 AM—Stratton blg.

SEATTLE First Church—First Reader Oliver Chase McGilvra—Sunday 11 AM, 8 PM; Wed 8 PM—16th av and Denny way. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Second Church—First Reader Miss Edith Coates—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—2011 W 58th st, Ballard.

SEATTLE Fourth Church — First Reader Thomas Franklin Hoyt—Sunday 11 AM, 8 PM; Wed 8 PM —Arcade hall, Arcade blg. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Society—First Reader Mrs Mary Wilson —Sunday 11.15 AM—Modern Woodmen hall, Columbia City.

SNOHOMISH First Church—First Reader Mrs Minnie Barnes—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Av D and 4th st.

SPOKANE First Church — First Reader Paris H. Renshaw—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 4th av and Post st. Reading Rm, 10 AM to 5, 7 to 9 PM except Wed; Wed until 5 PM —616 Hutton blg, Sprague av and Wash. st.

SPOKANE Second Church—First Reader Arthur D. Barker—Sunday 11 AM; Wed 8 PM—Church, Post st and Spofford av. Reading Rm 10 AM to 5, 7 to 9 PM except Wed; Wed until 5 PM—616 Hutton blg, Sprague av and Wash. st.

SUNNYSIDE Society—First Reader Mrs Mabel Webber—Sunday 11 AM; Wed 8 PM—Masonic hall.

TACOMA First Church—First Reader Charles A. Brower—Sunday 11 AM; Wed 8 PM—Church, Division av and I st. Reading Rm 9 AM to 8.30 PM except Wed; Wed until 7.30 PM—609 Fidelity blg, 11th and C sts.

VANCOUVER First Church — First Reader William H. Medaris—Sunday 11 AM; Wed 8 PM—Church, 26th and East B sts. Reading Rm 2 to 4 PM—15 Blurock blg.

WALLA WALLA First Church—First Reader Norman C. Wilson—Sunday 11 AM, 8 PM; Wed 7.45 PM; Reading Rm 10 AM to 4.30 PM—Church, 3d and Poplar sts.

WENATCHEE Society—First Reader Mrs Mary Cornelia Hoppock—Sunday 11 AM; Wed 8 PM—Douglas and Wash. sts. Reading Rm 2 to 5 PM—Columbia Valley bnk blg.

WINLOCK Society — First Reader Mrs Josephine Hall—Sunday 11 AM; Wed 7.30 PM—Church.

West Virginia

CHARLESTON First Church — First Reader Gus Grimm—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—808½ Quarrier st.

CLARKSBURG Society — First Reader Edwin W. Eakin—Sunday 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Wed Thurs Fri—901 Goff blg.

HUNTINGTON First Church — First Reader Mrs Emma J. Rumble—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1109 3d av.

MORGANTOWN Society—First Reader Mrs Lucy M. Dering—Sunday 11 AM; Wed 8 PM—544 Spruce st.

PARKERSBURG First Church—First Reader Mrs Alice L. Hall—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM—408 7th st.

WHEELING First Church—First Reader George Albert Blackford—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—A O U W auditorium, 1119 Chapline st.

Wisconsin

ANTIGO Society — First Reader Mrs Minnie H. Palmer—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Tues Wed; 7.45 to 9.30 PM Thurs—I O O F hall, 5th av and Clermont st.

APPLETON First Church—First Reader Mrs Eva V. Van Orman—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—687 Franklin st.

BELOIT First Church—First Reader Joel B. Dow—Sunday 10.30 AM; Wed 7.45 PM—Church, Bluff st and Garden lane. Reading Rm 2 to 5 PM—435½ E Grand av.

BELOIT Society—First Reader William K. Hay—Sunday 10.30 AM; Wed 7.45 PM—Halls blk.

BERLIN Society—First Reader Mrs Eva H. Huntington—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Public library blg.

CRANDON Society—First Reader Mrs Mabel M. Woodbury—Sunday 11 AM—Princess theater.

DELAVAN First Church—First Reader Alvah J. Turner—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 6th st.

EAU CLAIRE First Church — First Reader Martin Sindell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Gray and Farwell sts.

ELKHORN Society—First Reader Miss Emma A. Jewell—Sunday 10.45 AM; Wed 7.30 PM.

FOND DU LAC First Church—First Reader ——— ——— Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—142 S Main st.

FORT ATKINSON Society—First Reader Mrs Anne E. Learned—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Chapel, S 3d st.

GRAND RAPIDS Society—First Reader Joseph W. Fitch—Sunday 10:45 AM; Wed 7.45 PM—1st st.

GRANTON Society—First Reader Mrs Clara Zwick—Sunday 11 AM—Union church.

GREEN BAY First Church—First Reader Talmage Jay Bast—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, Cherry st and Monroe av.

JANESVILLE First Church—First Reader Mrs Jessie A. Fifield—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, Pleasant and S High sts.

JEFFERSON Society—First Reader Miss Ellen Rebecca Garfield—Sunday 10.30 AM; Wed 8 PM.

KENOSHA First Church—First Reader Miss Elizabeth Evans Clarkson—Sunday 10.45 AM; Wed 8 PM—Carpenter hall, 256 Park st. Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—211 Market st.

LA CROSSE First Church—First Reader Mrs Clara Herrbold Harrier—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 530 King st.

LAKE GENEVA Society — First Reader Samuel M. Brown—Sunday 10.45 AM—918 Main st.

MADISON First Church — First Reader Arthur W. Hickman—Sunday 10.30 AM; Wed 7.45 PM—Woman's blg, 240 W Gilman st. Reading Rm 10 AM to 12 M, 2.30 to 4.30 PM—306 Wis blg.

MANITOWOC First Church—First Reader Mrs Camilla Thrall—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Wed Thurs—Bnk blg, 8th and Jay sts.

MARINETTE First Church—First Reader Mrs Alice Eden Longfellow—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Stephenson and Liberty sts.

MARSHFIELD Society—First Reader William Thomas Poad—Sunday 10.45 AM—I O O F hall.

MENOMONIE Society—First Reader Miss Hazel L. Johnson—Sunday 10.45 AM.

MILWAUKEE First Church—First Reader Fred Truman Woodford—Sunday 11 AM, 7.45 PM; Wed 8 PM—Church, Prospect av and Keene st. Reading Rm 9.30 AM to 5.30 PM—413 Wells blg, Wis. and Milwaukee sts.

MILWAUKEE Third Church — First Reader Amon Dorsey Cain—Sunday 10.45 AM; Wed 8 PM—Milwaukee auditorium, 5th and State sts. Reading Rm 9.30 AM to 6 PM; also 2.30 to 5 PM Sun—413 Wells blg.

MILWAUKEE Fourth Church—First Reader Edgar P. Lincoln—Sunday 10.45 AM; Wed 8 PM—Conservatory hall, Stephenson blg. Reading Rm 9.30 AM to 5.30 PM; 2.30 to 5 PM Sun—813 Pabst blg.

MILWAUKEE Society—First Reader Mrs Jennie E. Sawyer—Sunday 10.45 AM; Wed 8 PM—Church, Van Buren st, between Juneau av and Martin st.

MONROE Society—First Reader Mrs Marian K. Hayman—Sunday 10.45 AM; Wed 7.45 PM.

NEENAH Society—First Reader Mrs Mary Elizabeth Morgan—Sunday 10.30 AM; Wed 7.45 PM—115 W Wis. av.

NEILLSVILLE Society—First Reader Salem E. Weld—Sunday 11 AM; Wed 7.30 PM—Clay and 5th sts.

OCONOMOWOC Society—First Reader Mrs Josephine Holstein Derse—Sunday 10.30 AM; Wed 8 PM—Rest rm, public library.

OCONTO First Church—First Reader Mrs Mary Fumell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, Main and Chicago sts.

OSHKOSH First Church—First Reader Mrs Helen Porter Fitch—Sunday 10.45 AM; Wed 7.45 PM—The Century. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 7 to 9 PM Sat—5 Webster blk.

POSHTIGO Society — First Reader Mrs Cora E. Fowler — Sunday 10.30 AM; Wed 7.30 PM—Emery av.

PLYMOUTH First Church — First Reader Mrs Ida Donath—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Public library blg.

PORTAGE Society—First Reader Walter C. Judson—Sunday 11 AM; Wed 7.30 PM—I O O F hall.

RACINE First Church—First Reader Lewis D. Miller—Sunday 10.45 AM; Wed 8 PM—700 Main st. Reading Rm 1 to 5 PM—201 Robinson blg.

RICE LAKE Society—First Reader Abram P. Thompson—Sunday 11 AM; Wed 8 PM—Church.

RIPON Society—First Reader Mrs Etta McClellan—Sunday 11 AM; Wed 8 PM—Public library.

SHEBOYGAN First Church — First Reader Miss Anna L. C. Schissler—Sunday 10.40 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, 605 Niagara av.

SUPERIOR First Church—First Reader Mrs Ottilie S. Riches—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—203 Board of Trade blg.

TOMAH Society—First Reader George Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Wed; 7.30 to 9 PM Mon Sat—Warren blg, Superior av.

WATERTOWN First Church—First Reader Arthur W. Meyer—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—500 5th st.

WAUKESHA Society—First Reader Mrs Emma E. Lord—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—400 Maple av.

WAUPACA Society—First Reader Mrs Luella T. Ware—Sunday 10.45 AM; Wed 7.30 PM—208 S Main st.

WAUPUN First Church—First Reader Mrs Alice Meiklejohn—Sunday 10.45 AM: Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—10½ S Madison st.

WAUSAU First Church—First Reader James Bradley Hull—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, E McClellan st.

WHITEWATER First Church — First Reader Mrs Laura D. Bovee—Sunday 10.45 AM; Wed 8 PM; Reading rm 2 to 5 PM Wed Sat—Universalist church.

WHITEWATER Society—First Reader Mrs Grace F. Stephens—Sunday 10.45 AM; Wed 8 PM—1st st.

Wyoming

BASIN Society—First Reader Mrs Jane W. Hunter—Sunday 11 AM—Chapel.

CHEYENNE First Church—First Reader Robert Q. Grant—Sunday 11 AM; Wed 8 PM—Carey av and 26th st. Reading Rm 2.30 to 4.30 PM—7 Annex blk.

LARAMIE Society — First Reader, Mrs Mary L. Dailey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Grand sts.

RAWLINS Society—First Reader Horatio A. Collar—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Ferris hotel.

SHERIDAN Society—First Reader Mrs Cora Essex Webber—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 21 S Gould st.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES Society—First Reader Mrs Avah S. Chandler—Sunday 10.30 AM; Wed 8.45 PM; Reading Rm 1 to 4.30 PM—755 Calle Rivadavia.

PERU

LIMA Society—First Reader Joseph Henry Faraday—Sunday 10 AM; 1st and 3d Wed in month 6 PM—205 1st S st, Calle Wash. Paseo Colon.

Christian Science Organizations

IN COLLEGES AND UNIVERSITIES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual.

California

BERKELEY—Society of University of Cal. Pres J. Warren Knowles; cor sec Miss Edith L. Mossman, 2428 Milvia st. Meetings last Thurs in month 8 PM. First Church, Bowditch and Dwight way.

Illinois

CHICAGO—Society of University of Chicago. Sec Miss Marcia Dodge-Wilber, 5757 Woodlawn av. Meetings 1st and 3d Tues in month 7.45 PM. Lexington hall.

URBANA-CHAMPAIGN—Society of University of Ill. Pres Selden L. Stebbins; Sec Philip S. Barto, P O box 3. Meetings 1st and 3d Thurs in month 7.15 PM. 202 University hall.

Kansas

LAWRENCE—Society of University of Kan. Pres Miss Lella Watson; sec Lewis Nofsinger, 1344 Ky. st. Meetings 1st and 3d Tues in month 7 PM. Myers hall.

Massachusetts

CAMBRIDGE—Society of Harvard University. Pres Alfred Herberich; sec Willard J. Ball, 271 Chestnut av, Jamaica Plain. Meetings 1st and 3d Fri in month 7.30 PM. Phillips Brooks house.

NORTHAMPTON — Organization of Smith College. Chairman Miss Lea Gazzam, Northrop house. Meetings Fri 8.30 PM. Students blg.

Michigan

ANN ARBOR—Society of University of Mich. Pres Leonard J. Gringhuis; sec Miss Hazel Pell, 509 Thompson st. Meetings 1st and 3d Thurs in month 7.30 PM. Newberry hall.

Minnesota

MINNEAPOLIS—Society of University of Minn. Pres John H. Parker; sec Miss Florence Louise McCray, 600 Essex st, SE. Meetings 1st and 3d Fri in month 5 PM 104 Folwell hall.

New York

ITHACA—Society of Cornell University. Pres Harold W. Stevens; sec Harold G. Weidenthal, 210 College av. Meetings Thurs 7.15 PM. Barnes hall.

NEW YORK—Society of Columbia University. Pres Miss Elizabeth Kyd, 510 W 124th st. Meetings 1st and 3d Thurs in month 8 PM.

Christian Science Practitioners

The Practitioners whose cards appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A., and are amenable to its discipline.

AFRICA

Cape Colony

CAPE TOWN

Beesley, Lewis Henry CS Postal address, Markhams blg, Hout st.

Forsyth, Mrs Jenny W. CS Sav bnk blg, St Georges st.

Transvaal

JOHANNESBURG

Anderson, Mrs Minnie CS 31 Adderley house, Eloff st. Tel 4135.

Bredell, Carl CS Steytler blg, Loveday and Market sts.

Dilworth, Christopher CS 19 Adderley man, Eloff st. Tel 677.

Ockenden, Mrs Claudine L. CS Ansteys blg. Tel 3202.

Wilks, Mrs Anna Catherine CS 10.30 AM to 12.30 PM 1 Norfolk house, Joubert st. Tel 4397.

ASIA

CHINA

HONGKONG

Richardson, Mrs Esther Sayres CS 9 Knutsford ter, Kowloon. Tel K 141. Cable Esrich.

PHILIPPINE ISLANDS

MANILA

Babcock, Mrs Jennie R. CSB 410 Lamayan.

AUSTRALASIA

AUSTRALIA

New South Wales

DULWICH HILL

Beach, Mrs Sarah Jane CS 10 AM to 3 PM except Sat Clonesslea, Herbert st.

GUILDFORD

Colquhoun. Mrs Ada S CS Wanganella.

SYDNEY

Burkitt, Miss Florence CS Terrys chmbs, 14 Castlereagh st. Tel Mosman 427.

Cusack, Miss Mary Alexia CS 1 to 4 PM Somerset house, Moore st. Res 10 Manning st, Potts pt. Tel 592.

Dutton, Mrs E. Caroline CS Mornings except Sat Somerset house, Moore st.

Gibbs, Charles Henry CSB 10 AM to 1 PM Mutual Life blg, Martin pl. Res Bellcourt, Woollahra pt. Tel Edgecliff 697.

Hepburn, Mrs Lily CS 2 to 4.30 PM Somerset house, Moore st. Tel Ashfield 954.

Kirkland, Miss Mary A. CS 9 AM to 12 M 147 Military rd, Neutral bay. Tel Mosman 994.

Lawson, Mrs J. Eveline CS 11 AM to 1 PM Wordsleigh, Kareela rd, Cremorne. Tel.

Martin, George CS Norwich chmbs, Hunter st. Tel Mosman 95.

Martin, Miss Marian E. CS 10 AM to 4 PM Sav bnk chmbs, Moore st. Tel Balmain 243.

Symonds, Miss Eva M. CS Terrys chmbs, 14 Castlereagh st.

Virtue, Mrs Harriet M. CS 10 AM to 1 PM 143 Military rd, Neutral bay. Tel Mosman 1032. Res Glengyle, Raglan st, Mosman. Tel Mosman 260.

SYDNEY (NORTH)

Wood, John Quayle CS 10 AM to 12 M Mon Wed Fri Brundah, Carabella st. Tel N S 690.

Queensland

BRISBANE

Degn, Miss Aurora CS 9 to 11.30 AM except Thurs Sat N Z chmbs, Queen st. Tel 2824.

Salisbury, Mrs Blanche E. CS 11.30 AM to 2.30 PM except Wed and Sat N Z chmbs, Queen st. Tels 2824; res Albion 620.

BRISBANE (SOUTH)

Prentice, Mrs Louisa K. CS 2 to 4 PM except Sat Boundary st. Tel 2166.

Victoria

BALLARAT.

Malyon, Miss Edith CS Camp Hill chmbs, Sturt st.

MELBOURNE.

Bowley, Mrs Myra M. CS 23 Auburn rd, Auburn.

Burkitt, Miss Adelaide CS 509 Collins st, W.

Butler, Mrs Amy B. CS 3 to 5 PM Oxford chmbs, Bourke st.

Chubb, Mrs Louise C. CS 1 to 4 PM 70 Victoria rd. Tel Hawthorne 1713.

Edwards, Mrs Ann CS 2 to 5 PM 325 Collins st. Res 93 Kent st, Flemington. Tel Ascot 478.

Officer, Mrs Julia Bertha CS 509 Collins st, W. Tel Windsor 2799.

Salmon, Miss Ellen Agnes CS 421 Collins st.

Stevens, Miss Emily Constance CS 10 AM to 1 PM 325 Collins st.

Stone, Albert Cope CS 11 AM to 3 PM except Sat 450 Collins st. Tel.

Stone, Mrs Florence Mary CS 3 to 5 PM except Sat 450 Collins st. Tel.

Stone, William Taylor CS Trustees chmbs, Bank pl, 412 Collins st. Tel Malvern 1234.

Swan, Miss Mary CS 11 AM to 3 PM Whitehall, Bank pl. Tel Central 7969.

Watson, P. Sidney CS 12 M to 3 PM Trustees and Executors blg. Bank pl, 412 Collins st.

NEW ZEALAND

AUCKLAND

Bradley, Mrs Esther Catherine CS 54 City chmbs.

Clark, Mrs Roselia CS 19 Ferry blgs.

CHRISTCHURCH

Simpson, Mrs Mary E. CS 286 Madras st.

EUROPE

FRANCE

PARIS

Edström, Mrs Cora Downer CSB (Teacher) by appointment 16 rue Tournefort.

Getty, Mrs Caroline CS 16 rue Bassano. Tel 629-49.

Jobert, Rene CS 10 AM to 12 M except Thurs 28 rue Denfert Rochereau.

Lidgerwood, Miss Leicester Louise CS 10 AM to 12 M except Thurs 20 av de Wagram.

Norledge, Mrs Louise M. CS 10 AM to 12 M Tues Thurs Sat 5 rue Bonaparte.

Norledge, William H. CS 2 to 5 PM Mon Wed Sat 5 rue Bonaparte.

Racine, Mrs Lois Canady CS 2 to 4 PM except Thurs 5 pl des Vosges.

Tournier, Miss Alice B. CS 2 to 5 PM except Wed 9 rue Victor Considerant.

Townsend, Mrs Emma M. CS 2 to 5 PM 1 rue Boulard.

POIGNY (par Rambouillet)

Kelsey, Mrs Laura F. B. CS.

GERMANY

BERLIN
Engelken, Mrs Hanna CS Blumeshof 8 W.
Hergenhahn, Mrs Louise CS 10 AM to 1 PM Mon Thurs; 4 to 7 PM Sat Linkstr 13. Letters Landhausstr 12 Tel Pfalzburg 6113.
Hull, Mrs Clara K. CS Landshuterstr 29.
Hüsgen, Mrs Elisabeth CS 3 to 4 PM Mon Fri; 10 AM to 1 PM Tues Thurs Trautenaustr 1 left, Gartenhaus, Wilmersdorf. Tel Pfalzburg 3735.
Hüsgen, Paul CS 4 to 7 PM except Wed Sat Linkstr 13, first floor.
Jakubowski, Mrs Rosa CS Rosenheimerstr 29 a.
Köppen-Wickham, Baroness Madge von CS 4 to 6 PM Wed; 1 to 3 PM Sat Linkstr 13. Res Palast hotel, Potsdam. Tel 1293.
Leplow, Miss Emma J. CSB (Teacher) Wormserstr 2.
Liebich, Miss Elisabeth CS Neue Bayreutherstr 2. Tel Kurfürst 5697.
Mayer, Mrs Minnie CS Mon Thurs Sat mornings Wormserstr 2. Letters Kaiser Allee 203. Tel Pfalzburg 5987.
Moltke, Countess Fanny von CS Aschaffenburgerstr 23.
Pfingsthorn, Mrs Emmy D. J. CS 28 Helmstedterstr.
Reinke, Miss Bertha S. CS Postal address Landhausstr 54.
Schultz, Miss Ulla CS Derfflingerstr 19.

BRAUNSCHWEIG (Herzogth)
Bremen, Miss Anna von CS Waterloo Str 15 p.
Frieke, Miss Marie CS Kaiser Wilhelmstr 38.

BRESLAU
Müllendorff Miss Justine CS 10 AM to 1 PM Clausewitzstr 5.

CHEMNITZ
Deckart, Miss Meta CS Helenenstr 6.

DRESDEN
Friedrich, Mrs Clara E. CS Bantznerstr 9 II.
Lier, Miss Martha CS 10 AM to 1 PM Oskarstr 1.

FRANKFURT-ON-MAIN
Bentinek-Beaeh, Miss Amy CS Grüneburgweg 34.
Bentinek-Beaeh, Miss Ellen CS Forenoons Grüneburgweg 34 I. Teleg Luxoritur.
Herrmann, Miss Dora V. CS Westend Str 56 I.
Herrmann, Miss Emma T. CS Westend Str 56 I.
King, Miss Aliee Elizabeth CS Grüneburgweg 34.

HANNOVER
Günther-Peterson, Mrs Bertha CSB Hildesheimerstr 216.

STUTTGART.
Hammond, Miss Camilla Frances CS Johannesstr 36.

TÖNNING.
Jessen, Miss Louise, CS Süderdeich.

WIESBADEN
Vintzens, Mrs Mary CS 10 AM to 12 M Mon Tues Thurs Fri 25 Geisbergstr.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY
Le Messurier, Mrs Elise CS Le Hurel.

England

BEDFORDSHIRE

BEDFORD
Hammond, Mrs Luey CS 5 The Avenue.

BERKSHIRE

READING
Lester, Mrs Blanche E. CS 11 AM to 1 PM Tues Fri; 11 AM to 5 PM Thurs Fieldhead, Wokingham rd.

BUCKINGHAMSHIRE

HIGH WYCOMBE
Bell, Mrs Louise E. CS Cotswold, W Wycombe rd.

TAPLOW
Pearse, Mrs Cecilia M. CS Hitcham land.

CAMBRIDGESHIRE

CAMBRIDGE
Butler, Mrs Agnata Frances CS Trinity lodge.
Johnson, Miss May CS 57 Maids causeway.
Smith, Mrs Annie CS Sidney Sussex College.

CHESHIRE

ALTRINCHAM
Dickinson, Mrs Marianne CS Rosbryn, Stamford rd, Bowdon. Tel 751.
Hume, Mrs Ida CS Bagot, Hale. Tel 407.

CHESTER
Egerton, Henrietta, Lady Grey CS by appointment Broxton Old hall. Tel Clutton 6.
Hobart, Miss May CS 18 Glan Aber pk. Tel 313.

DISLEY
Woodhead, Mrs M. Violet CS Disley Hall farm.

DURHAM

DARLINGTON
Jennings, Mrs Alice CS Dene grove.
Jennings, Arthur E. CS by appointment 3 Oak Dene av. Tel 379.
Jennings, Mrs M. Mary CS 3 Oak Dene av.
Meiklejohn, Miss Mary CS 1 Kensington ter.

ESSEX

ILFORD
Rutty, Miss Winifred A. CS Ecclesbourne, 16 Mansfield rd.

LEYTONSTONE
Cohen, Mrs Emma M. CS 6 Dyson rd.

WESTCLIFF-ON-SEA
Foster, Mrs Amy CS Fairhaven, 7 Elderton rd.

GLOUCESTERSHIRE

BRISTOL
Dester, Mrs Lilian CS 10 Prince bigs, Clifton. Tel 4325.
Heard, Miss Mildred E. CS Mornings except Sat 17 Arlington villas, Clifton. Tel 734.
Wilding, Miss Hephzibah Hall CS Mornings except Sat 6 Dublin cres. Tel Westbury 125.
Witherby, Miss Lilia CS 29 Burlington rd, Redland.

CHELTENHAM
Nixon, Mrs Effie M. CS Cliff cottage, Leekhampton. By appointment 2 Cambray.

HAMPSHIRE

ALDERSHOT
Cumberlege, Mrs Violet Blanche CS Llantrissant, Church lane, east.

BOURNEMOUTH
Holroyd, Miss Helen G. CS 10.30 AM to 12.30 PM Tues Fri. 15 The Triangle. Res Redmire, Branksome pk.

FARNBOROUGH
Knight, Mrs Monica CS The Homestead, Pirbright rd.

SOUTHAMPTON
Doudney, Mrs Lilian CS 6 Portland ter.

SOUTHSEA
Chisholm, Mrs Aliee CS Woodend, Queens cres. Tel 884 Y.
Stevens, Mrs Helen E., CS Freestone lodge, Lennox rd, N.

HERTFORDSHIRE

LETCHWORTH
Truman, Mrs Lena CS 228 Nevells rd.
Wing, Mrs A. C. Victoria CS S Holt, Norton way.

ST ALBANS
Stievenard, Miss V. M. Blanche, CS 3 to 6 PM Mon Fri 34 Marlborough rd. Res Twyford, Mill hill, NW.

KENT

BECKENHAM
Carr, Miss Ethel Maud CS 4 The Avenue.

BICKLEY
Van der Beeek, Mrs Ida Ellen CS Cedar lea, Park hill. Tel Bromley 257.

BROMLEY
Carr, Mrs Ada CS 21 Cambridge rd. Tel 1278.
Neame, Mrs Maria CS 6 Elmfield rd.

ELTHAM
Griffin, Miss Elizabeth M. CS by appointment 154 High st.

MARGATE
Lewis, Leonard A. CS 42 Grosvenor pl.

SEVENOAKS
Andrews, Miss Jeanie C. E. CS by appointment 11 St Botolph av.

TUNBRIDGE WELLS
Deutschendorff, Miss Marguerite Marie CS 1 Somerset rd. Tel 989.
Lade, Miss Minnie CS 57 Grosvenor rd.

LANCASHIRE

BLACKPOOL
Bullock, Miss Minnie CS 55 Chesterfield rd.
Harrison, Mrs Clara CS 10 Horncliffe rd, South shore.
Harwood, John W. CS 18 Lincoln rd.
Kershaw, Miss Muriel CS 3 Warbreck dr.

BOLTON
Brown, Mrs Susannah CS 10 Somerset rd.
Entwistle, Mrs Martha A. CS by appointment 26 Wilmot st.

ECCLES
McMillan, Miss Leila CS by appointment Aldersyde, Boardman st.

HINDLEY
Holgate, Mrs Louisa CS 7 Liverpool rd.

LIVERPOOL
Blackmore, Mrs Carolyn CS 24 Buckingham av, Sefton pk. Tel Roy. 1967.
Blackmore, Capt Richard Henry CS 24 Buckingham av. Tel Roy. 1967.
Kenyon, Mrs Annie E. CS 2 to 4 PM Mon Tues Wed 10 Borrowdale rd.
Owen, Mrs Mary CS 14 Canning st. Tel Roy. 2492.
Symms, Miss Janet Smith CS 24 Percy st. Tel Roy. 2159.

MANCHESTER
Charlesworth, Mrs Eleanor C. CS by appointment Brockhurst, Didsbury. Tel Dids. 1212.
Coutts-Fowlie, Miss Florence CSB (Teacher) by appointment 14 St Peters sq. Res and letters, Lillicroft, Disley. Tel Dis. 4.
Doyle, Miss Edith CS by appointment 14 St Peters sq. Letters Vendale, Kersal. Tel Hr Broughton 61.
Hutchinson, Mrs Blanche Ethel CS 31 Amherst rd, Withington.
Hutchinson, Herbert Arthur CS 31 Amherst rd, Withington.
Meakin, Mrs Jane Elizabeth CS by appointment 205 Dickenson rd, Rusholme.
Murray, Lady Victoria CSB (Teacher) by appointment 14 St Peters sq. Res and letters Disley. Tel Dis. 4.
Pitfield, William CS by appointment 196 Deansgate. Tel Dids. 1212.
Priestman, Harold CS 14 St Peters sq.
Saunderson, Maurice CS 196 Deansgate.
Shaw, Charles Mawdesley CS by appointment 14 St Peters sq.
Shaw, Mrs Sara Jeanette CS by appointment 14 St Peters sq.
Southern, Miss Beatrice CS 1 to 4 PM except Sat 14 St Peters sq. Letters Blantyre, Broughton pk. Tel Cheetham hill 107.
Studdert, Mrs Sue Riky CS 321 Dickenson rd.
Webb, Mrs Clara CS 14 St Peters sq.
Wilding, Walter CS afternoons except Sat 14 St Peters sq. Tel Dids. 245. Res 10 Wellington rd, Withington.
Wright, Miss Emily CS 382 Moss lane, E.

ROCHDALE
Hoyle, Miss Cissie, CS The Hut.
Whiteley, Mrs Kate CS Whirriestone.
Woolfenden, Mrs Emma Jane CS 4 Dunster av.
Woolfenden, Richards CS 4 Dunster av.

THORNTON
Kershaw, Mrs Elizabeth CS Oulder Nook.

LINCOLNSHIRE

LOUTH
Fowler, Mrs Helen E. CS Westgate.

LONDON

LONDON
Adamson, Miss Grace E., CS 2 Dryburgh rd, Putney, SW. Tel Put. 1485. By appointment at 188 Upper Richmond rd.
Alban, Mrs Florence L. CS by appointment 1 Carrington st, Mayfair. Res 11 Ellesmere rd, Gladstone pk, NW. Tel Willes. 969.
Ashbourne, Lady Frances CS 5 Grosvenor crcs.
Baily, Miss Katharine Albin CS 2 to 4 PM Mon 23A Queen st, Mayfair, W. Letters 37 Ellesmere rd, Gladstone pk, NW.
Bannon, Mrs Helen W. CS 10.30 AM to 12.30 PM Tues Sat 37 Pelham st, SW. Res 169 Queens gate, SW. Tel West. 5276.
Bartels, Miss Florence L. CS 2 Whitehall ct, SW.
Bathurst, Algernon Hervey CSB (Teacher) by appointment 51 Draycott pl, SW. Tel Kens. 2540.
Bathurst, Mrs Elfrida Hervey CSB 11 AM to 1 PM Mon Wed Fri 27 Beauchamp pl, SW. Letters 51 Draycott pl, SW.
Baynes, Capt Douglas D. CS by appointment 54 Beauchamp pl, SW. Letters White house, Borcham wood, Herts. Tel Elstree 14.
Baynes, Mrs Margaret CS 3 to 5 PM Tues Thurs 54 Beauchamp pl, SW. Letters White house, Boreham wood, Herts. Tel Elstree 14.
Bedford, Miss Daisy CS 2 to 4 PM Mon Thurs 11 AM to 1 PM Tues Fri 27 Beauchamp pl, SW. Res 5 Moore st, Cadogan gdns, SW. Tel Vic. 3755.
Beesley, Lawrence CS by appointment Pembroke house, 133 Oxford st. Res 39 Abbey rd, NW. Tel P O Hamp. 4644.
Bishop, Miss Sybil CS 85 Campden hill ct, Kensington, W. Tel West. 2766.
Booker, Miss Elizabeth F. N. CS 11 AM to 1 PM Tues Fri 14 Selwood ter, Onslow gdns, SW. Letters 8 Hereford sq, SW.
Boswell, Mrs Florence Helen CS 10 AM to 12 M 4 Campden house ter, W. Tel West. 2375.
Boswell, W. Albert CS 10 AM to 2 PM except Sat 27 Queen Victoria st, EC. Tel Cent. 4034.
Bovet, Miss Mary E. CS by appointment 2 Westbourne st, Sloane sq. Letters 10 Cheltenham ter, Chelsea, SW. Tel Vic. 3754.
Braithwaite, Mrs Jessie CSB (Teacher) 11 AM to 1 PM except Sat; also 2 to 4 PM Wed 59 S Molton st, W. Letters 1 Clarence ter, NW. Tel Pad. 2674.
Carlisle-Carr, Mrs Margaret Alice CS by appointment 3 Orchard studios, Brook green, W. Tel Ham. 1161. Telegram Orchanius, London.
Colborne, The Hon Alethea CS 29 Chester ter, Eaton sq, SW. Tel Kens. 1717.
Conant, Miss Eleanor Mary CS 11 AM to 1 PM 9 Upper Phillimore gdns, W. Tel West. 6503.
Curl, Miss Bertha CS 11 AM to 1 PM Mon Wed Fri 8 Cheltenham ter, Chelsea. Letters 3 Sloane ct, SW. Tel Kens. 2244.
Currie, Miss Rita CS 7 Cranbourne ct, Battersea pk, SW. Tel West. 3856.
Davies, Charles Clement CS by appointment 187 Peckham Rye, SE.
Dixon, Mrs Clementina CSB 3 to 5 PM Mon Tues Thurs Fri 5 Ellis st, Sloane sq. Letters 30 Burton ct, SW.
Dixon, Frederick CSB (Teacher) by appointment Amberley house, Norfolk st, Strand.
Dixon, Miss Hetty E. A. CS 123A Queens gate, SW. Tel West. 3455.
Dixon, Miss Marjoric CS 28 Elm pk rd, SW. Tel West. 2586.
Dobson, Mrs Mary E. CS 2.30 to 4.30 PM Mon Wed; 11 AM to 1 PM Tues Thurs 14 Hanover sq, W.
Donaldson, Mrs Florence E. B. CS 2.30 to 4 PM except Sat 84 Drayton gdns, SW. Tel West. 6295.
Donaldson, Peter CS 5.30 to 7 PM Tues Fri 84 Drayton gdns, SW. Tel West. 6295.
Elnor, Mrs Henrietta CS Postal address 10A Portman man, W.
Estcourt, Miss Florence J. CS 35 Cadogan gdns, SW.
Fairbairn, Mrs Lena, CS 10.30 AM to 12.30 PM Mon Thurs Fri; 2.30 to 4.30 PM Tues 24 Sloane sq, SW. Letters 60 Burton ct, Chelsea.
Ferguson, Mrs Susanne Foxton CS 10 AM to 12 M 77 Elsham rd, W Kensington. Tel West. 4909.
Fischer, Miss Maud CS 10 AM to 12.30 PM Tues Sat; 3 to 5.30 PM Fri 150 Queens rd, Bayswater. Letters 28 Elgin cres, Notting hill.

LONDON

Fletcher, Bernard Morley CS 10 AM to 2 PM except Sat 14 Cockspur st, SW. Letters 12 Vale av, Chelsea, SW. Tel West. 2489.
Fulleylove, Mrs Elizabeth S. CS by appointment 1 Denning rd, Hampstead, NW.
Gaye, Mrs Harriet J. CS 42 Luttrell av, Putney, SW.
Grant, Mrs Hester M. CSB 203 Knightsbridge, SW.
Griffiths, Mrs Mary E. CS 6 Fairholt rd, Stoke Newington.
Guthrie, Miss Edith J. CS 23A Queen st, Mayfair.
Harris, Miss Louisa CS 26 Lexham gdns, SW.
Heath, Mrs Louisa CS 123 The Common, Upper Clapton, NE.
Henry, Charles Alan CS Postal address 48 Sloane sq, SW.
Hepworth, Mrs Alma CS 11 AM to 1 PM Mon Thurs; 2 to 4 PM Tues Fri 38 Markham sq, Chelsea, SW.
Hill, Miss Florine M. CS 11 AM to 1 PM Wed Thurs 2 Westbourne st, SW. Letters 55 Burton ct, SW. Tel Vic. 3745.
Hodgson, Eustace T. CS 10.30 AM to 1 PM Tues Wed 24 Sloane sq, SW. Letters 5 Embankment gdns, Chelsea, SW. Tel West. 5008.
Houblon, The Lady Alice Archer CS 30 Cranley gdns, SW.
Houblon, Miss Elsie Archer CS 8 Sloane gate man, SW. Tel Vic. 3140.
Houblon, Miss Sybil Archer CS 8 Sloane gate man, SW. Tel Vic. 3140.
Houson, Miss Evelyn CS 6 Oakley st, Chelsea, SW. Tel West. 6621.
Howard, Mrs Amy L. (the Hon Mrs Cecil) CS 24 Berkley sq, W. Tel Mayfair 2978.
Howard-Keeling, Miss Nellie CS 46 Coleherne ct, S Kensington, SW.
Humphery, Miss Constance L. CS 11 AM to 1 PM Mon Tues Thurs Fri 5 Ellis st, Sloane sq. Res 5 Sloane ct, SW.
Jackson, Mrs Diana CS 21 Gloucester ter, Lancaster gate, W. Tel May. 2066.
James, Miss Jennie CS 2 St Marys man, W.
Jones, Morris Philip CS 50 Leinster sq, W.
Ker Seymer, Miss Violet CS 10.30 AM to 1 PM Mon Thurs; 2.30 to 4.30 PM Wed 25 Oxford st, W. Res 74 Gloucester pl, Portman sq, W. Tel May. 4021.
Kraftmeier, Miss Marta CS 35 Cadogan gdns, SW.
Large, Mrs Ethel Phelps CS 10 AM to 1 PM Pembroke house, 133 Oxford st. Tel City 4869.
Le Page, Mrs Adela CS 10 AM to 1 PM 80 Barons ct rd, W. Tel Ham. 1284.
Logan, Mrs Susan Constance CS 10.30 AM to 12.30 PM Wed Sat 27 Beauchamp pl, SW. Tel West. 10. Letters 2 Knaresborough pl, SW.
Macleod, Mrs Alice Olivia CS 10.30 AM to 1 PM Tues Thurs Sat 39 St James st, Piccadilly, W. Letters 37 Dover st, W.
Mann, Mrs Lucy E. CS Mon Tues Thurs afternoons, Fri morning. 25 Oxford st. Tel City 9049.
Mann, Matthew G. CSB See Teddington.
Maude, Miss Lilian B. CS 2 Culford man, Cadogan gdns, SW. Tel Kens. 1086.
Maxtone-Graham, Anthony G. CS 6 Hyde pk st, W.
Miller, Mrs Frederica L. CSB by appointment 23A Queen st, Mayfair. Letters 1 Ellesmere rd, Gladstone pk, NW.
Mott, Miss Agnes B. CS by appointment 42 Bassett rd, Notting hill, W.
Mühlenbruch, Miss Ida CS by appointment 37 S Molton st, Bond st, W. Res 5 Ellesmere rd, Gladstone pk, NW.
Notcutt, Mrs Mary CS 10.30 AM to 12.30 PM except Sat 24 Royal cres, Holland Park av, W. Tel Park 338.
O'Brien, The Hon Eileen CS Mon afternoon; Sat morning 119A Gloucester rd, SW.
Paterson, Miss Katharine Margaret CS 11 AM to 1 PM Mon; 2 to 4 PM Thurs 39 Markham sq, Kings rd, Chelsea, SW. Tel Vic. 4115.
Peck, Miss Alice M. CSB 1.30 to 4 PM Tues Wed Thurs Fri Pembroke house, 133 Oxford st. Tel City 4869; res tel May. 4177.
Perks, Mrs Gertrude Jane CS 11 AM to 1 PM Mon Thurs 37 Pelham st, S Kensington SW. Letters 4D The Mansions, Earls ct rd, SW.
Playfair, Mrs Winifred May CS 10 AM to 12.30 PM except Thurs 8 Cheltenham ter, Chelsea, SW.
Rance, Miss Hilda Cecilia Henniker CS 2 to 4 PM Thurs 27 Beauchamp pl, SW. Tel Put. 1668.
Reed, Mrs Emilie Palmer CS 29 Woodstock rd, Bedford pk, W.
Reilly, Mrs Ellen Margaret Davison CS 11 AM to 1 PM except Wed Sat 108 Palace gdns ter, W.
Rennie, Mrs Ita M. CS by appointment 28 Alfred pl, W, S Kensington. Letters 1 Elvaston pl, SW.
Riley, Mrs Florence Emily CS Suffolk house, 18 Woodberry down, N.
Riley, Frank L. CS 10 AM to 1 PM 17 Hanover sq, W. Tel May. 3145.
Rivers-Thompson, Miss Bertha CS 8 St Leonard man, Smith st, Chelsea, SW. Tel Kens. 3021.
Rowley, Hon Mrs Mabel CS 10 Cliveden pl, SW.
Rowley, Maj Hon William CS 10 Cliveden pl, Sloane sq. Tel Vic. 1039.
Schreiber, Miss Helene Louise CS 42 N Manor rd, Stamford hill.
Sessions, Mrs Beatrice CS 10.30 AM to 12.30 PM Mon Thurs; 3 to 5 PM Tues Fri 16 Campden hill man, W. Tel Kens. 3013.
Shannon, Miss Clara M. S. CSD (Teacher) 119A Gloucester rd, SW. Tel West. 4528.
Smith, Mrs Margaret Montgomery CS 138 Sloane st, SW. Tel Vic. 3032.
Spiller, Miss C. Violet CSB (Teacher) 6 Sloane gate man, SW. Tel Vic. 717.
Stanton, Miss Winifred CS 10 AM to 12 M Mon Fri; 2 to 4 PM Tues Thurs 1 Pembroke ter, St Johns wood.
Stokes, Mrs Marie E. CS Mon Wed afternoons; Thurs morning 27 Beauchamp pl, SW. Tel Put. 252.
Suart, Mrs M. Catharine CS 101 Bedford ct man, Bedford sq, WC. Tel Gerrard 2854.
Thomson, Miss E. Olivia CS 2 Culford man, Cadogan gdns, SW.
Thomson, Mrs Mabel S. CSB (Teacher) 2.30 to 4.30 PM Mon; 11 AM to 1 PM Tues Thurs Fri 18 Beauchamp pl, SW. Letters 26 St Leonards ter, Chelsea, SW.
Turner, Miss F. Maud CS Mornings 85 Campden hill ct, Kensington. Tel.
Van Patten, Mrs Grace White CS 25 Oxford st, W.
Vinzent, Miss Gertrude A. CS 10.30 AM to 1 PM Tues Wed; 2.30 to 4.30 PM Fri 25 Oxford st.
Ward, Mrs E. Blanche CSB (Teacher) 93 Linden gdns, Notting hill gate, W. Telegram Lindenhood. Tel Park 3571.
White, Mrs Katherine CS 9 to 11 AM except Sat 57 Highbury hill, N.
Wilkins, Miss Lydia CS 11 AM to 1 PM except Sat 6 Elgin man, Maida vale, W.
Wilks, Miss Grace CS by appointment 60 Thornton av, Streatham hill, SW.
Witherby, Miss Lilia CS See Bristol, Gloucestershire.
Woodhouse, Miss Cythna CS 37 Belgrave rd, SW.
Young, Bicknell CSB Whitehall ct, SW. Telegram and cable Bylecture, London.

Middlesex

ACTON HILL

Huxley, Miss Florence Rose CS 60 Chatsworth gdns, W.
Thorogood, Miss Minnie CS 60 Chatsworth gdns, W.

MILL HILL

Stievenard, Miss V. M. Blanche CS See St Albans.

PINNER

MacOwan, Miss Mary C. CS by appointment 2 The Parade. Tel Pinner 85.

TEDDINGTON

Mann, Matthew G. CSB 129 Waldegrave rd.

TWICKENHAM

Shakespear, Mrs Lottie CS Burton house, Staines rd. Tel 864.

Norfolk

NORWICH

Hamilton, Miss Margaret Law, CS 1 Wood st, Kingsley rd.
Porter, Miss Katharine T. CS 168 Thorpe rd. Tel Norwich 659.

Northumberland

NEWCASTLE-ON-TYNE

Wilson, Miss Anne B. CS 50 Fern av.

Nottinghamshire

NOTTINGHAM

Ahrons, Mrs Mabel CS 22 Cranmer st.
Fish, Mrs E. Annie CS by appointment Hilton cottage, Cinderhill.
Rawson, Mrs Annie CS 3 to 5 PM Sunnyholme, Leslie rd.
Wildman, Mrs Evangeline M. CS 11 AM to 1 PM except Sat 98 Burford rd.

Oxfordshire

OXFORD

Rynd, Miss Edith CS 2.30 to 4 PM Mon Wed; 11.30 AM to 1 PM Tues Thurs 20 Warnborough rd.
Sollas, Miss Hertha B. C. CS 173 Woodstock rd.

Rutland

OAKHAM

Conant, Miss Amy L. E. CS The Upper hall, Lyndon. Tel Lyndon 2.

Staffordshire

HANLEY

Dean, Mrs Elizabeth CS 86 St John st.

LICHFIELD

Ingles, Mrs Eugenia E. CS Huddlesford Grange.

Surrey

CROYDON

Archer, Mrs Ellen Rosa CS 26 Heathview rd, Thornton heath.
Kindell, Mrs Clara Louisa CS by appointment 9 Croham pk av, S Croydon. Tel 2179.

EWHURST

Humphery, Miss Constance L. CS See London.

KEW GREEN

Dunn, Mrs Maud CS 10 to 11 AM except Sat Ebor house.

RICHMOND

Browning, Miss Evelyn G. CS 11 AM to 1 PM Mon Wed 94 Queens rd. Tel 713.
Davidson, Mrs Edith CS 23 Lancaster pk.
Davidson, Walter CS 23 Lancaster pk.
Torry, Mrs Katherine Blanche CS Elm lodge, Sheen rd.

ST ALBANS

Stephens, Mrs Elizabeth CS by appointment Godstone rd, Purley.

SUTTON

de Lacy, Mrs Emily Frances CS Woodlands, Cavendish rd.

THORNTON HEATH

Battley, Mrs Emily Kyle CS Mon Wed Fri mornings; Tues Thurs Fri evenings Kyle Craig, Norbury av.

Sussex

BRIGHTON

Andreae, Miss Kate E. CS 11 AM to 1 PM Mon Wed Fri 77 Prudential bldgs.

EASTBOURNE

Dixon, Walter Matthias CS by appointment 31 Gildredge rd.
Harley, Miss Margaret CS 33 Arlington rd.
Pickrill, Miss Elizabeth CS 55 Gildredge rd.

HOVE

Carr, Miss Ada CS 32 Adelaide cres. Tel 2929.
Hall, Mrs Frances CS 33 Hove pk villas. Tel 2810.
Hall, Harold Farmer CS 33 Hove pk villas. Tel 2810.
Pierce, Mrs Ellen CS 35 Clarendon villas.
Wallis, Mrs Katharine CS 32 Adelaide cres. Tel 2929.

SEAFORD

Craven, Mrs Florence Isabel CS Links, Chyngton rd.

WORTHING

Wakelyn, Harry CS Waltair, Homefield rd. Tel 91.

Warwickshire

BIRMINGHAM

Burton, Miss Marietta CS 40 Alcester rd.
Stirk, Miss Lillian Lea CS 28 Gem st.

COVENTRY

Maycock, Miss Mabel G. CS 9 Grey Friars green.

WARWICK

Middleton, Mrs Laura Ethel CS 18 Northgate st.

Worcestershire

KING'S NORTON

Giddings, Miss Rose CS 2 to 4 PM Wed 59 Watford rd.

Yorkshire

BRADFORD

Hill, Mrs Jessie M. CS 20 Evelyn av, Thornbury.
Hudson, Mrs Martha E. CS 216 Park cres.
Moore, Mrs Jane M. CS 3 to 4.45 PM Thurs 2 Manns ct, Kirkgate. Res Westwood lodge, Ilkley. Tel 145.
Slater, Mrs Lucinda CS 52 Woodview.
Wigglesworth, Miss Mary CS 10 AM to 12.30 PM The Mount, Bailey hills, Bingley.

HALIFAX

Sutcliffe, Miss Alice CS The Grange, Warley.
Swift, Mrs Emma CS by appointment 2 Hornby ter.

HARROGATE

Getty, Mrs Caroline CS See Paris, France.
Ward, Mrs Elizabeth CS by appointment 1 Cambridge rd. Tel Cent. 1091.

HORNSEA

Collinson, Mrs Sarah H. CS Fairfield.
Haworth-Booth, Mrs Meta CS Rolston hall.

HOWDEN

Scholfield, Mrs Ada Elizabeth CS Sandhall.

HULL

Bird, Miss Lucy A. CS Postal address, 48 Jameson st.
Burton, Miss Alice CS 3 to 5 PM Tues Fri 48 Jameson st. Tel Sutton 21.
Pogson, Mrs Elizabeth A. CS 6 Brooklyn st.
Potts, Miss Octavia CS 9 Victoria av. Nat tel 625.

ILKLEY

Cowling, Mrs Clara A. CS by appointment Heath cottage. Tel 210.
Moore, Mrs Jane M., CS see Bradford.

LEEDS

Barker, Mrs Edith Emily CS by appointment Sun blg, Park row. Tel Cent. 249 X.
Braithwaite, Mrs Laura CS by appointment Box 16, Sun blg. Tel Cent. 40.
Doorly, John Williams CSB Res Chadcote, Burton cres. Tel Head. 446. By appointment 38 Boar lane. Tel Cent. 3994.
Doorly, Mrs Laura Bertha CS Chadcote, Burton cres. Tel Head. 446.
Fell, Col William Edwin CS by appointment West Bar chmbs, 38 Boar lane.
Rhodes, Mrs Violet CS by appointment West Bar chmbs. Tel Head. 462.
Thompson, Mrs Emma CS 2 to 4.30 PM except Sat 1 Lumley rd, Burley.

SCARBOROUGH

Hopper, Miss Sophia CS 55 Langdale rd.

SHEFFIELD

Gunstone, Mrs Addie CS Ashland rd, Nether Edge. Tel Sharrow 223.
Sydenham, Stanley M. CS 42 Machon bnk. Tel Sharrow 285.

Ireland

County Antrim

BELFAST

McKibbin, Miss Elizabeth A. CS by appointment Auburn villa, Ormeau rd.

County Dublin

CARRICKMINES

Porter, Hon Mrs Frances CS by appointment Priorsland. Tel Foxrock 53.

DUBLIN

Bagnall, Mrs Alice CS 10.30 AM to 1 PM except Sat 6 Clare st.
Browne, Mrs Edith CS 11 AM to 1 PM except Sat 32 Nassau st. Res Laurel Hill, Kingstown.
Bruen, Miss Eleanor M. CS 10.30 to 11.30 AM Wed Fri 122A Stephens green.

DUBLIN
Bruen, Miss Mary Susan CS 11 AM to 1 PM Tues Thurs 122A Stephens green.
King, Lady (Louise S. R.) CSB 11 AM to 1 PM Tues Wed Highfield, N Circular rd. Tel Dublin 3648.
McMurdo, Miss Phyllis Margaret CS by appointment 24 Nassau st. Letters 179 Rathgar rd.

County Kilkenny

KILKENNY
Butler, Miss Harriet CS by appointment 4 High st. Letters Lavistown house.

Scotland

Lanarkshire

GLASGOW
Cameron, Mrs Margaret Campbell CS except Sat 54 Airlie gdns, Hyndland. Tel Hill. 2114.
Chick, Mrs Eliza Margaret CS 12 Colebrook st, Hillhead.
Irvine, Miss Jane T. CS 10 AM to 1 PM 4 Windsor ter, NW. Tel Char. X 231 Y4.
Murdoch, William P. CS 154 W Regent st. Tel Doug. 1098; res tel Char. X 849.
Richmond, Miss Jessie B. CS 10 AM to 1 PM 40 Derby st. Tel Arg. 276x6.
Richmond, Miss Mary L. CS 10 AM to 1 PM 40 Derby st. Tel Arg. 276x6.

Midlothian

EDINBURGH
Cochrane, Mrs E. Rose Andrews CSB (Teacher) by appointment 26 Abercromby pl.
Laird, Miss Margaret A. CS by appointment 50 Queen st. Tel 3237.
McAlister, Mrs Anne CS 10 AM to 4 PM Tues Wed Thurs 2 Kinghorn pl.
Ramsay, Miss E. Mary CSB (Teacher) 11 York blg. Tel Cent. 3913.
Robertson, Miss Margaret CS 9 Randolph cliff.
Steen, John CS 19 Queen st.
Tennant, Charles W. J. CS 10.30 AM to 1 PM except Sat 10 Queensferry st. Tel 7669.
Tennant, Mrs Isabella CS 2 W Coates.

Perthshire

ALYTH
Ramsay, Miss C. Lilias CSB by appointment Bamff house.

Wales

Glamorganshire

SWANSEA
Perkins, Miss M. Edith CS 34 Eaton grove.

HOLLAND

AMSTERDAM
Krüsemann, Mrs Hermance CS 11 P C Hoofstraat.
THE HAGUE
Jansen, Mrs Helene CS 106 Jac v d Doesstraat.
Koopmans, Miss Anne CS 339 Laan van Meerdervoort. Tel Haag 4119.
Schroot, Miss Anna CS 7 Smidswater.
VOORBURG (near The Hague)
Hartman, Miss Marie C. CS 151 Westeinde.

ITALY

FLORENCE
Marucelli-Petri, Signa Argia CS 8 Piazza Duomo. Tel 1601.
Morris, Mrs Mary Helen CS 9 AM to 4 PM 28 via Domenico Buonvicini. Cable Marlenris.
Weir, Miss Edith CS 10 AM to 12 M except Thurs 8 Piazza Duomo. Res 25 Piazza d'Azeglio. Tel 1601.

NORWAY

CHRISTIANIA
Hellesen, Miss Aagot CS Bergsliens gd 11, 4.

RUSSIA

ST PETERSBURG
Wallich, Mrs Lillie CS Bolshaia Konlushennaia 17, K 16. Tel 136-51.

SWEDEN

LIDINGO VILLASTAD (near Stockholm)
Nordenstierna, Miss Gerda CS R tel 222.
STOCKHOLM
Lundgren, Miss Almee CS St Erlksgatan 63 II. Tel Riks. 12776.
STOCKSUND (near Stockholm)
Bååth, Mrs Frida CS Villa Sjörup, Långängen. Tels Riks. 189; Allmänna 100.

SWITZERLAND

BASEL
Leimbacher-Kohler, Mrs Marie CS Schweizergasse 31, near Schützenmattpark.
BERNE
Iselin, Mrs Clara CS See New York, U S A.
Welti, Mrs Sarah Edith CS 2.30 to 4 PM Mon Thurs; 9 to 10 AM Tues Wed Frl Weissenbühlweg 17. Tel 4238.
GENEVA
de Saussure, Mrs Germaine CS by appointment 9 Chemin du sq, Tranchees.
Hiertzeler, Mlle Julia CS Mornings 25 av Pictet de Rochemont. Tel 7199.
Vouga, Charles E. CS by appointment 15 rue de Candolle. Tel 3000. Cable Vouga.
Vouga, Mrs Marguerite W. CS Mornings 20 rue Sturm.
GRINDELWALD.
Lovell, Mrs Eliza A. CS Postal address Chalet auf der Höhe.
ZURICH
Bodmer, Miss Louise Fanny CS Mutschellenstr 182.
Frey, Mrs Katie CS 1 to 3 PM except Sat Dufourstr 181. Tel 2883.
Gleichauf, Miss Kreszenz CS Seewartstr 8.

NORTH AMERICA

BERMUDA ISLANDS

Bermuda

SPANISH POINT
Roach, Mrs Laura Warner CS. Tel 325.

CANADA

Alberta

CALGARY
Ainsworth, Mrs Effa C. CS 1107 15th av, W.
Bull, Miss Florence W. CS 3002 Glencoe rd. Tel M 3517.
Ferguson, Mrs Nellie Reddell CS by appointment New Underwood blk.
Taylor, Percy CS 2 to 4 PM Thomas blk, 709 2d st. W. Tel 3187.
Tuckey, Mrs Elizabeth J. CS See Edmonton.
EDMONTON
Allingham, Mrs Ida Clark CS by appointment 513 4th st. Tel 4360.
Fletcher, Mrs Emma C. CS 2 to 4 PM Tues Thurs Fri 154 Bellamy st. Tel 4682.
McIntyre, Mrs Elizabeth E. CS 1027 24th st. Tel 81020.
Tuckey, Mrs Elizabeth J. CS by appointment 437 Namayo av. Tel 6003.
Van Sclever, Mrs Addie B. CS 10 AM to 4 PM 3 Jasper blk. Tel 1830.
Walker, Mrs Cora Amelia CS by appointment 662 15th st. Tel 81402.
L'AMOUREUX
Chowne, Mrs Helen M. CS.
LETHBRIDGE
Marriott, Mrs Alice Maude CS by appointment 1016 7th av. S. Tel 690.
WETASKIWIN
Kasper, Mrs Martha L. CS by appointment 239 Thwrsis av. Tel 221.

British Columbia

KERRISDALE
Maynard, Mrs Margaret H. CS 10 AM to 1 PM 46th av.

LYTTON
Anthony, Mrs Mary Elizabeth CS P O box 20.

NELSON
Cochrane, Mrs Helen M. CS 10 AM to 1 PM 1023 Stanley st. Tel 304.

NEW WESTMINSTER
Harding, Mrs Lilian CS 1 to 3 PM except Sat 3 Queens ct. Tel 1174.

NORTH VANCOUVER
Holman, Mrs Gladys CS 1428 Chesterfield av. Tel 468 R.

ROSSLAND
Cannell, Mrs Janet CS.

VANCOUVER
Batchelor, Miss Anne CS 10 AM to 4 PM 958 Bidwell st. Tel Sey. 4980 R.
Cameron, Mrs Jean F. CS Postal address 1376 11th av, W. Tel Bay. 872.
Eden, Mrs Lillian CS 1159 Georgia st. Tel Sey. 6215 L.
Glassford, Mrs Margaret CS 1144 Burrard st. Tel Sey. 6357.
McNaughton, Mrs Frances E. CS 1 to 5 PM 68 Caroline Court, 1058 Nelson st. Tel Sey. 8067 L.
Merrill, Mrs Henrietta CS 9 AM to 5 PM 1448 Nelson st. Tel Sey. 1032 L.
Pound, Mrs Frank CS 10 Caroline ct, 1058 Nelson st. Tel Sey. 5208 L.
Speirs, Mrs Isabelle M. CS 2071 16th av, W. Tel Bay. 2196.
Varey, Mrs Carrie M. CSB 1 to 4 PM 734 Rogers blg, 470 Granville st. Tel 3480.
Varey, Charles A. CSB (Teacher) 9 AM to 12 M 734 Rogers blg. Tel 3480.
Weber, Mrs Mary CS 958 Burrard st. Tel Sey. 4902.
Wheeler, Mrs Mattie CS 2 to 4 PM except Sat. 1731 Commercial dr.

VICTORIA
English, Mrs Katherine CS 2053 Granite st, Oak Bay.
Greenwood, Mrs Nancy W. CSB 2 to 4 PM except Sat 518 Central blg. Tel 1084; res tel 2120.
Greenwood, Samuel CSB (Teacher) 10 AM to 12 M 518 Central blg.

MANITOBA

PORTAGE LA PRAIRIE
Munn, Mrs Mary A. CS 145 Broadway. Tel 378.

VIRDEN
McDougall, Mrs Nellie CS.
Sprague, Mrs Agness CS South View.

WINNIPEG
Barnes, Mrs Margaret A. CS 44 Arlington st. Tel Sherbik 3284.
Ellison, Miss Margaret M. CSB (Teacher) H Cornwall pl, River av. Tel Ft. R. 2184.
Galbraith, Mrs Helen C. H. CS 487 McMillan av. Tel Ft. R. 1082.
Gallie, Mrs Mary CS 225 Bell av.
Gilbert, Mrs Adelaide C. CS 293 Mountain av. Tel St. J. 1058.
Gilbert, Edward CS 293 Mountain av.
Kastner, Mrs Margaret CS 614 Spence st.
Mainland, A. William CSB Postal address 14 Windermere blk.
Swinton, Mrs Bessie CS rm D Cornwall ct, River av.
Walker, Mrs Charlotte CS 679 Rosser av.

NEW BRUNSWICK

ST JOHN
Crawford, Mrs Annie N. CS 12.30 to 2.30 PM 63 Celebration st. Tel Main 1689-11.
McAfee, Mrs Julia E. P. CS 10 AM to 12 M 29 Golding st. Tel Main 1720.

ST STEPHEN
Veazey, Miss Lucretia Annie CSB (Teacher) Tel 164.

NOVA SCOTIA

HALIFAX
Dimock, Miss Ethel Eloise CS by appointment 9 Carlton st. Tel 845.

TRURO
Archibald, Mrs Nellie E. CS 25 Walker st.

ONTARIO

BARRIE
Arnold, Mrs Sarah E. CS 90 Owen st.

BERLIN
Hall, Mrs Christina M. CS 34 Yonge st.
Williams, Mrs Sarah M. Freeman CSB by appointment 35 Roland st. Tel 86.

BRANTFORD
Garvin, Miss Addie E., CS 130 Terrace hill.
Pierson, Mrs Sarah J. CS Cainsville P O.
Stephenson, Mrs Hannah CS 118 Chatham st.

CHATHAM
Day, Walter Scott CS 119 West st.

FORT WILLIAM
Macaulay, Mrs Annie M. CS 190 E Amelia st. Tel South 851.

GANANOQUE
Sheridan, James CS Box 47 Thousand Islands.

GRIMSBY
Briscoe, Mrs Nellie Nixdorf CS Tel 248.

GUELPH
Bloomfield, Mrs Elizabeth CS 103 Dublin st.

HAMILTON
Dumbrille, Mrs Elizabeth CS by appointment 79 W Charlton av. Tel 799.
Hunter, Mrs Isabella CS 75 Erie av. Tel 3320.
Wilson, Mrs Margaret H. CSB See Toronto.

KINGSTON
Gilbert, Albert CS 184 Alfred st.
Reeves, Mrs Mary E. CS 182 Alfred st. Tel 1115.
Renton, Miss Lucinda J. CS 1 to 3 PM The Lilacs, 272 Earl st. Tel 578.

LONDON
Aylsworth, Richard P. CS 398 Burwell st. Tel 1238.
Aylsworth, Mrs Sarah CS 398 Burwell st. Tel 1238.
Ferguson, Mrs Jennie CS 183 Duff av.

OTTAWA
Clayton, Mrs Jeannette CS 318 Waverley st. Tel Queen 3599.
Higman, Mrs Elizabeth W. CSB (Teacher) 231 McLeod st. Tel Queen 1640.
Lowe, George R. CS 21 4th av. Tel Queen 4627.
Reynolds, Mrs Elizabeth CS 237 Waverly st.

PETERBORO
Todd, Robert John CS 456 Aylmer st. Tel 963.

PORT ARTHUR
Bray, Mrs Selina CS 169 Peter st.

PORT HOPE
McNaughton, Mrs Esther L. CS P O box 214.

ST THOMAS
Fitzpatrick, Miss Ella CS 755 Talbot st. Tel 718.

SAULT STE MARIE.
Hambly, Mrs Adeline Wilson CS 361 Albert st.

TORONTO
Allan, Mrs Emily Shanklin CS by appointment 9 Poplar Plains rd. Tel Hillc. 1456.
Allan, Gavin W. CS 22 College st.
Ambler, Mrs Henrietta CS 473 Bathurst st. Tel.
Arnott, William G. CS 9 AM to 12 M, 6 to 8 PM 661 Dovercourt rd. Tel Coll. 2924.
Beer, Mrs Mercy Ellen CS 12 Marmaduke st.
Fielding, Mrs Mary E. CS 68 Beatrice st. Tel.
Hall, Mrs Annie G. CS 10 AM to 2 PM 901 College st. Tel Coll. 6155.
Hunter, Miss Harriet A. CS 9 AM to 12.30 PM 661 Broadview av. Tel North 776.
Johns, Miss Annie May CS 10 Sorauren av. Tel.
Kinnear, Mrs Beatrice White CSB 114 Avenue rd.
Kinnear, Thomas James CSB (Teacher) 114 Avenue rd. Tel Hillc. 277.
Maybee, Mrs Dora F. CS by appointment 180 Roxton rd. Tel Coll. 1616.
Morrison, Mrs Mary CS 2 to 5 PM 124 Palmerston av. Tel Coll. 4588.
Perry, Richard S. CS 9 AM to 12 M 40 Howland av. Tel Coll. 1503.
Riordan, Mrs Elizabeth CS 13 Spadina gdns. Tel Coll. 8616.
Skinner, Mrs Clara C. CS 30 Glen rd. Tel N. 2498.

TORONTO
Whitehead, Mrs Elizabeth CS 21 Albany av.
Wilson, Charles E. CSB 129 Walmer rd.
Wilson, Mrs Margaret H. CSB (Teacher) 129 Walmer rd. Tel Hillc. 1235.
WATERLOO
Greene, Mrs Angenora S. CS 37 George st.

Quebec

MONTREAL
Badger, Joseph Edward CS 9 AM to 3 PM except Sat 1 Welch apmt, 55 Fort st. Tel Uptown 6759.
Lovell, Mrs Charlotte E. F. CS 1633 Hutchison st. Tel St. L. 6213.
McBean, Mrs Catherine CSD 4210 Western av, Westmount. Tel Westm. 2025.
Moore, Mrs Margaret A. V. CS 1642 Hutchison st.
Pearson, Mrs Maria CS 126 Abbott av. Tel Westm. 231.
Reidy, Mrs Rachel S. CS 51 Shuter st. Tel Uptown 3562.
Shannon, Miss BlancheS. CSB (Teacher) 1001 Tupper st.
WESTMOUNT
Creighton, Mrs Margaret CS 3 to 5 PM except Sat 228 Prince Albert av. Tel 1574.
Sutherland, Miss Kathie M. CS 9 to 11 AM 549 Grosvenor av. Tel 1667.

Saskatchewan

MOOSE JAW
Bean, Mrs Amy N. CS 7 Grafton av. Tel.
Bell, Mrs Bertha Mills CS 131 Hochelaga st, W.
Kennedy, Mrs Amelia CS 84 Hochelaga st, W.
Strickland, Mrs Kate C. CS 122 6th av.
REGINA
Pope, Mrs Ellen A. CS 10 AM to 12 M. 2101 Retallack st. Tel 544.
Woodland, Isaac Henry CS 2209 Broad st.
SASKATOON
Clark, Mrs Sarah Jane CS 3 to 5 PM Tues Thurs Sat Drinkle blg.
Kilburn, Mrs Isabel G. CS 3 to 5 PM 53 Central chmbs. Home tel 1604. Res 406 25th st, W.

CUBA

HAVANA
Hotchkiss, Mrs Ada North Martin CS 36 Bernaza st. Cable Kisada.

MEXICO

CITY OF MEXICO
Butler, Mrs Anna V. CS Hotel Jardin.
Butler, Edward C. CS Hotel Jardin.
PEARSON (Chihuahua)
Paddack, Mrs Emma H. CS.

UNITED STATES

Alabama

BIRMINGHAM
Flenner, Mrs Rose C. CS 1105 S 15th st.
Foster, Mrs Etter H. CSB (Teacher) 1115 S 17th st. Bell tel 3483.
Kerr, Mrs Belle F. CS Mornings 1142 N 12th st, Fountain Heights. Bell tel Main 2833.
Nash, Mrs Euphemia Margaret CS 7909 1st av, East Lake. Bell tel 190 J.
Smith, Mrs Perle L. CS 2131 av G. Tel 2878.
Thompson, Miss Mary Hulit CS 12 M to 4 PM Mon Wed Fri 1 Watts blg. Res 1115 S 17th st.
EUFAULA
Mouithrop, Mrs Kate CS Front st. Tel 60.
FLORENCE
Lanham, Mrs Florence Prescott CS by appointment. Tel 262.
O'Neill, Mrs Mary J. CS Bell tel 2.
MOBILE
Hodnett, Miss Ida CS 2 to 5 PM 211 Masonic Temple. Res 204 St Louis st. Tel 2023 L.
Walker, Mrs Bessie R. CS 12 M to 2 PM except Mon Thurs; also evenings except Wed 1115 Church st.
MONTGOMERY
Burson, Miss Greenie CS 502 Washington av.
Joseph, Mrs Hattie Swanson CSB, Thorn pl, Thorn and Ellen sts, Cloverdale.
Pepperman, Mrs Mary B. CS 10 AM to 12.30 PM 521 S Lawrence st. Tel 466.
Sykes, Stephen J. CS 9 AM to 1 PM 623 1st Nat bnk blg. Tels 1565 J; res 1840 J.
Williams, Charles F. CS 9 AM to 12 M; 4 to 6 PM 623 1st Nat bnk blg. Tels 1565 W; res 1041 L.

Alaska

KETCHIKAN
Field, Mrs Eva CS Opposite Cable office.

Arizona

BISBEE
Brostrom, Mrs Mabel CS P O Warren. Tel Red. 195.
Doherty, Mrs Lovina CS P O Box 1278. Tel 212.
CLIFTON
Cole, Mrs Sarah A. CS Shannon Hill.
GLOBE
Sanborn, Mrs Fannie E. CS Maple and 2d sts.
PHOENIX
Cate, Mrs Myrtle E. CS Pinchot and 2d sts. Overland tel 2211. Box 278.
Rumney, Mrs Catherine CS 16th and Grand avs. Both tels.
PRESCOTT
Spaulding, Mrs N. Jenette CS 204 Gurley st.
Wells, Mrs Rosalind G. CS 303 S Cortes st.
TUCSON
Drachman, Mrs Jennie CS 9 AM to 12 M 344 University av. Tel Main 2021.
Hoff, Mrs Alice A. CS 9 AM to 12 M, 1 to 2 PM 127 Franklin st. Tel Black 731.
Horstmann, Mrs Edna CS 98 St Marys av.

Arkansas

ARGENTA
Farris, Mrs Mary A CS 605 Cypress st.
CONWAY
Stevens, Mrs Ida A. R. CS.
EUREKA SPRINGS
Calohan, Mrs Caroline P. CS The Antlers.
Evans, Mrs Laura E. CS 5 Wash. st.
FAYETTEVILLE
Brown, Mrs Alice M. CS Forest av, Mt Nord.
FORT SMITH
Beck, Herbert M. CSB (Teacher) 808 1st Nat bnk blg. Bell tel 691; res tel 242.
Humber, Miss Lita CS 709 1st Nat bnk blg.
LITTLE ROCK
Hunter, Mrs Kate M. Smith CS 10 AM to 12 M, 2 to 5 PM 922 State bnk blg. Tel 5267. Res 2619 Wolf st. Tel 5019.
Knudsen, Mrs Pearl Stuckey CS 1909 Summit av. Tel 5724.
Peay, Mrs Lessie H. CS 112 W 19th st.
Reaves, Mrs Hattie P. CS 224 Maple st, Pulaski heights. Bell tel 343.
Robinson, Mrs Anna CSB (Teacher) 10 AM to 12 M, 2 to 5 PM Masonic temple. Tel 4118. Res 1014 W 11th st. Bell tel 1110.
MENA
Grimes, Mrs Harriett E. CS 300 8th st. Tel.
MONTICELLO
McQuiston, Mrs Kate CS.
PINE BLUFF
McGaughy, Mrs Neal CS 702 W 3d av.
Ware, Mrs Frances C. CS 821 W 4th av.
SILOAM SPRINGS
Seward, Mrs Neti S. CS Box 448.

California

ALAMEDA
Bailey, Mrs Susie B. CS 878 Laurel st.
Hargrave, Mrs C. Helen CS 2037 Pacific av.
Robinson, Mrs Annie B. CS 9 AM to 12 M 2152 Clinton av. Tel 335.
Sherrard, Mrs Isabelle R. CSB (Teacher) 9 AM to 12 M except Thurs 2000 Clinton av. Tel 372.
ALHAMBRA
Deyo, Mrs Rachel Goss CS 516 W Main st.
Galt, Mrs Minnie A. CS 600 Buchter flats.
Haskell, Mrs Martha Scott CS 915 Bushnell av. Tels Bell 1761; Home 951.

ALHAMBRA
Lumpkin, Mrs Anna CS 705 N Marguerita av.
Wiley, Mrs Harriet Loretta CS 9.30 AM to 3 PM 112 E Main st. Home tel 469.

ALTA (Placer Co)
Tower, Mrs Emma CS 9 to 11 AM, 2 to 4 PM.

ANAHEIM
Ahlborn, Mrs Grace R. CS 9 to 11 AM except Sat 421 N Hermire st. Bell tel 113 J.
Brisco, Mrs Mattie CS Bell tel 179 R.
Schwentker, Miss Carrie CS 10 AM to 5 PM 301 E Broadway. Both tels.

ANTIOCH
Marshall, Mrs Anna CS

ARCATA
Burchard, Mrs Elizabeth Cook CSB (Teacher) G st.

BAKERSFIELD
Clark, C. Henry CSB 125 23d st.
Parsons, Mrs Anna N. CS 2 to 5 PM 2408 19th st. Tel 1169 J.
Thronsen, Miss Mathilda CS 1925 I st.

BERKELEY
Baird, Mrs Julia C. CS 2624 Bancroft way.
Billings, Mrs Grace Fisk CS 9 AM to 12 M 2631 Channing way. Bell tel 1102.
Bush, Mrs Josephine Y. CS 2525 Va. st.
Chase, Charles D. CS 2 to 5 PM 2617 Derby st.
Elder, Mrs Mary A. CS 2618 Hillgass av.
Emig, Mrs Mary E. CS 2039 Shattuck av.
Erwin, Mrs Minnie E. CS 2543 Chilton way.
Gere, Miss Lucia Beatrice CS 2445 Prince st.
Gibson, Mrs Dora L. CS 2224 Dana st. Bell tel 6656.
Goodsell, Mrs Virginia CS 2909 Piedmont av.
Goodwin, Mrs Ella M. CS 2009 Prince st.
Haskell, Mrs Kate R. CS 1 to 5 PM Mon Wed Fri 2947 Elmwood ct.
Hazen, Mrs Isabella CS 2973 Piedmont av.
Hutchinson, Mrs Irma G. CS 2611 Russell st.
Jennings, Mrs Eulora M. CS 2733 Dwight way.
Kreutzer, Miss Emma Alice CS Allston way.
Magoon, Mrs Mary Ella CS 1605 Bonita av.
McCaslin, Mrs Gertrude CS 2 to 5 PM except Tues 2529 Etna st. Bell tel 2350.
McKissick, Miss Nettie Eleanor CS 1 to 5 PM except Sat 7 Lafayette apts.
Morrison, Mrs Georgia L. CS 1124 Stannage av.
Rose, Edward CS 2 to 4 PM 1432 N Side av. Bell tel 5473.
Rowe, Mrs Bessie D. CS 1918 Woolsey st.
Sherwood, Mrs Fern W. CS 10 AM to 12.30 PM 314 1st Nat bnk blg. Bell tel 6076.
Stites, Miss Adelaide CS 2645 Channing way.
Turkington, Mrs Fannie C. CS 2 to 4 PM except Sat 1326 Bancroft way. Bell tel 6455.
Weymouth, Mrs Laura N. CS 2733 Ashby av.
Williams, Mrs Etta Prince CS by appointment 2845 Webster st. Bell tel 5280.

BURBANK
Swaim, Mrs Barbara Ella CS 9 AM to 12 M 2d st.

BURLINGAME
Wolfe, Elmer A. CS See San Francisco.

CATALINA ISLAND (Avalon)
Bort, Mrs Mary Parker CS.

CHICO
Simmons, Louis J. CS 322 Waterland blg.

CLOVERDALE
Belford, Mrs Lucy A. CS Tel 3 F 14.

COALINGA
Rebord, Mrs Emma C. CS 242 Tyler st.

COMPTON
Simpson, Mrs Mattie F. CS R F D 2.

CONCORD
Carson, Mrs Kathryn H. CS Hotel Mt Diablo.

CORNING
Harris, Mrs Margaret E. CS.

CORONA
Brooks, Mrs Angeline E. CS Tel 353.

CORONADO
Shelhamer, Mrs Susan Ella CS 465 Orange av. Tel 1733.
Spangler, Mrs Hester H. CS 10 AM to 1 PM 823 Tolita av. Tel 923.
Timpson, Mrs Mercedes CS 961 D st.

DUNSMUIR
Hearne, Mrs Etta Grieve CS Weed hotel.

EL CENTRO
Brown, Mrs Hester H. CS 625 Olive st.

ELINOR
Georgeson, Mrs Ella T. CS Tel Laurel Grove.

EUREKA
Elsemore, Mrs Ada Folsom CS 1033 Carson st.
Georgeson, Mrs Ella T. CS See Elinor.
Speegle, Mrs Cora A. Thompson, CS 1503 G st.
Sutherland, Hugh A. CS 10 AM to 4 PM 25 Carson blk. Tel 261.

EXETER
Sophy, Mrs Frances B. CS 2 to 5 PM Pine st. Tel Main 701.

FAIR OAKS
Johnstone, Mrs Mary L. CS San Juan hall.

FILLMORE
Anderson, Mrs Hettie L. CS 2 to 5 PM.

FORTUNA
Jarvis, Mrs Florence E. CS Main st.

FRESNO
Bassett, Mrs Mattie C. CS R F D 6. Tel 8230 J 11.
Gundelfinger, Mrs Palmyre R. CS by appointment 1020 T st. Tel 3013.
Hagan, Miss Elizabeth CS 1457 J st. Tel Main 2262.
Hill, Mrs Mabel P. CS 2344 Tulare st. Tel Main 2031.
Rowland, Mrs Eleanora Miller CS 2045 Belmont av.

FULLERTON
Cotter, Mrs Dorothy V. CS R F D 1, box 93.

GARDENA
Paull, Mrs Georgia Dudley CS 9 AM to 12 M. Tel 347.

GLENDALE
Ball, Mrs Frances E. CS 9 AM to 12 M 423 Everett st. Tel 279.
Vordermark, Henry P. CS 9 AM to 4 PM 1224 Doran st, W. Home tel 2052.
Whaley, Mrs Ethel Fay CS Tel 585 J.

HANFORD
McQuiddy, Mrs Rebecca McMillan CS 114 E 8th st. Tel Black 5192.

HAYWARD
Applegarth, Miss May S. CS 521 B st.
Madsen, Mrs Mathilde CS 417 Castro st.

HERMOSA BEACH
Torrence, Mrs Amy R. CS by appointment 2025 Manhattan av. Tel 112 J 2.

HOLLISTER
Barrett, Mrs Virginia Thomas CS Tel 222 R.

HOLLYWOOD
Brada, Mrs Franees W. CS See Los Angeles.
Campbell, Mrs Chloe E. CS 6765 Yucca st. Tels Bell 926; Home 57419.
Case, Mrs Addie E. CS 356 Alta Vista blv.
Chandler, Mrs Ella M. CS 1725 Cherokee av.
Chandler, William H. CS 1725 Cherokee av.
Knight, Mrs Mary G. CS 1631 Gower st. Tels.
Mayo, Mrs Evaline Roy CS 2217 Willetta av.
Peck, Mrs Minnie Sherman CS 1738 Berendo pl. Tels Bell 487; Home 59803.
Pelton, Mrs Martha Wells CS 1746 Cherokee av.
Smith, Mrs Arissa CS 1518 Martel st. Home tel 57648.

HUNTINGTON BEACH
Shorting, Mrs Agnes Sophia CS 19th st and Acacia av. Tel Home 514.

HUNTINGTON PARK
Knox, Mrs Lotta E. CS by appointment R F D 14, box 225. Tel Boyle 3266.

LA JOLLA
Easton, Mrs Jane Francis CS by appointment Torrey rd.
Rutherford, Mrs Jennie E. CS 10 AM to 12 M.

LINDSAY

Dunning, Mrs Aurora A. CS Mirage st.

LODI

Bales, Mrs Maria N. CS 2 to 5 PM 105 N Hutchins st.

LONG BEACH

Bick, Mrs Alice P. CS 2 to 4 PM 310 L B Nat bnk blg. Home tel 1719.
Cheney, Albert M. CS 9 AM to 1 PM 524 1st Nat bnk blg. Home tel 101.
De Witt, Mrs Kate L. CS 1512 E 1st st.
De Witt, Ralph R. CS 10 AM to 4 PM 520 1st Nat bnk blg. Home tel 9541.
Dillon, Mrs Clara CS 925 Elm st.
Fitch, Mrs Cora CS 329 W 3d st. Home tel.
Gray, Mrs Louise CS 1555 E 1st st.
Green, Miss Nell L. CS 10 AM to 4 PM 527 1st Nat bnk blg. Res tel Home 1711.
Johnson, Mrs Harriet C. H. CS 323 Cedar av. Home tel 1451.
Lathrop, Mrs Emma M. CS The Kennebec.
Means, Mrs Alice F. CS 1455 Ocean av.
Morrison, Mrs Ada CS 1643 E Broadway.
Nichols, Mrs Elizabeth Wadsworth CS 1344 American av. Home tel 1725.
Severns, Miss Clara L. CS 415 L B bnk blg.
Singleton, Mrs Gertrude M. CS 10 AM to 3 PM 627 1st Nat bnk blg. Home tel 575.
Snyder, Albert Ross CS 412 L B bnk blg.
Waterhouse, Mrs Margaret CS 10 AM to 5 PM 31 Westphalia, 130 W 3d st. Home tel 11522.
Weisser, Miss Sophe E. CS 416 L B bnk blg.

LOS ANGELES

Abbott, S. Manson CS 515 Story blg.
Alexander, Mrs Cora B. CS 10 AM to 1 PM St Lawrence apts, St James pk.
Alexander, Mrs Mary Lizzie CS 9 AM to 12 M Hershey Arms hotel, Wilshire blv.
Allen, Mrs Harriet B. CS 9 AM to 12 M 817 Mallard st. Home tel 52555.
Allen, Miss Mary L. CS 501 H W Hellman blg. Home tel A 3175.
Anderson, Mrs Melissa A. CS 1012 W 25th st. Home tel 22465
Ashenfelter, Mrs Florence C. CS 9 AM to 12 M The Westonia, 623 W 5th st. Both tels.
Backus, Hollis J. CS 504 H W Hellman blg.
Backus, Mrs Mary E. CS 9 AM to 5 PM 532 H W Hellman blg. Res 1141 W 21st st. Both tels.
Backus, Miss Viola K. CS 9 AM to 1 PM 504 H W Hellman blg. Home tel A 4705.
Bailey, Mrs Julia R. CS 10 AM to 5 PM 438 H W Hellman blg. Bell tel 5414. Res 2804 N Sichel st.
Baldwin, Mrs Mary E. CS 9 AM to 4.30 PM 1410 E 46th st. Bell tel South 386.
Ball, Miss Eleanor V. CS 9 AM to 3 PM 2512 W 8th st. Home tel 52209.
Bass, Mrs Mary E. CS 9 AM to 1 PM 211 W 15th st. Both tels.
Bauer, Mrs Edna A. CS 12 M to 4.30 PM 420 H W Hellman blg. Bell tel Main 5061.
Beck, Mrs Emma M. CS 922 Edgeware rd.
Behrens, Mrs Johanna CS 9 AM to 2 PM except Sat 742 W Lake av.
Bell, Miss Emily W. CS 616 Bixel st. Tels Bell Main 7389; Home 53283.
Bell, Mrs Zue A. CS 728 W 11th st. Home tel 54846.
Benedict, Charles CS 912 W 7th st.
Benedict, Mrs Neuta L. CS 912 W 7th st.
Bland, Mrs Emma F. CS Casa Dilla apts, 1349 S Flower st. Tels Bell Main 3328; Home 20090.
Blocher, Mrs Blanche Ash CS 1233½ El Molino st.
Boggis, William E. CS 315 F P Fay blg.
Bolton, Mrs Ella J. CS 9 AM to 1 PM 1322 Ingraham st. Home tel 52780.
Brada, Mrs Frances W. CS 529 H W Hellman blg. Home tel 62359; res tel Home 59254.
Brown, Mrs Katherine C. CS 919 W 8th st.
Brown, Mrs Mary E. Young CSB 9 AM to 1 PM except Sat 745 Whittier st. Tels Bell Wils. 44; Home 51926.
Brown, William E. CSB Postal address 636 H W Hellman blg. Home tel A 1290.
Bruner, Mrs Katherine CS 945 S Flower st.
Burger, Mrs Ada Lenhart CS San Gabriel apts, 947 Francisco st. Home tel F 6970.
Burgess, Mrs May CS 948 Park View st.
Chase, Mrs Amelia M. CS 620 S Flower st.
Clark, Mrs Alice Haggard CSB (Teacher) 2005 S Union av. Home tel 23932.
Clarke, Clarence J. CS Auditorium hotel.
Cole, James R. CS 623 H W Hellman blg.
Cooke, Mrs Caroline A. CS 335 W 33d st.
Cooke, Richard A. CS 10 AM to 2 PM 335 W 33d st.
Copeland, Mrs Amy C. CS 1 to 5 PM 1500 E 4th st.
Copp, Miss Ethel Grace CS The Seminole, 620 S Flower st.
Corby, Mrs Blanche K. CSB (Teacher) 10 AM to 3 PM except Sat H W Hellman blg.
Cox, Miss Mary E. CS 1323 W 41st pl.
Crane, Mrs Elsie S. CS 836 Kensington rd.
Crane, Miss Harriet A. CS 836 Kensington rd.
Cresswell, Mrs Charlotte CS Melrose hotel, Grand av.
Cunningham, Mrs Fanny B. Reese CS 10 AM to 5 PM 514 H W Hellman blg. Tels Bell Main 5479; Home A 6196. Res 3914 Ingraham st.
Davis, Mrs Rachel A. CS 2155 Reservoir st.
Denton, John James CS 516 Story blg.
Deyo, William S. CS 515 Story blg. Home tel A 1044.
Dickey, Edward W. CSB 10 AM to 3 PM 513 Story blg. Home tel F 2632.
Dieterich, John Frederick CS 9 AM to 5 PM 2012 S Figueroa st. Tels Bell West 63; Home 22496.
Dieterich, Mrs Martha Washington CS 2012 S Figueroa st.
Dorsey, Mrs Ida S. CS 503 H W Hellman blg. Bell tel Main 73.
Douglass, Mrs Emma S. CS 9 AM to 1 PM Hershey Arms hotel, Wilshire blv.
Downs, Mrs Ada Veda CS 3987 Normandie av (Dalton av car). Bell tel West 1339.
Eckerly, Miss Anna CS 9 AM to 12 M 309 N Boylston st. Home tel 53020.
Edwards, Mrs Kate A. CS 4012 Normandie av.
Ellington, Mrs Allie D. CS 1530 S Hoover st. Home tel 21936.
Estes, Mrs Lillian C. CS 1101 Orange st. Tels Bell Main 5816; Home 51110.
Fife, Mrs Hilda A. CS 228½ N Grand av.
Fisher, Mrs Mana Willis CS 1633½ Winfield st.
Fitschen, Mrs Ida Greeley CS 971 E 42d st.
Fletcher, Mrs Carrie Hastings CS 9 AM to 1 PM Hotel Congress, 8th and Flower sts. Both tels.
Foley, John Francis CS 521 H W Hellman blg.
Foster, Mrs Mary E. CS 1040½ W 42d st.
Frackelton, Mrs Alice E. CSB (Teacher) 9 AM to 3 PM 1832 Manhattan pl.
Frick, Mrs Elizabeth W. CS 10 AM to 4 PM 527 Story blg. Home tel F 2670. Res 779 Ottawa st.
Fuller, Mrs Alice W. CS 10 AM to 4 PM 421 H W Hellman blg. Home tel F 4172.
Furbeck, Mrs Lillian Keller CS The Brighton.
Gabbert, Mrs Daisy B. CS Postal address 503 H W Hellman blg.
Gay, Mrs Rebecca Parker CS 10 AM to 4 PM 525 H W Hellman blg.
Gee, Mrs Sarah Townsend CS 9 AM to 2 PM 526 Story Blg. Home tel A 4233.
Gentry, Mrs Myra CS 9 AM to 12 M. Kenilworth hotel, 1033 S Hope st. Home tel F 5557.
Germain, Miss Clare CS 1 to 5 PM Mon Thurs; 9 AM to 1 PM Tues Wed Fri 503 H W Hellman blg. Home tel A 1612; res Home 74176.
Giffen, George Monroe CS 9 AM to 5 PM 535 H W Hellman blg. Home tel A 3639.
Gilman, Mrs Orange M. CS Magnolia apts, 23d st and Magnolia av.
Gleason, Mrs Rose M. CS 10 AM to 1 PM 509 Story blg. Home tels F 6639; res 22574.
Goodin, Mrs Leola A. CS 10 AM to 3 PM 1019 Lincoln st. Home tel 52630.
Goodman, Mrs Mabel Hlskey CS Hotel Loomis.
Goodwin, Mrs Mary Emma CS 1 to 4 PM 1631 Wilton pl. Home tel 72099.
Gowdy, Mrs Dorothy A. CS 1022 W 42d st. Home tel.
Graham, Mrs Hattie M. CS 10 AM to 4 PM 1927 Toberman st. Home tel 25934.
Greppin, Mrs Kate S. CS 10 AM to 3 PM 511 H W Hellman blg. Res 1657 St Andrews pl. Tels Bell West 5455; Home 72043.
Griffith, Mrs Mattie CS 2 to 5 PM 1508 W 17th st. Home tel 23533.
Gruber, Mrs Minnie CS 343 W 56th st.

LOS ANGELES

Hall, Miss Lulu B. CS 526 Story blg. Home tels A 4233; res 77574.
Hall, Mrs Mary E. CS 10 AM to 3 PM 170 E 36th st. Home tel 23624.
Harrison, Mrs Lena W. CS 623 W Lake av. Tels Bell 1251; Home 51649.
Hawes, Mrs Ida M. CS 4157 Budlong av.
Heath, Mrs Ursula Wilkinson CS 10 AM to 3 PM 438 H W Hellman blg. Res 1019 Florida st.
Hebbard, Mrs Josephine A. CS 10 AM to 3 PM 509 Story blg. Home tel F 6639.
Hedenberg, Mrs Annie Q. CS 815 Mallard st.
Hitchcock, Mrs Frances CS 1866 W 11th st.
Hoag, Mrs Lillian D. CS 1582 E 39th st.
Hodge, Mrs Adell J. CS 9 AM to 3 PM 802 W 7th st. Home tel F 2547.
Holcomb, Mrs Hattie A. CS 675 S Ardmore av. Bell tel Wils. 2485.
Hole, Mrs Marcia E. CS 510 Story blg.
Holt, Mrs Mary B. CS 1049 W 21st st.
Homrighousen, Mrs Lucretia CS by appointment 1489 W 50th st. Bell tel Vt. 1696.
Howell, Mrs E. Kate CS 14th and Toberman sts.
Humphreys, Mrs Olive F. CS 932 S Grand av.
Inskeep, Mrs Emma L. CS 330 H W Hellman blg. Tels Bell Bdwy. 1478; Home A 5793; res Bell South 1026; Home 29382.
Janner, Mrs Caroline CS 1055 W 34th st.
Jennings, Miss Alice CSB by appointment 2200 S Union av. Home tel 20287.
Johnston, Mrs Fanny K. CS Mornings except Sat 1082 W 30th st. Home tel 25224.
Jones, Mrs Anna K. CS 307 Wilton pl. Home tel 56705.
Jones, Mrs Elma Pratt CSB 1638 W 24th st.
Justus, Mrs Flora A. CS 9 AM to 5 PM 526 H W Hellman blg. Bell tel Main 4715.
Kain, Salt Lorenzo CS 3709 S Grand av. Home tel 25836.
Kierulff, Mrs Mellie Rogers CS 10 AM to 3 PM 1936 Magnolia av. Both tels.
Kimball, Mrs Salena CS 10 AM to 5 PM 511 Story blg. Bell tel Broadway 1759.
Kimberley, Mrs Carol CS by appointment 727 W 1st st. Home tel A 1941.
King, Miss Myra CS 9 AM to 1 PM 524 H W Hellman blg. Res tel Home 26246.
Kissick, Mrs Sydnie V. CS 200 E 53d st. Bell tel South 2360.
Klein, Mrs Julia CS 945 E 23d st. Bell tel.
Kraner, Mrs A. Frances CSB (Teacher) 10 AM to 3 PM 629 H W Hellman blg.
Kunkel, Miss Cordelia CS 9 AM to 12 M except Sat 1477 W 27th st. Home tel 74550.
Kunkel, Miss Mary A. CS 1 to 4 PM except Sat 1477 W 27th st. Home tel 74550.
Lee, Mrs Isabel CS by appointment The Angelus.
Lee, Mrs M. Eleanor CS 10 AM to 3 PM 520 H W Hellman blg. Home tel A 5487. Res 415 Lake st. Tels Bell Wils. 242; Home 52530.
Lewis, Mrs Mary J. CSD 10 AM to 3 PM 513 H W Hellman blg. Res tel Home 21143.
Lockhart, Mrs Ione I. CS 9 AM to 1 PM 528 H W Hellman blg, 4th and Spring sts.
Loveland, Mrs Eva M. Baxter CS 1706 W Pico st. Home tel 25915.
Low, Mrs Jessie E. CS 1515 W 7th st. Home tel 52225.
Magee, Thomas E. CS 9 AM to 3 PM 521 H W Hellman blg. Res 1638 S Figueroa st.
Manning, Mrs Cora A. CS 9 AM to 1 PM 1343 Kellam av. Home tel 53352.
McCann, Mrs Lyle S. CS 10 AM to 1 PM except Wed 1343 Crown hill av. Home tel 54004.
McClure, Mrs Fanny B. Stewart CS 9 AM to 12 M 120 S Boyle av. Tels Bell Boyle 1954; Home 41037.
McCrea, Mrs Ann M. CS 530 H W Hellman blg.
McFarland, Mrs Cora B. CS Postal address 616 Title Insurance blg.
McMurphy, Mrs Maud CS 126 S Beaudry av.
Mead, Mrs A. Florence CS 11 AM to 2 PM except Fri 151 S Union av. Home tel 53597.
Meadows, Mrs S. Carrie CS 1 to 5 PM 470 E 48th st. Tels Bell South 4072; Home 28423.
Miller, Charles Hunter CSB (Teacher) 10 AM to 4 PM 636 H W Hellman blg.
Morgan, Mrs Adelia G. CS 1 to 5 PM 528 H W Hellman blg. Bell tel East 258.
Morgan, Franklyn J. CS 9 AM to 4 PM 502 H W Hellman blg.
Moriee, Mrs Caroline CS 1 to 4 PM The Wilcox, 921 W 4th st. Tels Bell Bdwy. 5581; Home F 3769.
Morris, Mrs B Myers CS Chester pl apts, 2141 Estrella av. Home tel 25811.
Muller, Mrs Sadie E. CS 11.30 AM to 4.30 PM 527 H W Hellman blg. Both tels.
Nelson, Mrs Ellen CS 523 S Flower st. Home tel F 4659.
Nones, Mrs Mary C. CS 1 to 5 PM 520 H W Hellman blg. Home tel A 5487. Res 841 Mallard st. Tels Bell Bdwy. 2581; Home 52442.
Osborn, Mrs Achsah D. CS 1136 W 45th st, Vt. sq. Home tel 269117.
Peck, Mrs Bertha A. CS 1 to 5 PM 5001 Wilton pl. Home tel 26572.
Peckham, Mrs Evangeline CS 10 AM to 4 PM 1345 W 5th st. Both tels.
Perkins, Mrs Lucia L. CS 10 AM to 2 PM 527 H W Hellman blg.
Phillips, Mrs Jennie B. CS 446 East av 28.
Phipps, Mrs Emma F. CS 556 N Cahuenga st.
Pickett, Mrs Anna CS 1209 W 8th st.
Pink, Mrs Lola M. CS Tues Thurs Sat 1525 Orange st. Home tel 556644.
Platt, Mrs Mary E. CS Hartnoll apts.
Preston, Mrs Lizzie Lovelady CS 4707½ S Park av. Both tels.
Reed, Mrs Christine L. CS 979 Dacota st.
Remick, Mrs Mary A. CS 947 Francisco st.
Richards, Mrs Anna Mae CS 1337 S Alvarado st.
Roe, Mrs Jenny H. S. CSB (Teacher) 21 Chester pl. Bell tel West 55.
Roll, Mrs Sarah Ellen CS 2 to 4 PM 346 E 35th st. Bell tel South 7628.
Schaeffer, Mrs Mary Isabelle CS 1400 E 18th st. Tels Bell South 6196; Home 23729.
Schlotzhauer, Rudolph, CS 2647 Romeo st.
Shallish, Mrs Eliza J. CS 420 W 30th st. Home tel 24298.
Showers, Mrs Clara Caroline CS 321 Mason blg. Home tels 62218; res 52983.
Simon, Mrs Louise B. CS 10 AM to 4 PM Tues Thurs Sat 510 Story blg.
Smith, Mrs Sarah M. CS 1422 Courtland st. Home tel 25339.
Smith, Mrs Zaidee V. CS 1 to 5 PM 524 H W Hellman blg. Home tel 52415.
Snodgrass, Mrs Flora CS 122 Ardmore av.
Solomon, Mrs Millie CS 676 Coronado st. Home tel 53138.
Spring, Mrs Marguerite N. CS 1 to 5 PM 530 H W Hellman blg. Res Home tel 51785.
Stoneman, Miss Jane Dudley CS 2656 Orchard av.
Sutherland, Enos Eli CS 9 AM to 4 PM 523 Story blg. Tels Bell Main 1814; Home F 3149. Res Hotel Watson.
Sutton, Mrs Helen Harris CS 10 AM to 2 PM except Sat 2127 Thompson st. Home tel 22793.
Swallow, Mrs Alwilda C. CS 535 W 1st st. Home tel A 2978.
Taylor, Miss Clara B. CS 9 AM to 12 M 1515 Ingraham st.
Tennant, Mrs Kate E. CS 10 AM to 4 PM 2921 Kan. av. Bell tel West 4382.
Thompson, Mrs Ella C. CS 1 to 5 PM 657 Antonio st. Home tel 31534.
Tracy, Mrs Almeda CS 453 E 31st st.
Trahn, Miss Atalanta CS 510 H W Hellman blg.
Trahn, Mrs Ladora D. CSD 10 AM to 3 PM 509 H W Hellman blg.
Trahn, Peter N. CSD (Teacher) 9 AM to 4 PM 509 H W Hellman blg.
Truslow, Mrs Julia B. CS 10 AM to 2 PM 1359½ Alvarado st. Home tel 22186.
Van Dersliee, Samuel I. CS 10 AM to 1 PM 935 Denver av.
Waitt, Mrs Frances E. CS 9 AM to 5 PM 421 H W Hellman blg. Tel Home F 4172.
Webb, Mrs Marietta Thomas CS by appointment 1342 W 35th pl. Bell tel West 440.
Welker, Mrs. Carrie Bartley CS Congress hotel, 8th and Flower sts.
Wern, Mrs Leila K. CS 10 AM to 4 PM 924 Union Oil blg. Home tel 66972.

LOS ANGELES
Wheelwright, Mrs Susan Carter CS by appointment 6226 Hays st. Home tel.
Whitaker, Renben CSD 1351 W 20th st. Home tel 22786.
Wieligman, Mrs Mary E. CS 10 AM to 3 PM 1838 S Flower st. Home tel 24426.
Wildermuth, Mrs Jennie B. CS 916 Kensington rd.
Wing, Mrs Jennie F. CS 9 AM to 4 PM 225 Union Oil blg. Home tel A 3373.
Works, Mrs Harriett W. CS 511 H W Hellman blg. Res Home tel 53739.
Wynkoop, Mrs Mary C. CS 502 H W Hellman blg.
Yates, Miss Ethel CS 9 AM to 1 PM 1197 W 29th st. Both tels.
Young, Mrs Emma CS 1 to 5 PM 504 H W Hellman blg, 4th and Spring sts. Home tel A 8705; res Home tel 52121.
Young, Mrs Lila Albina CS 10 AM to 3 PM 512 H W Hellman blg, 4th and Spring sts.

LOS GATOS
Erickson, Mrs Amalia M. J. CS 1 to 5 PM San Jose av. Bell tel 214.
Potter, Mrs Elmina A. CS 2 to 5 PM Tues Thurs Sat Rankin blg. Res Bell tel 58 J.
Staus, Mrs Emma A. CS 11 AM to 4 PM except Sat Rankin blk. Tel Bell Red 34 Y.

MERCED
Cowdery, Mrs Minnie E. CS 10 AM to 2 PM 905 L st. Tel 87.
Rowland, William A. CS 10 AM to 5 PM 5 Kocher blg. Tel 102.

MILL VALLEY
Davis, Miss Charlotte J. CS Lovell av.

MODESTO
Lawrence, Miss Ada CS 724 13th st.
Woods, Mrs Carrie D. CS Latz hotel.

MONROVIA
Campbell, George B. CS 616 S Cal. av. Tel Red 252.
Loeb, Mrs Emma CS 10 AM to 4 PM 429 E White Oak av. Tel Black 264.

MOUNTAIN VIEW
Levy, Mrs Elida Becker CS Tel Sub. 235.

NAPA
McDougall, Mrs Mary A. CS 9 AM to 1 PM 120 Polk st.

NATIONAL CITY
Praul, Mrs Eliza A. CS Bank blg.

OAKLAND
Baker, Miss Septina CS 1501 Clay st.
Barton, Mrs Louise S. CS 412 Bellevue av.
Blodgett, Mrs Frances S. CS 1744 Franklin st.
Bray, Mrs Eva J. CS 10 Bacon blg.
Brereton, Mrs Katherine S. CS 3028 Telegraph av.
Browne, Mrs Morgenia CS 2927 E 19th st.
Cooper, Mrs Sophie C. CS 3134 Grove st.
Critcher, Mrs Leona Jane CS 9 AM to 1 PM Central bnk blg, Broadway and 14th st.
Day, Mrs Mary P. CS 2035 Austin st. Bell tel.
DiVoll, Mrs Lydia A. CS 931 Poplar st.
Dunn, Mrs Priscilla Myers, CS 1 to 5 PM 1990 Webster st. Bell tel Oak. 7581.
Fairchild, Mrs Hester A. CS 579 24th st.
Fluno, Mrs Ella V. CSB 1732 Franklin st.
Fluno, Francis J. CSD 1732 Franklin st.
Fowle, Mrs Harriett E. CS Central bnk blg.
Foyle, Mrs Mabel J. CS 1 to 5 PM except Sat 395 20th st. Bell tel Oak. 5386.
Gilmore, Mrs Annie Hipple CS Madison pk apts.
Glass, Mrs Emma CS 1 to 3 PM Mon Wed Fri 712 39th st.
Grant, Mrs Sophia A. CS 1231 Adeline st.
Hall, Mrs Minnie C. CS 807 Santa Ray av.
Haly, Mrs E. Madeliene Standish CS 666 Walsworth av.
Hatch, Mrs Sarah C. CS 1548 Harrison st.
Ingerson, Mrs Henriette CS 288 Lester av, E.
Jackson, Mrs Minnie Harmon, CS 1735 Webster st.
Jackson, Orrin W. CS 1735 Webster st.
Jones, Mrs Callie S. CS 857 Mead av. Bell tel Oak. 5855.
Jones, Mrs Mary A. CS Roslyn apts, 19th st and Telegraph av. Bell tel Oak. 237.
Kerrick, Fred B. CS 216 Central bnk blg.
Loomis, Mrs Emma L. CS 570 30th st.
Lutz, Mrs Ruby S. CS 2907 Grove st. Tel.
Lyon, Mrs Alice E. CS 4277 Howe st.
McBurney, Elmer CS 2003 Franklin st.
McBurney Mrs Lizzie H. CS 2003 Franklin st.
McDonald, Mrs Mary A. CS 436 Edwards st.
Michener, Charles A. CS 1234 7th av, E.
Norris, Mrs Augusta Cole CS 4115 Howe st.
Norris, Frank B. CS 4115 Howe st.
Perkins, Herbert B. CS 1 to 4.30 PM 12 Bacon blg. Bell tel Oak. 2385.
Perkins, Mrs Josephine H. CS 1442 8th av.
Peters, Mrs Cinderella CS 546 21st st.
Pryor, Mrs Mary E. CS 1 to 4 PM 1445 50th av, Melrose. Bell tel Elm. 482.
Reinken, Miss Mildred CS by appointment 3118 Davis st, Fruitvale.
Reynolds, Mrs. Elizabeth M. CS 1 to 5 PM Mon Wed Fri 714 10th st. Bell tel Oak. 1147.
Runner, Mrs Sophia A. CS 1914 Fruitvale av.
Sewell, Mrs Mahala A. CS 540 18th st.
Shannon, William W. CS 1 to 5 PM The Roslyn, Telegraph av and 19th st. Bell tel Oak. 4962.
Shields, Mrs Marion H. CS 12 Bacon blg.
Springsteen, Mrs Fannie CS 969 30th st.
Watson, Mrs Venie Evelyn CS 1 to 4 PM 1013 Madison st. Bell tel Oak. 4265.
Whipple, Mrs Laura B. CS 23 Napier av.
Wilson, Mrs Nellie CS 1441 89th av.
Yetter, Mrs Edith M. CS 1488 Alice st.

OCEANPARK
Ferree, Mrs Jessie Ewart CS 10 AM to 1 PM 143 Fraser av. Both tels.
Hail, Thomas H. CS 10 AM to 1.30 PM New bnk blg, Trolleyway and Marine st. Res 948 4th st.
Hegeman, Mrs Mary L. CS Mornings 3 Monitor apts, Grand av and Ocean Front. Home tel 4768.
Holt, John F. CS 109 Fraser av. Home tel 4405.

OCEANSIDE
Davis, Mrs Albina M. Bishop CS.

ONTARIO
Waltz, Lewis, CS 546 East D st. Tel 438 L.
Waltz, Mrs Rebecca CS 546 East D st.

OROVILLE
Tucker, Miss Kate M. CS 1215 Bird st.

PACIFIC GROVE
Cantrell, Mrs Minnie Ayers CS 1 to 4 PM except Fri 121 Carmel av. Tel Red 644.
Raymond, Miss Elisebeth H. CS 112 17th st. Tel Pacific 92.

PALO ALTO
Ackley, Mrs Ethel Sanor CS 2 to 5 PM Martin blg. Res Bell tel 358.
Greub, Miss Sophie Marie CS 10 AM to 12 M 527 Emerson st. Res Bell tel 80.
Howe, Miss Mollie A. CS 2 to 5 PM except Sat 527 Emerson st. Res Bell tel 80.
Kimball, Mrs Mary A. CS 729 Waverly st.
Sanor, Mrs Phoebe CS 2 to 4 PM except Sat 156 Hamilton av. Bell tel 560.
Smith, Mrs Marion L. CS 837 Cowper st.

PASADENA
Badger, Mrs Agnes Dudley CS 10 AM to 12 M except Thurs 531 Chmb of Commerce blg. Both tels.
Blackler, Mrs Elizabeth CS 10 AM to 2 PM 342 N Mentor av. Bell tel Main 412.
Butterworth, Mrs Mary H. CS 2 to 5 PM except Sat 100 S El Molino av. Home tel 2104.
Campbell, Miss Maurine R. CSB (Teacher) by appointment 144 N Euclid av. Tels.
Church, Miss Cornelia C. CSB (Teacher) 520 W Col. st. Home tel 255.
Conger, John Newton CS 602 St John av. Tels.
Fern, Miss Dora CS 1 to 4 PM except Sat 448 Chmb of Commerce blg. Tels.
Gatch, Mrs Emma Gray CSB (Teacher) 10 AM to 1 PM except Wed 546 Chmb of Commerce blg.
Gilmour, Mrs Martha E. CS 337 N Catalina av.
Girdlestone, Miss Marion CS 455 Huntington ter.
Hanna, Mrs Camilla CSD 803 Oakland av.
Hanna, Septimus J. CSD 803 Oakland av.
Haskell, Mrs Martha S. CS See Alhambra, Cal.
Hiles, Galusha F. CS 826 1st st. Home tel 648.
Hodges, Mrs Belle Goodyear CSB 555 S Catalina av.

PASADENA
Horstmann, Mrs Alvina CS by appointment Santa Barbara and Sierra Bonita sts. Home tel 2182.
Hunter, Miss Julia E. CS 10 AM to 12 M 448 Chmb of Commerce blg. Both tels.
Keen, Miss Eunice CS 1149 N Catalina av.
Keller, Mrs Sadie L. CS 40 S Los Robles av.
Macneil, Mrs Elizabeth M. CSB (Teacher) 133 N Orange Grove av. Tels Bell Sunset 588; Home 861.
McClelland, Mrs Sara L. CS 156 Carlton av.
Norcott, Miss Martha CS 865 N Mich. av.
Oliver, Mrs Ermina G. CS 465 E Orange Grove av.
Reed, Mrs Cora C. CS 524 Center st.
Root, Mrs Laura H. CS Postal address 610 S Grand av.
Tracy, Mrs Marion CS 10 Ford pl.
Van Arsdale, Henry CS 341 Chmb of Commerce blg.
Williams, Mrs Mary E. CS 111 N Hudson av.
Woodward, Miss Alice H. CS 520 W Col. st. Tel 4197.

PASADENA (SOUTH)
Carlson, Mrs Millie Jean CS Ong blg. Tels.
Denton, Mrs Harriet CS 1001 Marengo av.

PETALUMA
La Point, Mrs Belle CS 515 Central av. Tel 535 R.

PLACERVILLE
Woodward, Mrs Alice M. CS Coloma st. Tel Main 467.

POMONA
Baker, Vincent W. CS 1 to 3 PM 428 San Francisco av. Home tel 3027.
Hathaway, Mrs Marie E. M. CS by appointment 411 E 2d st. Home tel 1472.
Kuntz, Mrs Jane C. CS 1 to 5 PM 668 W Holt av. Home tel 5837.
Weller, Mrs Mary C. CS 148 W Holt av.

PORTERSVILLE
Partridge, Mrs Ida M. CS 806 Mill st. Tel 101 X.
Thorn, Joseph Camp CS 117 N Hackett st. Tel 116 X.
Thorn, Mrs Mary H. CS 117 N Hackett st. Tel.

REDLANDS
McManigal, Mrs Elizabeth CS 220 Grant st.
Weir, Mrs Jane CS 701 W Olive av.
Whitney, Mrs Martha CS 403 Brookside av.

REDONDO BEACH
Boebinger, Mrs Matilda C. CS 707 S Broadway. Home tel 531.
Lindsley, Mrs Olga CS 407 N Broadway.
Woolley, Mrs Anna CS 9 AM to 1 PM 327 N Gertruda av. Both tels.

REDWOOD CITY
Felton, Mrs Mary M. CS Tel 215 Y.

RICHMOND
Harris, Mrs Rebeeca E. CS 2 to 4 PM 219 16th st. Bell tel 1091.

RIVERSIDE
Bennett, Stokes Anthony CS 1 to 4 PM 844 8th st P O box 964. Sunset tel.
Davis, Mrs Emma S. CSB (Teacher) 9 AM to 5 PM P O box 773.
Filkins, Miss Edna M. CS 2 to 4 PM exeept Wed Sat 883 Main st.
Greene, Alexander M. CS 9.30 AM to 12 M exeept Sat 320 Loring blk, Main st.
Hall, Mrs Agnes O. CSB (Teacher) 1 to 4 PM except Sat 320 Loring blk, Main st.
Herdeg, Mrs Anna L. CS by appointment 872 W 10th st. Both tels.
Johnson, Mrs Sara F. P. CS 9.30 AM to 12 M, except Wed Sat 924 W 3d st. Both tels.
Kimball, Mrs Anna CS 445 Eucalyptus av.
Lawton, Miss Ida CS 2 to 4 PM except Thurs 387 Lime st.
McDowell, Mrs Lizzie A. CS 1483 Mulberry st. Sunset tel 1627.
Newman, Mrs Emma Easton CSD by appointment 644 W 14th st. Tel 1230 J.
Parsons, Mrs Sarah E. CS 378 W 6th st.
Raby, Henry G. CS 1092 6th st. Sunset tel.
Spaulding, Mrs Alpha D. CS 119 Broekton av.
Suits, Mrs Mary B. CS 2 to 4 PM exeept Sat 378 Bandini av. Tels.
Suleer, Abraham A. CSB 1062 9th st.

ROHNERVILLE
Crabtree, Mrs Emeline Helena CS.

SACRAMENTO
Bonnell, Benjamin Franklin CS 415 Ochsner blg.
Bradner, Mrs Clara Harwood, CS 9 to 11 AM Peoples Sav bnk blg. Res 1423 O st. Tel Main 1750 R.
Bradner, Ernest Howard CS 11 AM to 1 PM Peoples Sav bnk blg Res 1423 O st. Tel Main 1750 R.
Cooper, Mrs Isabelle C. CS 12 M to 3 PM 705 Peoples Sav bnk blg, 8th and J sts. Tel Main 4049 J. Res 1326 K St. Tel.
Gregg, Miss Elizabeth CS 9 AM to 12 M Peoples Sav bnk blg. Tel 4049 J. Res 1600 26th st.
Hayford, Mrs Emma W. CS 3 to 5.30 PM except Fri Peoples Sav bnk blg. Tel 4049 J. Res 1613 K st. Tel 2707 R.
Jones, Mrs Alice M. CS 12 M to 3 PM 716 11th st. Tel 1808 Y.
Reilley, Mrs Leone A. CS 10 AM to 4 PM 333 Ochsner blg. Tel 1579 J. Res 1430 T st. Tel.
Stockird, Mrs Anna F. CS 1511 13th st.

SAN BERNARDINO
Kendall, Mrs Martha M. CS 802 5th st.
Lee, Mrs Ada M. CS by appointment 260 5th st. Tels Home 232; Sunset 617.
Lord, Mrs Lueina CS 1073 Mt Vernon av. Home tel 490.
Nuckolls, Mrs N. Bessie CS 866 D st. Tels Home 1526; Pacific 446. P O box 462.
Reed, Mrs Rosa CS 1 to 5 PM 455 2d st. Both tels.
Wheeler, Mrs Julia F. CS 640 6th st.

SAN DIEGO
Blackwell, Miss Miriam C. CS 1821 4th st. Tels Home 3001; Main 4198.
Bowler, Mrs Esther K. CS 1 to 4 PM 631 12th st. Tels Home 3224; Sunset 1521.
Buchanan, Mrs Hannah Maria CS 3762 Richmond st.
Burr, Mrs Eleanor H. CS The Rudolph apts.
Bush, Mrs Ollie Kerr CS 203 Scripps blg. Both tels.
Cheatham, Mrs Mary E. CS 3841 8th st.
Chewning, Mrs Mary L. CS 2 to 5 PM 4246 Hooker st, Mission Hills. Tel Main 1657 W.
Churchill, Mrs Elizabeth F. CS 3870 Richmond st. Tels Home 9438; Pacific 1785.
Cobb, Mrs Jessie Parsell CS 10 AM to 1 PM 203 Scripps blg. Res 3040 F st. Tel Sunset Main 4667.
Conant, Mrs Laura C. CS Mornings Scripps blg. Sunset tel 2686. Res 2335 Front st. Home tel 1853.
Conklin, Mrs Myra L. CS Postal address 3329 1st st. Both tels.
Fitzgerald, Mrs Grace Fuller CS 429 Union blg.
Gray, Mrs Kate Joy CS 9 AM to 12 M 312 Scripps blg.
Hammond, Edwin F. CS 2 to 4.30, 7.30 to 9 PM 1568 6th st. Tel Pacific 1725.
Hammond, Mrs Gussie L. CS 9 AM to 12 M 1568 6th st. Tels Home 4932; Sunset 1725.
Henderson, Mrs Anna Eliza CS by appointment 4572 N Y st. Both tels.
Hurley, Henry H. CS 1 to 3 PM 411 Scripps blg. Pacific tel Main 2686.
Jessen, Miss Annie CS Mornings 312 Scripps blg.
Journeay, Mrs Ernestine CS 1 to 4 PM 670 20th st. Pacific tel Main 3894.
Kirtland, Charles Lorraine CS by appointment 2d and Ivy sts. Tels Home 1570; Pacific 3079.
Kirtland, Mrs Flora Ellis CS by appointment 2d and Ivy sts.
Levis, Miss Harriet CS 4078 Bradt av.
Loomis, Cassius M. CS 1 to 5 PM 512 Scripps blg. Tels Home 1821; Paeific 539. Res 1654 7th st. Tels Home 3196; Pacific 1093 J.
McCutcheon, Mrs Alma T. CS 826 Timken blg. Both tels; res tel Pacific Main 3103 J.
McKoon, Mrs Fannie M. CS 9 AM to 1 PM 2204 Albatross st. Both tels.
Morrow, Mrs Isa A. CS 946 19th st. Tel Main 479.
Munger, Mrs Julia M. CS 1939 4th st.
Paton, Mrs Avaline Abererombie CSB (Teacher) 412 Scripps blg.
Pearson, Charles A. CS 212 Scripps blg.
Pierce, Charles Edwin CS 9 AM to 12 M, 2 to 4 PM 508 Union blg. Res 1922 1st st. Both tels.
Scribner, Mrs Electa E. CS 946 19th st. Tel Main 479.
Stainbrook, Mrs Mary H. CS 3100 5th st.
Stuart, Mrs M. Pauline CS 10 AM to 4 PM 526 Timken blg. Both tels.

SAN DIEGO

Sumner, Mrs Mary CS Boundary and Sumner sts. Pac. tel Main 2376 W. Letters, Box 31st and Juniper sts.
Thompson, A. Richard CS 2155 Lincoln av.
Wilson, Mrs Edith A. CS 2145 4th St.

SAN FRANCISCO

Allen, Mrs Bessie Turner CS 2919 Pacific av. Bell tel Fill. 2116.
Bacon, Miss Lucy A. CS 10 AM to 1 PM except Wed 180 Sutter st. Bell tel Doug. 1349. Res 1420 Sacramento st. Bell tel Frank. 5201.
Bailie, Mrs Anna G. CS 9 AM to 1 PM except Sat Westgate apt, 1326 Hyde st. Bell tel Frank. 3963.
Bartlett, Mrs Josephine Warren CS 9.30 AM to 12.30 PM except Wed 180 Sutter st. Bell tels Kear. 134; res Frank. 1434.
Bauer, Mrs Edna R. CS 10 AM to 3 PM Mon Wed Fri. 809, 45 Kearny st. Res Bell tel Fill. 1551.
Beauchamp, Mrs Susan A. CS 12 M to 4. 7 to 9 PM Duboce apt, 400 Duboce av. Bell tel Mark. 3075.
Bennett, Mrs Maude H. CS 11 AM to 12 M. 1 to 4 PM St Charles apt, 1474 Sacramento st. Bell tel Frank. 2166.
Berry, Mrs Harriett S. CS 1 to 4 PM except Fri 609 Frederick st. Bell tel Park 6583.
Best, Mrs Ada C. CS Oscar Luning blg, 45 Kearny st. Bell tel Sut. 1299. Also at Vallejo, 912 York st, Tues Thurs Sat.
Birdsall, Mrs Margaret CS 11 AM to 4 PM 45 Kearny st. Bell tel Sut. 1516.
Blake, Mrs Helen P. CS 965 Geary st.
Boukofsky, Mrs Selina CS 10 AM to 2 PM 171 16th av. Res Bell tel Pac. 798.
Bradshaw, Miss Sue Ella CSD 11 AM to 3 PM except Sat Adams blg, Sutter and Kearny sts. Bell tel Doug. 1349.
Braidwood, Mrs Katherine CS 1 to 4 PM 1430 Leavenworth st. Bell tel Frank. 3220.
Breyman, Mrs Mame CS 1.30 to 5 PM 616, 133 Geary st. Bel tels Doug. 3331; res Pac. 719.
Bromfield, Mrs Mary CS by appointment 306 Bella Vista, 1001 Pine st. Bell tel Frank. 2043.
Brotherton, Miss Blanche M. CS 1.30 to 4.30 PM except Sat Whitney blg. Bell tel Sut. 1984.
Burque, Mrs Mary J. CS 627 41st av. Bell tel Pac. 5689.
Campbell, Robert O. CS 725 Foxcroft blg, 68 Post st. Bell tel Sut. 264.
Chamberlin, Mrs Kathryn S. CS 2052 Bush st. Bell tel Fill. 3242.
Chapin, Miss Joy CS 2 to 5 PM Mon Wed Fri 180 Sutter st. Bell tels Kear. 3987: res Berk. 6158.
Cornish, Mrs Lorraine A. CS 4, 1000 Hyde st.
Davie, Mrs Abbie A. CS 1546 10th av.
Davie, Charles A. CS 45 Kearny st.
Dickinson, Mrs Frances E. CS 1 to 4 PM except Sat 3652 Sacramento st. Bell tel West 4278.
Dodge, Mrs Kate L. CS 1 to 4 PM except Sat 3338 22d st. Bell tel Miss. 8138.
Farwell, Albert B. CS 1 to 5 PM 839 Devisadero st. Bell tel West 7764.
Fosbery, Arthur F. CS 11 AM to 3 PM Tues Thurs Sat 144 Whittell blg. 166 Geary st. Bell tels Sut. 3473; res West 8981.
Fosbery, Mrs Eugenia M. CS 11 AM to 3 PM Tues Thurs Sat 166 Geary st. Bell tels Sut. 3473; res West 8981.
Foster, Mrs Alice S. CS 10.30 AM to 4.30 PM 133 Geary st. Bell tel Sut. 662.
Gale, Frank Walter CSD 1 to 4 PM except Fri 180 Sutter st. Both tels at office and res.
Goodman, Mrs Emma CS 1 to 5 PM 3361 22d st. Bell tel Miss. 1998.
Greer, Mrs Etta M. CS 1 to 4 PM 2670 Pine st. Bell tel Fill. 1455.
Grimes, Mrs Lilian M. CS 11 AM to 4 PM 133 Geary st. Bell tels Sut. 735; res Mark. 8477.
Hain, Charles CS 10 AM to 2 PM except Sat 1732 Wash. st. Bell tel Frank. 714.
Hansen, Henry CS 10 AM to 3 PM 45 Kearny st. Bell tel Doug. 2218.
Haskell, Olcott CS 11 AM to 3 PM except Sat 166 Geary st. Bell tels Sut. 864; res San R. 755.
Howe, Mrs Sarah D. CSD 11 AM to 4 PM 626 Phelan blg. Bell tel Doug. 4147.
Hoy, Mrs Johanne A. CS 10 AM to 1 PM except Sat 509 3d av. Bell tel Pac. 1543.
Lank, Mrs Martha R. CS 11 AM to 1 PM Mon Wed Fri 339 Walnut st. Bell tel West 3953.
LeBlond, Mrs Eleanor V.CSB 11 AM to 4 PM Mon Wed Fri Whitney blg, 133 Geary st. Bell tel Sut. 735.
Le Blond, Frank C. CS 11 AM to 4 PM except Sat 516 Whitney blg. Bell tel Sut. 735.
Lefkovitz, Miss Bessie CS 2 to 5 PM except Sat 1845 Larkin st. Bell tel Frank. 7888.
Levy, Mrs Elida Beeker CS See Mountain View.
Lomax, Mrs Lilla M. CS 1252 Wash. st. Bell tel Frank. 4620.
Lord, Mrs Fanny A. CS 1 to 4 PM 122 3d av. Bell tel Pac. 269.
Lovering, Miss Daisy CS 10 AM to 2 PM Tues Thurs Sat 166 Geary st. Bell tels Sut. 286; res Pac. 5040.
Marsh, Mrs Jean L. CS 11 AM to 2 PM 133 Geary st. Bell tels Doug. 3243; res Pac. 2832.
Marvin, Mrs Matilda CS 2 to 4 PM 1678 Sacramento st. Bell tel Frank. 7589.
McGregor, Mrs Mary O. Allen CS 1 to 4 PM except Sat 2097 Bush st. Bell tel West 8589.
Miles, Mrs Lillian H. CS 1.30 to 5 PM 616, 133 Geary st. Bell tels Doug. 3331; res Frank. 3215.
Mocker, Mrs Mary T. CS 11 AM to 5 PM 180 Sutter st. Bell tel Doug. 760.
Nichols, Mrs Helen Marr CS Preston apt 2402 Cal. st. Bell tel West 7003.
Noggle, Mrs Anna M. CS 2186 Cal. st.
O'Keeffe, Mrs Lizzie Loucks CS 10 AM to 1 PM Tues Thurs Sat 406, 180 Sutter st. Bell tels Doug. 1349; res Pac. 2906.
Paddison, Mrs Mary B. CS 1 to 4 PM except Fri 1776 Post st. Bell tel Fill. 1134.
Partington, Miss Blanche CS 2 to 5 PM Tues Thurs Sat 133 Geary st. Bell tel Doug. 3243.
Pierce, Mrs Mildred CS 9 AM to 1 PM except Sat 133 Geary st. Bell tel Kear. 3084.
Pringle, Mrs Alice CS 2 to 5 PM 506 8th av. Bell tel Pac. 664.
Prior, Mrs Nellie M. CS 9.30 AM to 1 PM except Thurs 616, 133 Geary st. Bell tels Doug. 3331; res Miss. 3503.
Putnam, George Lincoln CS 11 AM to 4 PM except Sat 632 Whitney blg, 133 Geary st. Bell tel Sut. 1983.
Putnam, Mrs Rosalie Belle CS 2110 Pine st.
Rosengarden, Mrs Henrietta CS 10 AM to 3 PM Tues Thurs Sat 809, 45 Kearny st. Res Bell tel Fill. 1551.
Ross, Mrs Elizabeth A. CS 10 AM to 4 PM except Fri 909 Pacific blg, Market and 4th sts. Bell tel Sut. 2027.
Russell, John W. CS 10 AM to 4 PM 612 Phelan blg. Bell tel Doug. 1410. Res 310 6th av. Bell tel Pac. 1644.
Scott, Mrs Dora Linn CS 414 Cole st. Bell tel Park 1507.
Smith, Miss Elizabeth E. CS 2 to 5.30 PM Mon Wed Fri 2536 Folsom st. Bell tel Miss. 3699.
Squires, Miss Ida E. CS 1 to 4 PM except Sat 2150 Sutter st. Bell tel West 2534.
Stanton, David J. CS 9 AM to 12 M except Fri 17 Palm av.
Stanton, Mrs Dora J. CSB (Teacher) 9 AM to 12 M Mon Wed Sat 17 Palm av. Bell tel Pac. 3738.
Stewart, Mrs Tessie CS 1 to 3 PM 38 Palm av. Bell tel Pac. 1261.
Swenson, Mrs Margaret A. CS 1 to 4 PM except Tues Sat 607 Frederick st. Bell tel Park 1147.
Swift, Edward G. CS 11 AM to 4 PM except Sat 133 Geary st. Bell tels Sut. 2048; res Pac. 4292.
Vierhus, Mrs Marian Morlock CS 1 to 5 PM except Fri 1264 12th av. Bell tel Sun. 935.
Wade, Mrs Dorothee W. CS 10 AM to 1 PM except Sat 2402 Cal. st. Bell tel Fill. 840.
Wightman, Miss Helen F. CS 1 to 4 PM 45 Kearny st. Colonial hotel.
Wolfe, Elmer A. CS 10 AM to 1 PM 45 Kearny st. Bell tel Kear. 2632. Res Burlingame. Bell tel 462.
Woodward, Davis A. CS except Thurs 45 Kearny st.
Yates, Mrs Violet CS 1.30 to 5 PM except Sat Whitney blg. Bell tel Sut. 1984.
Yerington, Mrs Annie L. CS 9.30 AM to 1 PM except Thurs 133 Geary st. Bell tel Sut. 1984.

SAN JOSE

Allyn, Mrs Ida CS except Sat 808 Delmas av. Tel 5630.

SAN JOSE
Bramkamp, Mrs Carrie Hannan CS 2 to 4 PM Bnk of San Jose blg. Tel 1417.
Chipman, Mrs Emma CS 2 to 4 PM except Sat 410 E San Salvador st. Tel.
Eustace, Mrs Bessie Moore CSB See Boston, Mass.
Eustace, Herbert W. CSB See Boston, Mass.
Fleming, Miss Louise Kate CS 2 to 4 PM except Sat Bnk of San Jose blg. Tel 5592.
Hyde, Mrs Jettora W. CS 2 to 5 PM Bnk of San Jose blg. Tel 5716.
McCulloch, Mrs Mary F. CSB (Teacher) Apt B 48 S Second st. Tel Main 762.
Sheppard, R. Cyril CS 2 to 5 PM Bnk of San Jose blg.
Webster, Miss Hannah E. CS 9 AM to 12 M 417 Bnk of San Jose blg. Res tel 4889.
Whiteside, Mrs Nellie M. CS 71 Clay st.

SAN MATEO
Bromfield, Mrs Mary CS See San Francisco.

SAN PEDRO
Charles, Miss Jeannette E. CS 9 AM to 12 M 453 7th st. Home tel 370.
Deuchler, Mrs Gertrude A. CS 1.30 to 3.30 PM 477 10th st. Home tel 183.
Hipple, Mrs Lucille CS 2 to 4 PM 264 9th st. Home tel 284.
Koontz, Mrs Florence Pearson CS 9 AM to 12 M 363 15th st. Home tel 119.

SAN RAFAEL
Haskell, Mrs Emmeline A. CS 3 to 4.30 PM except Wed 1, 822 4th st. Res tel 755.

SANTA ANA
Boothe, Mrs Cora M. CS by appointment 707 N Sycamore st. Both tels.
Coutts, Mrs Eugenia Ada CS 406 W 6th st.
Coutts, George Young CS 2 to 5, 8 to 10 PM 406 W 6th st. Tels B. 1201; Home 130.
Gregg, Mrs Elizabeth M. CS by appointment 720 Spurgeon st. Sunset tel Black 981.
Ober, Mrs Alice E. CS 2 to 5 PM 430 W 5th st.
Padgham, Miss Charlotte M. CS 10 AM to 12 M 801 Bush st. Both tels.
Von Essen, Miss Margaret C. CS 2 to 5 PM 419 French st. Sunset tel Red 2671.

SANTA BARBARA
Bliss, Mrs Carrie L. CS Bothin blg.
Bliss, Frank S. CS Bothin blg, 905 State st.
Brotherton, Mrs Minerva A. CS 1213 Garden st. Both tels 696.
Frink, Mrs Mary E. CSB 2 to 4 PM except Sat 1605 Bath st. Home tel 215.
Kimball, Mrs Addie L. CS 9 AM to 12 M 103 E Micheltorena st. Home tel 813.
McGee, Mrs Eudora CS 1 to 3 PM 505 5th av. Both tels 459.
Sawyer, Mrs Emma K. S. CSB Montecito. Home tel.

SANTA CRUZ
Cole, Miss Augusta M. CS 11 AM to 4 PM Trust blg. Tel Main 226.
Robinson, Mrs Laura J. CS Peoples bnk blg.
Stoddard, Mrs Laura Victoria CS 9 AM to 3 PM. Tel 671. P O box 31.

SANTA MONICA
Carpenter, Mrs Violet J. CS 9 AM to 4 PM 1423 8th st. Home tel 1204.
Gibson, Mrs Dora L. CS See Berkeley.
McNeill, Mrs Elizabeth CS 958 5th st.
Pyle, Mrs Lillie B. CS 10 AM to 5 PM 1513 6th st. Home tel 1268.
Waterhouse, Arthur L. CS 2 to 5 PM Hotel Clarendon. Home tel 1663.

SANTA ROSA
Cummings, Mrs Mary Maxwell CS Carithers blg.

SATICOY
Steele, Mrs Evelyn CS Bell tel 92.

SAWTELLE
Smith, Miss Amanda CS Bell tel 158 J 11.

SIERRA MADRE
Aubury, Mrs E. Myrtle CS Tel Blue 78.
Schaser, Henry CS 209 Laurel av, W.

SONORA
Kleinecke, Mrs Ella CS.

STOCKTON
Felt, T. Dwight CS 1 to 5 PM 11 N Hunter st.
Plummer, Mrs Belle Cady CS 1135 N Center st. Tel Main 3261.
Wilson, Mrs Lena Morse CS by appointment 437 W Flora st. Tel Main 1107.

TROPICO
Cate, Mrs Ella H. CS 212 Blanche av.
Edwards, Mrs Mary W. CS 517 Gardena av.
Lillie, Mrs Anna M. CS 521 Gardena av.

TULARE
Boyd, Mrs Rozene M. CS Box 16.

UKIAH
Percy, Mrs Nellie C. CS Tel 251.

VALLEJO
Best, Mrs Ada C. CS See San Francisco.
Symington, Mrs Merena CS 9 AM to 2 PM 714 Georgia st. Tel 239.

VENICE
Alcombrack, Mrs Maria C. M. CS 2 to 4 PM 23 Brooks av. Home tel 4456.
Jennings, Miss Adelaide CS 43 Dorothy st. Home tel 4119.

VENTURA
Hovey, Mrs Myrtle Clark CS 10 AM to 4 PM 1336 Main st. Both tels 179.

VISALIA
Gilliam, Miss Alice L. CS 215 Olive av.

WHITTIER.
McIntyre, Mrs Jennie P. CS 214 S Bright st. Home tel 154.
Moore, Mrs Mary L. CS 9 AM to 12 M 129 N Painter av.

WILLOWS
Vicks, Mrs Lizzie L. CS Tel Glenn 168 X.

Colorado

ARVADA
Borba, Mrs Fannie C. CS Tel 1561.
Trevorrow, Mrs Dorothea E. CS RFD1, Box1279. Tel 753.

ASPEN
Rice, Mrs Lillian D. CS 101 W Bleeker st.

BOULDER
Dawson, Mrs Bert B. CS 9 AM to 12 M 1620 14th st. Tel 283.
Kemp, Mrs Jane C. CS 9 AM to 12 M 1655 9th st.
Niles, Mrs Cora S. CS 1444 Pine st.
Rand, Mrs Ida J. CS 2 to 5 PM 1815 17th st.

BRIGHTON
Ives, Mrs Laura Louise CS Tel 112.

CANON CITY
Avery, Mrs Minnie Shaeffer CS 507 River st. Tel.
Bowlby, Mrs Phoebe CS 515 Harrison av.

COLLBRAN
Hickok, Mrs Alevia CS.

COLORADO SPRINGS
Bailey, Mrs Hester P. CS 731 N Weber st.
Derbyshire, Henry James CS 9.30 AM to 4 PM 225 Hagerman blg. Tel Main 2162.
Downer, Mrs Sadie E. P. CS 9 to 11 AM 1601 N Tejon st. Tel.
Epperson, Mrs Josephine CS 9 AM to 12 M 214 Hagerman blg. Tel Main 2469.
Hiltbrand, Miss Rosa CS 214 Hagerman blg.
Johnson, Mrs Mary E. McIntosh CS Postal address 911 N Nev. av.
Lord, Mrs Nancy Maria CS P O box 454. Res 10 E 2d st, Ivywild. Tel.
Ralston, Mrs Mattie J. CS 1321 Col. av.
Ralston, Miss Myra Evalene CS 2 to 5 PM 1321 Col. av. Tel Main 3422.
Reynolds, Mrs Elizabeth CS 14 S 14th st.
Wilson, Mrs Priscilla CSB (Teacher) 25 Ramona av.

CRIPPLE CREEK
Welty, Mrs Marion CS 69 Welty blk.
Wilson, Mrs Florence A. CS 421 E Bennett av.

DEL NORTE
Egan, Mrs Jennie Irene CS.

DELTA
Cartwright, Mrs Edyth CS 1 to 4 PM 631 Columbia st. Tel Delta 1391.

DENVER

Albee, Miss Helen CS 924 Broadway. Tel Main 8428.
Babbitt, Watson V. CS 9.30 AM to 2 PM 401 Mercantile blg. Tel Main 7700; res tel York 4929.
Baker, Mrs Fanny Maeon, CS 2805 Perry st.
Barnard, Mrs J. Anna CS 639 E 11th av.
Bauer, Mrs Louise CS 3809 Lafayette st.
Beech, Mrs Mary H. CS 774 S Pa. av.
Benford, Miss Eleonora CSD 539 E 6th av.
Benford, Mrs Sarah E. CSD (Teacher) 739 E Colfax av.
Benford, William H. H. CSD 739 E Colfax av.
Bishop, Mrs Agnes M. CS 1105 Clarkson st.
Booth, W. Stuart CS 507 Symes blg.
Brautigam, Mrs Minnie CS 1371 Llpan st. Tel Main 6169.
Cameron, Charles McV. CS 506 Symes blg. Tel Main 862.
Cameron, Mrs Emily Locke CS 1565 Marion st.
Clark, Robert M. CS 10 AM to 4 PM 805 Central Sav bnk blg. Tel Champa 385. Res 32 W 4th av. Tel South 1470.
Clayton, Mrs Josephine G. CS 204 S Pearl st.
Cockayne, Mrs Lena A. CS 830 Downing st.
Collins, Mrs Mary H. CSD 2927 Champa st.
Copeland, Mrs Anna J. CS 1575 Clarkson st. Tel York 5823.
Copeland, J. Calvin CS 1575 Clarkson st.
Creswell, Joseph CS 4.30 to 7 PM 1250 Grant st. Tel Main 6072.
Doud, Mrs Minnie Turnham CS by appointment 119 Grant st. Tel South 2027.
Emerson, Mrs Melinda Viola N. CS 2 to 4 PM 1415 Franklin st. Tel York 539.
Eppich, Mrs Jeannette A. CS 1416 Madison st.
Eubank, Mrs Alice S. CS 2176 S Broadway.
Figg, Miss Anna CS 1422 Grant st.
Flannigan, Mrs M. Elizabeth CS 501 Wash. st. Tel York 4953.
Franck, Mrs Clara B. CS Pierce hotel.
Franklin, George Cory CS 1540 Lafayette st.
Franklin, Mrs Nina Copeland CS 1540 Lafayette st. Tel York 6168.
Goodwin, Mrs Margaret B. CS 405 E 6th av.
Guesnier, Mrs Addie M. CS 2703 W 35th av.
Harvey, Mrs Ella S. CS 2771 W 38th av.
Harvey, Mrs Mary Rose CS 308 S Ogden st.
Henderson, Mrs Nora H. CS A5, 1461 Logan st.
Hinds, Mrs Isabella E. CS 1064 Clarkson st.
Hinton, Mrs Annie M. CS 1263 Pearl st.
Hochuly, Miss Mamie L. CS 526 E 2d av.
Howell, Mrs Jennie Griffith CSB 1140 Emerson st.
Howie, Mrs Belle R. CS 1218 E Colfax av. Tel.
Jackson, Mrs Byrd W. CS 128 S Pa. av.
Joy, Mrs Emma CS 1 to 5 PM 3436 Clay st.
Killie, Mrs Martha E. CS 1461 Logan st. Tel.
Klasing, Mrs Helen Harris CS 3014 Wyandot st.
League, Mrs Lilia Sweet CS 1206 Josephine st.
Lowe, Miss Dorothea CS 2943 Race st. Tel.
Mahin, Mrs Gertrude CS 539 Marion st.
Mann, Mrs Frances Mack CSB 2 to 6 PM 1120 Pearl st. Tel York 711.
Marrs, Mrs Eusebia M. CS 1632 York st.
Mathers, Miss Mary A. CS 1476 S Pearl st.
McConaughy, Mrs Martha W. CS Postal address Hotel Tours.
McFarlane, Mrs Mary CS 1773 Williams st.
Mentzer, Mrs Adda H. CS 339 E 7th av.
Mesechre, Miss Mary I. CS 2 to 4 PM 27, 1627 Wash. st. Tel York 5752.
Miller, Mrs Martha Grove CS 9 AM to 5 PM 318 Empire blg. Tel Main 7105 Res 2930 Champa st. Tel Main 2389.
Montgomery, Gray CS 805 Central Sav bnk blg.
Montgomery, Mrs Katherine CS 968 Corona st.
Moore, Mrs Josephine T. CSB (Teacher) 1116 E 13th av. Tel York 673.
Morris, Mrs Ada F. CS 2 to 4 PM except Sat 3839 Lowell blv. Tel Hlck. 1073.
Murphy, Mrs Minnie B. Hall CSD (Teacher) 7 to 10 AM, 5 to 7.30 PM 2815 E Colfax av. Tel York 4074.
Nathan, Mrs Alice Browne CS 1320 E 11th av.
Nichols, Mrs Mary P. CSD 1566 Kearney st.
Palmer, Mrs Artie K. CS 1515 Adams st. Tel York 6533.
Palmer, Ezra W. CS 1515 Adams st. Tel York 6533.
Peck, Mrs Cecilia G. CS 10 AM to 4 PM except Sat 220 E 7th av. Tel South 1758.
Phinney, Mrs Clara T. CS 479 Marion st.
Potter, Mrs Eliza CS 126 E 13th av.
Potter, Miss Luella May CS 959 S Emerson st.
Putcamp, Mrs Lida M. CS 4543 Winona ct. Tel.
Rathvon, Mrs Ella S. CSB 1756 Grant st. Tel.
Rathvon, William R. CSB 1756 Grant st.
Rickard, Mrs Constance M. CS 9 AM to 12 M 1546 Williams st. Tel York 352.
Rishel, Mrs Henrietta L. CS 21, 1540 Grant st.
Ruhl, Mrs Dora R. CS 1627 Wash. st. Tel York 4060.
Schmidt, Mrs Frieda CS 1 to 5 PM 2221 Cleveland pl. Tel Main 6356.
Schmitt, Mrs Samantha CS 4277 Green ct.
Skinner, Mrs Ida B. CS 2 to 5 PM 145 W 4th av.
Smith, Mrs Ellen F. CS 1440 Ash st.
Stainbrook, Mrs Mary H. CS See San Diego, Cal.
Stewart, Mrs Sarah L. CS 10 AM to 12 M 2052 Bellaire st. Tel York 5685.
Sweet, Miss Clara Lee CS 1144 Emerson st.
Sweet, Mrs Ella Peek, CSD 1144 Emerson st.
Truman, Mrs Elizabeth M. CS 1519 S Emerson st.
Wickersham, George B. CSD 1361 Ogden st. Tel York 413.
Wilson, Harry T. CS 403 Temple ct. Tel.
Woody, Mrs Louise F. CS 1403 E 22d av.
Wyatt, Mrs Indiana CS 220 S Downing st.
Zint, Mrs Joy E. R. CS by appointment 1376 Humboldt st. Tel York 3509.

DURANGO

Ball, Mrs Jennie M. CS by appointment 1361 Blv. Tel Durango 142.

FLORENCE

Woods, Mrs Bessie CS 304 E 3d st.

FORT COLLINS

Robinson, Mrs Emma Alice CS 122 N Wash. av.
Umstot, Mrs Sarah Ann CS 223 S Howes st.

FOWLER

Curtis, Mrs Nellie CS.

FRUITA

Burdett, Mrs Minnie V. CS.

GLENWOOD SPRINGS

Meadows, Mrs Susie A. CS 1120 Grand av.

GOLDEN

Pike, Mrs Fannie Lavina CS 19th and Ford sts.

GRAND JUNCTION

Scheu, Mrs Henrietta CS 1003 Main st. Tel.

GREELEY

Graham, Mrs Nellie Ballard CS 800 9th st.
Hawley, Mrs Martha Cyrena CS 1406 10th st.
Lyman, Miss Carrie F. CS 800 9th st.

GREEN MOUNTAIN FALLS

Chapin, Mrs Delia J. Shoup CS.

HOTCHKISS

Marshall, Mrs Ada V. CS Rogers Mesa. Tel 42 O.

LA JUNTA

Robinson, Mrs Blanche C. CS 18 W 3d st.

LEADVILLE

Block, Mrs Celia CS 224 E 9th st. Tel Hemlock 209.
Schmidt, E. Francis M. CS 3 to 5 PM 133 W 8th st. Tel Leadville 354.

LIMON

Mosher, Mrs Lucy CS Tel 3-1.

LONGMONT

Halverhout, Fred CS Long Peak av.
Jantzen, Miss Hermanna CSB 531 Gay st.
Thorn, Miss Mary Alice CS 610 5th av.

LOVELAND

Witte, Miss Clara A. CS 125 E 7th st.

MARBLE

Lambert, Mrs Irena A. CS.

MONTROSE

Halley, Mrs Margaret E. CSB (Teacher).
Ripley, Mrs Martha CS 512 S 3d st. Tel Montrose 188.
Thompson, Mrs Mattie E. CS Tel Sherman 83.
Whealy, Mrs Alice S. CS 823 S 2d st. Tel.

MOUNT MORRISON
Ewan, Mrs Hattie B. CS Tel 251.

PUEBLO
Baldwin, Mrs Mary F. CS 714 W 16th st.
Dodge, Mrs Gertrude CS 1510 E 7th st.
Dye, Mrs Lena Leota CS 501 W 8th st.
Hardman, Mrs Rena Bell CS 118 W 9th st.
Kenworthy, Mrs May CS 420 W 14th st.
McKinney, Mrs Lillie H. CS Mornings 325 Veta av. Tel 2519 M.
Reeve, Mrs Alta Lowd CS 420 W 11th st.
Strong, Mrs Mildred H. CS 1014 Elizabeth st.
Wyman, Mrs Mattie A. CS 615 W 15th st.

ROCKY FORD
Clark, Mrs Anna Louise Norris CS 509 S 9th st.

SALIDA
Duncan, Miss Ann CS by appointment 1009 E st. Tel Salida 141.

TRINIDAD
Hardman, Mrs Ida May CS 214 E 3d st. Tel 240.

VICTOR
Walden, Mrs Emily K. CS 9 to 11.30 AM 210 S 3d st. Tel Victor 265.

CONNECTICUT

ANSONIA
Lapham, Mrs Alice Marsh CS by appointment 75 Garden st. Tel 813.

BRIDGEPORT
Hotchkiss, Mrs Gladys L. CS 2 to 4 PM except Sat Sun 355 Prospect st.

DANBURY
Bristol, Mrs Lillian E. CS Golden hill. Tel 1454.
McGraw, Mrs Florence CS Postal address 408 Main st. Tel 398.

DERBY
Sprague, Mrs Flora A. CS 146 Olivia st. Tel.

EAST HAVEN
Smith, Mrs Charlotte J. CS.

GREENWICH
Lapham, Miss Ada L. CS by appointment 18 Maher av.

HARTFORD
Bartlett, John O. CS 9 AM to 12 M 110 Edgewood st. Tel Charter 2107.
Coburn, Mrs Luella A. CS 22 Victoria rd.
Griffiths, Mrs Edith Lovenia CS 1 to 4 PM except Sat 24 May st. Tel Charter 6709.
Harvey, Mrs Jennie W. CS 12 M to 3 PM except Sat 904 Main st. Res tel Charter 672.
Helmond, Mrs Minnie E. CS 161 S Beacon.
Marsh, Mrs Carrie B. CS by appointment 31 Lincoln st. Tel Charter 2734.
Mather, Mrs Lizzie W. D. CS by appointment 1040 Windsor av. Tel Charter 6304.
Norton, Charles A. Quincy CS 53 Shultus pl. Tel.
Ropkins, Mrs Kate C. CSB 10 AM to 1 PM Tues Fri 856 Prospect av.
Snow, Mrs Jennie S. CS 114 Brook st. Tel.
Steiner, Mrs Sophie CS 399 Franklin av. Tel.
Tapley, Mrs Jennie M. CS 211 Garden st. Tel Charter 2721.

MERIDEN
Barber, Mrs Melissa H. CS 32 Orient st. Tel 576-3.
Wright, Mrs Mabel Rogers CS 9 AM to 2 PM 230 E Main st. Tel 886.

MYSTIC
Latham, Mrs Eva CS 8 Latham st.

NEW BRITAIN
Brownridge, Mrs A. Louise CS 176 Hart st.
Johnson, Mrs Mae B. CS 41 Liberty st.
Mann, Joseph G. CSD by appointment 56 Maple st.
Newman, Mrs Alice Temple CS Postal address 56 Maple st.

NEW CANAAN
Noyes, Mrs Fanny Abernathy, CS See New York.

NEW HAVEN
Blydenburgh, Mrs Frances J. CS by appointment 207 Howard av. Tel 4620.
Booth, Mrs Carrie B. CS 1593 Chapel st.
Capell, Mrs Charlotte CS 133 Howe st.
Capell, William CS 133 Howe st. Tel 5806.
Crawford, Mrs Cora M. CS 80 E Pearl st.
De Prans, Mrs Emeline CS 473 Elm st.
Griffin, Mrs Helen A. CS by appointment The Dinmore, 224 Park st. Tel 3715.
Hough, Mrs Julia L. CS by appointment 276 Dixwell av. Tel 5588.
Linsley, Mrs Estelle E. CS 35 W Park av.
MacGregor, Mrs Lottie Josephine CS 414 Crown st. Tel.
Simonsen, Mrs Mary E. CSB 2 to 5 PM 379 Whalley av.
Simonsen, Severin E. CSB (Teacher) 10 AM to 5 PM 379 Whalley av. Tel 478.

NEW LONDON
Anderson, Mrs Rosemary O. CS Mohican hotel. Tel 515.
Maginn, Miss May CS 83 Bliuman st.
Seyfried, William H. CS 263 Montauk av. Tel 271.
Tucker, Mrs Laura C. CS 60 Vauxhall st. Tel 184.

NEWTOWN
Barber, Mrs Mary Chidester CS Main st. Tel.

NORWALK
Morrison, Mrs Elizabeth CS Mornings Rowayton. Tel 1173-6.

NORWICH
Browning, Miss Sarah Perry CS 29 Otis st. Tel.

PLAINVILLE
Knight, Mrs Agnes Vinton CS. Tel 58.

STAMFORD
Barker, Mrs Jennie CS by appointment Stamford Nat bnk blg. Tel 908; res tel 790.
Francis, Miss Florence CS by appointment 9 Spring st. Tel 197.
Scofield, Mrs Frances E. CS Bonnyview. Tel.
Stagg, Mrs Bettie Keenon CS 27 3d st.

TORRINGTON
Dickinson, Mrs Effie S. CS 2 to 5 PM 102 Pearl st. Tel 173-6.

WATERBURY
Manville, Mrs Minnie T. CS 72 Revere st. Tel.
Schoonmaker, Mrs Ida Hanna CS 612 Watertown rd.
Thompson, Miss Mary F. CS by appointment East Farms. Tel 1746.

WEST HAVEN
Lindley, Mrs Carrie L. CS 99 Church st.

WINSTED
Estes, Guy Parkhurst CS 442 Main st. Tel 326-5.
Hinsdale, Mrs Frances C. CSB by appointment Lake and Prospect sts. Tel 180.
Hinsdale, Mrs Julia M CS Prospect st. Tel.
Hinsdale, Theodore R. CSB (Teacher) by appointment Lake and Prospect sts. Tel 180.

YALESVILLE
Hallenbeck, Mrs Eloise CS Cottage st. Tel 174-12.

DELAWARE

WILMINGTON
Child, Mrs Emily G. CS 9 AM to 12 M 1419 Harrison st. Tel.
John, Mrs May Burns CSB 813 Franklin st.
John, Norman E. CSB (Teacher) 1 to 4 PM 606 Equitable blg. Tels.
Kent, Mrs Margaret H. CS 9 AM to 1 PM 1108 Jefferson st. D. & A. tel 3563 D.
Lusk, Mrs Elizabeth Stewart CS 2 to 5 PM 608 Equitable blg. Tel 1375. Res 1502 Van Buren st.
Rearick, Norwood L. CS 9 AM to 12 M 606 Equitable blg. Res 712 Harrison st.

DISTRICT OF COLUMBIA

TAKOMA PARK
Atkinson, Mrs Lillie D. CS Mornings 300 Carroll av. Tel Col. 4891.

WASHINGTON
Adams, Mrs Ernestine M. CS The Wellington. Tel.
Barbour, Mrs Mary E. CS 1755 Columbia rd.
Breckons, Mrs Josephine W. CS 1814 G st, NW.
Buckingham, Mrs Venona CS 1333 W st, NW.
Campbell, Mrs Mary B. CS The Burlington.
Campbell, William S. CS Metropolitan bnk blg.
Carson, Mrs Nellie A. CS 10 AM to 2 PM 632 A st, NE. Tel Linc. 1597.
Clark, Mrs Christina E. Woodward CS 1824 G st, NW. Tel Main 3677.
Collins, Mrs Adelia C. CS 3227 13th st. Tel Col. 651.

WASHINGTON
Doolittle, Mrs Louisa J. CS 1027 Park rd, NW.
Duvall, Mrs Julia R. CS 1336 R st, NW.
Eddingfield, Mrs Bien T. CS 2 to 5 PM 1440 Harvard st. Tel Col. 5.
Evans, Mrs Emma F. CS by appointment 1224 Fairmont st, NW. Tel Col. 982 Y.
Foote, Mrs Kate N. CS 1884 Columbia rd. Tel North 6853.
Furbeck, Mrs Lillian Keller. CS The Brighton.
Gemmell, Mrs Norah E. CS 1420 R st, NW. Tel.
Gering, Mrs Josephine D. CS 2501 Hall pl.
Goodwin, William McAfee CS 9 AM to 5 PM 303 District Nat bnk blg, 1406 G st, NW. Tel Main 7027. Res 1633 Irving st, NW. Tels Col. 2952 or 3024.
Hart, Mrs Emma Segar CS 1410 Euclid st, NW.
Hayes, Mrs Georgia E. CS Wyo. apt. Tel North 2941.
Hayes, Hiram Wallace CS The Wyoming.
Heim, Mrs Bertha CS 10 AM to 1 PM The Rochambeau. Tel Main 3514.
Hitchcock, Mrs Harriet CS 9.30 AM to 2 PM Metropolitan bnk blg. Tel Main 5258.
Jennings, Mrs Laura Blandford CS 1678 Irving st.
Kepner, Mrs Ina B. CS 1342 Harvard st.
Keyes, Mrs Isabella B. CS The Baltimore.
Keyes, John W. CS The Baltimore. Tel Col. 4089.
Kitson, Miss Marion L. CS The Hawarden, R st, NW. Tel North 2281.
Lamm, Mrs Dollie M. CS 10 AM to 5 PM The Cairo. Tel North 2106.
Lewis, Mrs Jean Daniel CS The Ontario.
Naugle, Mrs Clara L. CS The Berlin. Tel.
Naugle, James Parker CS 9 AM to 2 PM The Berlin, 7 Iowa cir. Tel North 5219.
Norwood, Edward Everett CSB (Teacher) 9 AM to 12 M, 3 to 5 PM Westory blg. Tel Main 6635. Res Gallatin st and Piney Branch rd, NW. Tel Col. 2447. Cable Edwood.
Sabine, Mrs Elizabeth F. CS 1 to 5 PM The Royalton, 918 M st, NW. Tel North 229.
Smith, Mrs Harriet Hutchinson CS Afternoons The Cavendish, Columbia rd. Tel.
Strother, Reuben M. CS Home Life blg. Tels Main 1968; res North 4134.
Swasey, Miss Helen Louisa CSB (Teacher) 10 AM to 12 M The Wyoming.
Syme, Miss Jane Grey CS The Wyoming.
Van Trump, Miss Ellie M. CS The Ontario.
Varner, Mrs Beatriee CS 1765 Euclid st. Tel Col. 3289.
White, Miss Ada G.CS The Oakland, 2006 Columbia rd.
Wickersham, Mrs Elizabeth C. CSB (Teacher) 2 to 5 PM The Wyoming.

Florida

BUCKINGHAM
Wallace, Mrs Eliza J. CS.

COCOANUT GROVE
Burrell, Mrs Adelaide CS.
Moore, Mrs Jessie S. CS The Moorings.

DAYTONA
Barnes, Mrs Margaret CS 29 N Palmetto av.
Shouse, Mrs Maie Van Buren CS.

FLORAHOME
Smith, Mrs Maude Corbett CS.

FORT LAUDERDALE
Farlow, William S. CSD (Teacher) by appointment.

JACKSONVILLE
Baker, Mrs Kate G. CSB (Teacher) Mornings 616 Dyal-Upchurch blg. Res 27 Lomax st, Riverside. Tel 1270.
Eyles, Mrs S. Gertrude CS Mornings 1235 Liberty st. Tel 1210.
Higgins, Mrs Sarah A. CS 9 AM to 5 PM 311 E 1st st. Tel 1720 J.
Paine, Mrs Cora D. CS by appointment 1219 May st. Tel 2385.
Welch, Mrs Miriam E. CS 5 Tolbert av. Tel 5142 L.
Wildenhain, Mrs Elizabeth CS 1718 Ionia st. Tel 4135.
Williams, John H. CSB (Teacher) 9.30 AM to 1 PM Dyal-Upchurch blg, Main and Bay sts. Tel 1735.

LAWTEY
Doane, Mrs Sabenah G. CS 10 AM to 4 PM.
Hannan, Mrs Rosa L. CS.

MIAMI
Miller, Miss Nealie I. CS 9 AM to 1 PM 1004 Blv. Tel 315.

PENSACOLA
Johnson, Mrs Daisy L. CS 10 AM to 3 PM 509 Guillemard st. Tel 861.

PERRINE
Castle, Mrs Olive Thornburgh CS.

ST AUGUSTINE
Lee, Mrs Eugenia CS 34 Sanford st. Tel 77-2.
Wilson, Mrs Augusta CS 60 Central av. Tel 165.

ST PETERSBURG
Goodwine, John CS 9 AM to 2 PM 5th av and 5th st, S.
Goodwine, Mrs Mary J. CS 10 AM to 2 PM 5th av and 5th st, S.
Hildreth, Mrs Isaphene J. CS 6 1st Nat bnk blg.
Lemieu, Mrs Iva Marie CS 94 4th av, N. Tel 104 B.

SARASOTA
Thompson, Mrs Julia E. CS by appointment Gulf Stream av. Tel 22.

TALLAHASSEE
Argyle, Miss S. Elizabeth CS Tel 150.
Lewis, Mrs Mary E. CSB 511 Park av.

TAMPA
Green, Mrs Maude P. CS 1204 Tampa st. Tel 1696.
Guilford, Mrs Edith M. CS 837 S Blv. Tel 1962 M.
Irsch, Mrs Hermine CS 215 Beach pl. Tel 1808 R.
Leslie, Mrs Ollie Nace CS 608 Cleveland st, Hyde pk. Tel 1578.
Swalley, Mrs Amelia T. CS Tampa Bay hotel.

WEST PALM BEACH
Everett, Mrs Rosa Lewis CS 10 AM to 12 M 114 Olive st. Tel 46.

WINTERHAVEN
Turner, Mrs Harriet K. CS Lake Lulu. Tel.

ZEPHYRHILLS
Clark, Mrs Emma M. CS 8th st and 4th av.

Georgia

ATLANTA
Alston, Mrs Sarah F. CS 78 Forrest av.
Burson, Miss Greenie CS See Montgomery.
Coon, Mrs Alice Spencer CS 12 M to 3 PM 26 Kimball st. Bell tel Ivy 101.
Downs, Mrs Annett CS 737 W Peachtree st.
Hall, Mrs Margaret C. CS 227 Peachtree cir.
McLeod, Mrs Minnie CS 29 Greenwood av.
Scott, Mrs Mary Trammell CS 97 Merritts av.
Shelton, Miss Mathilde CS by appointment Avalon apt, 247 W Peachtree st.
Trammell, Miss Mary E. CS 523 Peachtree st.
Wilson, Mrs Julia Lee CS 84 East N av.

AUGUSTA
Wright, Mrs Roberta S. CS 917 Greene st. Tel 2067.

COLUMBUS
Sarling, Mrs Leonora M. CS 1415 Broad st.

LEARY
Colley, Mrs Cora CS.

LINDALE
Kirkland, Mrs Lona C. CS. Tel 695.

MACON
Butts, Miss Jessie C. CS 467 Spring st. Tel 2534.
Smith, Mrs E. Blanche CS 109 Wash. av.

ROME
Sledge, Mrs Minnie Moreno CS 103 4th av. Tel 408 L.
Thomas, Mrs Mary Fort CS 6th av. Tel 523 L.

SAVANNAH
Brigham, Mrs Mary Alice CS 818 Drayton st. Tel 4472.
Forman, Miss Harriet Tilghman CS 32 E Taylor st. Tel 1588 J.

SHELLMAN
Saxon, Mrs Tyree A. CS Calhoun st. Tel 167.

THOMSON
West, Mrs Laura F. CS.

WASHINGTON
Armstrong, Mrs Lula CS.
Du Bose, Mrs Julia CS.

HAWAII

HONOLULU
Lillie, Mrs Catherine D. CS 12.30 to 3 PM except Sat Boston blg. Tels 1422; res 1477.
Scott, Mrs Edna K. CS Manoa rd and Hastings st. Tel 2898.

IDAHO

BOISE
Cross, Mrs Frank S. CS 510 Hays st.
Dawson, Mrs Martha J. CS 309 Pinney blg.
Hamilton, Mrs Victoria CS 914 O'Farrell st.
Olmstead, Mrs Julia CS 1206 Hays st.
Oppenheim, Mrs Amelia CS 406 Pinney theater blg. Bell tel 1281.
Reed, Charles D. CS Empire blg. Tel 625.
Reed, Miss June L. CS 515 N 13th st. Tel 1697.
Sperling, Mrs Ida M. CS 1 Shaw blg.
Wood, Mrs Carrie C. CS R F D 2.

BUHL
Higley, Mrs Ida Nelson CSB.

COEUR d'ALENE
Jaquith, Mrs Minnie T. CS by appointment 323 Wallace av. Both tels.

LEWISTON
O'Neill, Mrs Mary C. CS 1158 Idaho st.
Remer, Mrs Maggie G. CS 1310 9th av.

MACE
Shine, Mrs Lillian M. CS 1 to 4 PM.

MOSCOW
Vennigerholz, Mrs Margaret CS S 160 Asbury st. Tel 159.

NAMPA
Nixon, John A. CS 904 12th av, S.
Townshend, Mrs Florence M. CS 516 13th av, S.

PAYETTE
Smith, Mrs Edna E. CS P O box 12. Bell tel.

POCATELLO
Nilsson, Carl CS 544 W Center st.
Trumbull, Mrs Elizabeth Henrietta CS 1 to 4 PM 355 S 7th av. Ind. tel 257.

ST ANTHONY
Rule, Mrs Winnifred E. CS Ind. tel 203.

TWIN FALLS
Evans, Mrs Mary E. CS 328 3d av, E.
Schwinn, Mrs Clara Octavia CS 460 6th av, E.
White, Mrs Evangeline Macy CS 345 8th av, N. Tel Black 59.

WEISER
Terwilliger, Mrs Erma B. CS. Tel Black 243.

ILLINOIS

ALTON
Adams, Mrs Rosamond CS 435 Foulds av.
Bullis, Edwin C. CS 412 Commercial blg. Tels Bell Main 117 R; Kinlock 593.

AURORA
Davis, Mrs Juliet M. CS 247 Downer pl.
Horn, Mrs Jessie E. CS 14 Cross st.

BATAVIA
Parry, Miss Martha CS 139 Elm st.

BELVIDERE
Seigel, Miss Amelia CS 619 N State st.

BIGGSVILLE
Wiegand, Mrs Minnie J. CS Church st.

BLOOMINGTON
Bosworth, Mrs Mildred S. CS 1405 N Main st. Bell tel 639 K.
Boundy, John Edward CS 427 Griesheim blg.
Fielder, Mrs Vinnie K. CS 427 Griesheim blg.
Gooch, Mrs Ethel M. CS 205 E Jefferson st.
Haise, Mrs Eleanor CS 610 Douglas st.
Hayden, Mrs Ida H. CS 209 E Jefferson st.
Moore, Mrs M. Delta CS 3 to 5 PM 705 N Evans st.
Murphy, Mrs Emma Shaw, CS 1206 N Prairie st.
Rigby, Mrs Della H. CSB (Teacher) 207 E Jefferson st.
Schneider, Miss Flora I. CS 518 E Locust st.
Taggart, Mrs Ella CS 304 E Douglas st.

CAIRO
Pink, Mrs Laura R. CS 315 6th st.

CENTRALIA
Derleth, Mrs Clara CS 127 S Beech st. Tel 641-R.
Leavitt, Mrs Helen-M. CS 112 N Elm st.
Tucker, Mrs Mora CS 301½ E Broadway.

CHAMPAIGN
Calhoun, Mrs Melcenia J. CS 702 W Green st. Tel Bell 1465; Home 1179.
Ferguson, Mrs Ella A. CS 214 Maple st. Home tel 3632.
Isbell, Mrs Mary L. CS 1 to 4 PM 609 W Hill st.
Stoltey, B. Frank CS 1 to 4 PM 1st Nat bnk blg Res 107 S Elm st. Tels.
Wendland, Miss Elisabeth T. CSD (Teacher) 9 AM to 12 M 1st Nat bnk blg. Tels Bell 896; Home 1046. Res 310 W Church st. Both tels.

CHENOA
Orendorff, Mrs Eliza B. CS.

CHICAGO
Aekermann, Mrs Elsie M. CS Mornings except Sat 3726 N 43d av. Tel Irv. 5856.
Ackley, Frank CS 9 AM to 1 PM 318 W 63d st. Tel Stew. 2200. Res 6952 Princeton av. Tel Went. 3518.
Ackley, Mrs Mary Bahret CS 1 to 5 PM 318 W 63d st. Tels Stew. 2200; Went. 3518.
Adams, Mrs Alicia W. CS The Lessing, Surf and Evanston av. Tel L. V. 3419.
Adams, Mrs Susan F. CS 4354 Ind. av. Tel Ken. 4153.
Alcock, Mrs Minnie Beyea CSB Winamac, 3914 Ellis av. Tel Doug. 4055.
Alexander, Mrs. Elizabeth CS 6217 Ingleside av. Tel Mid. 2210.
Ament, Mrs Sarah E. CS 1812 Morse av. Tel R. P. 3811.
Amory, Mrs Rosalie G. CSB (Teacher) 4913 Madison av.
Andersen, Mrs Nellie S. CS 9 AM to 1 PM except Sat 4638 Lake av. Tel Drex. 4490.
Anderson, Mrs Julia A. CS 15 N Lincoln st.
Apitz, Mrs Augusta CS 9 AM to 1 PM 933 Mozart st. Tel Humb. 7701.
Archibald, Miss Susan W. CS 609, 81 E Madison st. Tel Rand. 3181.
Armstrong, Henry J. CS Lake View blg, 116 S Mich. av. Tel Cent. 996.
Armstrong, Mrs Hulda A. CS 6214 Madison av. Tel Mid. 1232.
Armstrong, Mrs Mabelle B. CS 1325 E 52d st. Tel H. P. 5226.
Austin, Mrs Eleanor L. CS 4453 Oakenwald av. Tel Drex. 3692.
Ayers, Miss Reta L. CS 9 AM to 3 PM 1740 Greenleaf av. Tel R. P. 508.
Baker, Mrs Grace CS 9 AM to 12 M 5906 S Park av. Tel Norm. 739.
Baker, Mrs Minnie CS 1441 E 60th st. Tel Mid. 1325.
Barrett, Mrs Helen B. CSB (Teacher) 4811 Kenwood av.
Barrett, William F. CSB 515 Orchestra blg, 220 S Mich. blv.
Barrow, Mrs Mary W. CS 221 E 44th st.
Bartels, Miss Lillian M. CS 9 AM to 12 M 2128 Warren av. Tel Seel. 5434.
Bastian, Mrs Victoria C. CS by appointment 1016 E Argyle st. Tel Edge. 8736.
Beach, Mrs Kizziah CS 6226 Lexington av.
Becker, Miss Charlotte Wilhelmina CS 9 AM to 1 PM 1100 Lake View blg, 116 S Mich. av. Tel Rand. 3741; res tel L. V. 3979.
Bell, Mrs M. Bettie CSD (Teacher) by appointment 4037 Drexel blv. Tel Oak. 5210.
Bell, Mrs Nannie C. CS 3930 Lake av. Tel Oak. 5068.
Bennett, Leroy William CS 705, 81 E Madison st. Tel Cent. 1831.
Bensley, Miss Kate Ward CS 3923 Ellis av.
Benson, Mrs Anna E. CS 10 AM to 4 PM 609, 81 E Madison st.
Berend, George F. CS 4820 Madison av. Tel Oak. 4223.
Berry, Mrs Jeanie W. CS Mon Wed Fri afternoons 610, 81 E Madison st.
Bitting, Mrs Alice CS 4601 Ind. av.
Blickhahn, Mrs Flora G. CS 912 Leland av.
Blye, Mrs Emlen S. CS 6255 Kimbark av. Tel Mid. 2763.
Borum, Miss Martha A. CS 11 AM to 6 PM 116 Mich. av. Tel Cent. 4631. Res 6056 Monroe av. Tel Mid. 6419.
Bowles, Mrs Carrie B. CS 1 to 5 PM 1652 S Homan av. Tel Lawn. 685.
Bowman, Miss Helen L. CS Afternoons 3612 Lake av. Tel Doug. 7966.

CHICAGO

Brackebush, Mrs Grace Greenlee CS 839 Kenesaw ter.
Bradford, Mrs Jewel CS 330 E 57th st.
Brady, Miss M. Belle CS 1 to 3 PM 609, 81 E Madison st. Tel Rand. 3181.
Bressler, Mrs Florance V. CS 9 AM to 1 PM 559 Aldine av. Tel Well. 8984.
Bretsnyder, Mrs Minnie L. CS 9706 Longwood blv. Tel Long. 1154.
Bronaugh, Mrs Kate Logan CS 4453 Oakenwald av.
Brown, Mrs Clara Talhaug CS 4637 Winthrop av.
Bruschke, Mrs Netta F. CS Postal address 707, 81 E Madison st.
Buck, Mrs Laura CS 4740 N Sacramento av.
Bullock, Mrs Mary Ellen CS 7616 Bond av. Tel S. C. 1112.
Burch, Miss Edith Lamar CS 10 AM to 2 PM 8 S Dearborn st. Tel Cent. 6655.
Burdick, Mrs Elizabeth C. CS 4237 Champlain av. Tel Oak. 5828.
Burgess, Mrs Martha J. CS 2 to 5 PM 6421 Normal blv. Tel Norm. 8701.
Burtch, Almon CS 10 AM to 4 PM 707, 81 E Madison st. Tel Cent. 6915.
Bush, Miss Lillian CS 4826 Madison av. Tel Drex. 83.
Bush, Miss Lola CS 4826 Madison av.
Buttolph, Mrs Meriam L. CS 5429 Cornell av. Tel Mid. 155.
Cahana, Mrs Emma CS 4023 Kenmore av.
Cameron, Mrs Anna F. CS 4622 Kenmore av.
Campbell, Miss Alice CS 3609 Ellis av. Tel Doug. 899.
Campbell, Miss Cora E. CS 115 E 44th st. Tel.
Carr, Mrs Emma L. CS 5229 Winthrop av. Tel Raven. 1046.
Carroll, Miss Gertrude M. CS by appointment 5467 Jefferson av.
Carson, Mrs Helen S. CS The Winamac, 3914 Ellis av. Tel Doug. 3117.
Carter, Mrs Florence M. CS Mornings except Sat. 6359 Kimbark av. Tel. H. P. 5634.
Carter, Miss Isabella Davis CS 9 AM to 3 PM 608, 81 E Madison st. Tel Rand. 6851. Res 4173 Lake av.
Carter, Mrs Virginia CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 6566. Res. 29 S Oakley blv. Tel Seel. 3896.
Casey, Miss Kate Lyons CS 4468 Lake av. Tel Drex. 192.
Castello, Robert CS 10 AM to 4.30 PM 707, 81 E Madison st. Tel Cent. 6915. Res 5057 Kenmore av. Tel Edge. 7071.
Chambers, Mrs Luvisa M. CS 10 AM to 12 M 353 S Normal Park way.
Charnley, Mrs Jean M. CS 4656 Lake av. Tel Oak. 4047.
Chase, Mrs Estelle L. CS 4851 Kenwood av.
Chase, Mrs Meredith Perry CS 1139 Leland av.
Chester, Miss Lucy CS 853 Lafayette parkway.
Childs, Mrs Cordelia L. CSB 9 AM to 12 M 2723 Warren av. Tel Seel. 5504.
Clemons, Mrs Belle CS 9 AM to 12 M 3845 West End av. Tel Ked. 4896.
Clippinger, Mrs Geneva Mary CS 5032 Wash. av.
Closter, Mrs Norene CS 10 AM to 1 PM 4456 Sheridan rd. Tel Edge. 8020.
Coddington, Miss Eleanor CS 1 to 4 PM 605, 27 E Randolph st. Tel Cent. 4510. Res 1012 Graceland av. Tel Grace. 1810.
Colley, Mrs Catherine CS 7415 Coles av.
Cook, George Shaw CSB (Teacher) 9 AM to 12 M except Sat 515 Orchestra blg. Res tel H. P. 2420.
Cook, Mrs Gertrude Manchester CSB 5225 Wash. av.
Cook, Mrs Magdalena W. CS 4439 Prairie av.
Cook, Mrs Stella Shaw CS 5046 Wash. av. Tel Drex. 910.
Cornwell, Charles S. CS 6158 Greenwood av. Tel.
Cowles, Mrs Corda R. CS 443 E 45th st. Tel Oak. 3835.
Crisp, Mrs Belle Gregory CS 1 to 4 PM 705, 81 E Madison st. Tel Cent. 1831.
Davidson, Mrs Grace Tolman CS 2128 Calumet av.
Davidson, Mrs Harriet L CS 12 M to 4 PM 610 Stewart blg. Tel Rand. 4833; res tel Evans. 1194.
Davis, Mrs Alberta CS 9 AM to 2 PM 1024 Catalpa av. Tel Edge. 4075.
Day, Mrs Emma Pierce CS 9 AM to 2 PM 4346 Berkeley av. Tel Oak. 4664.
Dean, Mrs Belle Mather CS 236 E Erie st. Tel Dear. 1470.
Deane, Mrs Lottie B. CS Mornings Hotel Luzerne. Tel Line. 6362.
Deiner, Mrs Bunnie CS 9 AM to 1 PM except Sat 6724 Lowe av. Tel Norm. 3072.
Demerce, Mrs Aimee E. CS Mornings 6027 Winthrop av. Tel Raven. 565.
Dickson, Mrs Clara B. CS 12 M to 4 PM. Mentor blg.
Dietrich, Mrs Edna R. CS 9 AM to 12 M 3117 Fullerton av.
Dodgshun, Mrs Annie V. C. CS 5332 Woodlawn av. Tel Mid. 3802.
Dowdell, Miss Maude CS 525 Orchestra blg, 220 S Mich. av. Tel Harr. 1540.
Downs, Miss Jennie CS 5549 Lakewood av. Tel Edge. 7164.
Draper, Harry CS 4920 Wash. av.
Draper, Mrs Lura CS 4920 Wash. av.
Drichaus, Herman CS 3814 Rokeby st. Tel Grace. 3079.
Duvall, Mrs Adele CS 411 E 46th st. Tel Drex. 8263.
Edwards, Mrs Luella CS 2 to 4 PM 139 N Homan blv. Tel Ked. 3176.
Eldridge, Mrs Cora J. CS 9 AM to 1 PM 4724 Langley av. Tel Oak. 1306.
Elliott, Mrs Alice Y. CS 9 AM to 12 M 5126 East End av.
Elliott, Mrs Margaret E. CS 6029 Ellis av.
Engle, Mrs Nellie L. CS 1 to 5 PM 81 E Madison st. Tel Cent. 4644. Res 3833 Jackson blv. Tel Gar. 1504.
Englisch, Mrs L. Alice CS 5480 Cornell av. Tel Mid. 462.
Entorf, Miss Augusta M. CS 10 AM to 1 PM 2149 Wilson av, Ravenswood.
Erler, Mrs Christina CS 1305 E 55th st. Tel Mid. 2476.
Esmay, Mrs Emma CS 905 Alexander pl.
Euson, Sidney Joseph CS 9 AM to 1 PM Mentor blg, 39 S State st. Tel Rand. 3383.
Everhart, Miss Heloise CS 10 AM to 1 PM 1063 Ainslie st. Tel Edge. 1158.
Ewald, Miss Ann CS 4004 Drexel blv. Tel Oak.5284.
Ewing, Miss Mary Goodrich CSB (Teacher) 511, 81 E Madison st.
Ewing, Mrs Ruth B. CSD 10 AM to 4 PM Tues Fri 511, 81 E Madison st Res 541 St Johns av, SE, Highland Park, Ill.
Feilchenfeld, Miss Sara CS 5222 Hibbard av.
Fellers, John E. CS 4933 Mich. av. Tel Drex. 2258.
Fenn, Mrs Mary C. H. CS 6117 Wash. av.
Ferris, Mrs Clara C. CS 9 AM to 1 PM 2633 Burling st. Tel Linc. 2596.
Flint, Charles M. CS 9 AM to 1 PM 808, 5 N Wabash av. Tel Rand. 2507.
Follett, Mrs Agnes I. CS 2150 Marshall blv. Tel Lawn. 5376.
Follett, Mrs Susan J. CS 5435 Kimbark av.
Fonda, Jesse L. CS 10 AM to 4 PM 8 S Dearborn st. Tel Cent. 5052.
Foreman, Mrs Olga C. CS 4598 Oakenwald av. Tel Drex. 6316.
Forman, Mrs Ella E. CS 4401 Mich. av. Tel Ken. 4369.
Fowler, Mrs May CS 9 AM to 12 M exeept Sat 3831 Van Buren st. Tel Ked. 4763.
Fox, Mrs Estelle Barnes CS See Glen Ellyn.
Frain, Adnah K. CS 8 AM to 1 PM 6320 Woodlawn av. Tel H. P. 180.
Framhein, Mrs Sophie M. CS Mornings exeept Sat 6130 Ellis av. Tel H. P. 3434.
Freeling, Mrs Pauline M. CS 10 AM to 12 M 408 Webster av. Tel Linc. 1816.
Fuller, Miss Cynthia E. CS 550 Surf st. Tel.
Gersch, Mrs Elisabeth CS 902 N Winchester av.
Gignilliat, Mrs Floy S. CS 4439 Prairie av.
Gilbert, Mrs Annette CS 822 Oakwood blv.
Gillanders, Kenneth CS 10 AM to 4 PM 156 Mentor blg, State and Monroe sts. Tel Cent. 5694.
Glodrey, Mrs Edith CS 1 to 4 PM 605, 27 E Randolph st. Tel Cent. 4510. Res 3818 Sheffield av. Tel Well. 8660.
Gohlmann, Miss Eda CSB 4638 Lake av. Tel Drex. 8639.
Golsen, Mrs Marguerite L. CS 65 E 46th st.
Goodman, Mrs Helen Hastings CS 1361 Kenwood pk pl. Tel Oak. 2774.
Goodman, Mrs Jeannette R. CSB 1354 Kenwood pk pl. Tel Drex. 651.

CHICAGO

Green, Mrs Margaret T. CS 3743 Langley av.
Gregory, Mrs Lizzie K. CS 5835 Winthrop av. Tel Edge. 6750.
Groesbeck, Mrs Grace Dietrich CS 1352 Madison pk.
Gruschow, Mrs Pauline M. CS 10 AM to 12 M 3535 N Ashland av. Tel L. V. 3396.
Guile, Mrs Ida CS 5243 Winthrop av.
Hagerty, Mrs May CS 705 Orchestra blg, 220 S Michigan av. Tel Harr. 4367.
Hagie, Mrs Ella G. CSB 1 to 4 PM 709, 81 E Madison st. Tel Cent. 5546.
Hales, Mrs Emma A. CS 439 W 62d st.
Hamblin, Mrs Elizabeth B. CS 1400 E 56th st.
Hamlin, Mrs Harriet E. CS 10 AM to 12 M except Sat 5528 Woodlawn av.
Hamlin, Mrs Mina F. CS 9 AM to 12 M 851 E 66th blv. Tel H. P. 4744.
Hanson, Mrs Anna E. CS 5902 Erie st. Tel. Aus. 5113.
Hanson, Mrs Eva D. CS 4908 Wash. av. Tel Oak. 2182.
Harbeck, Mrs Emma Grey CS by appointment 1635 E 51st blv.
Hard, Mrs Hallie Norvell, CS 820 Oakwood blv. Tel Doug. 7889.
Harmer, Mrs Anna L. CS Mornings 3914 Ellis av.
Harms, Mrs Johanna CS 209 W 72d st.
Harris, Mrs Elizabeth CS 5327 Wash. av. Tel 1575.
Harris, Mrs Mary E. CS 9 AM to 12 M 3203 Park av. Tel Ked. 349.
Harris, Mrs Mary Madora CS 9 AM to 12 M 4544 Oakenwald av. Tel Drex. 3516.
Harris, Mrs May E. CS 4113 Perry st. Tel L. V. 520.
Hass, Mrs Mary CS 4020 Kenmore av.
Hazzard, Mrs Mary Avery CS 9 AM to 12 M 6460 Monroe av. Tel H. P. 5579.
Hecht, Mrs Mary E. CS 4547 Mich. av. Tel Drex. 3853.
Hellgren, Miss Hilda P. CS 4608 Hazel av. Tel Edge. 2187.
Hemingway, Mrs Helen M. CS 2 to 4 PM except Sat 331 Belden av. Tel Linc. 2263.
Hess, Mrs Rilla Meeker CS 6950 Normal blv. Tel Went. 3607.
Hewen, Mrs Eva L. CS 4421 Perry st.
Heyd, Ernst Ferdinand CS 768 Oakwood blv.
Heyd, Mrs Mary E. CS 9 AM to 2 PM. 768 Oakwood blv. Tel Doug. 2297.
Hicks, John G. CS 4622 Sheridan rd. Tel Edge. 6867.
Higgins, Miss Louise E. CS 9 AM to 12 M 5215 Madison av.
Hill, Mrs Addie P. CS 4800 Lake av. Tel Drex. 6980.
Hill, Mrs Cora P. CS 4911 Kenmore av. Tel Edge. 3903.
Hilton, Mrs Helen Hayden CS 10 AM to 3 PM except Sat. 5144 East End av. Tel Mid. 3721.
Hind, Mrs Mary M. CS 7010 N Ashland av. Tel R. P. 159.
Hiskey, Miss Winona H. CS 2921 N Halsted st.
Hjerman, Mrs Bertha Gruschow CS 9 AM to 12 M except Sat 4046 N Paulina st. Tel Grace. 4162.
Hostetter, Samuel E. CS 6233 Monroe av. Tel Mid. 2826.
Howe, Mrs Lu Rutherford CS 5105 Kimbark av. Tel H. P. 3756.
Howliston, Miss Mary H. CS 1109 E 61st st.
Hoxie, Mrs Mary Hamilton CS by appointment 4440 Mich. av. Tel Oak. 416.
Hughes, Mrs Leila C. CS 766 Oakwood blv.
Hunt, Mrs Fannie Bogardus CS 3906 Lake av.
Huntington, Mrs Adda A. A. CS 10 AM to 5 PM 116 S Mich. av. Tels Rand. 1002; res Oak. 2462.
Husser, Joseph J. CS Postal address 730 Buena av.
Hutchings, Mrs Mary G. CS 4509 N Ashland av.
Hyde, Miss Edith CS 610 Stewart blg.
Ingersoll, Mrs Florence K. CS 1630 Sunnyside av. Ravenswood. Tel Edge. 5393.
Irvin, Mrs Isabella E. CS 9 AM to 12 M except Fri 4443 N Ashland av, Ravenswood.
Irwin, Mrs Abba Woodruff CS 1 to 4 PM 509 Oakdale av. Tel Grace. 3872.
Irwin, Edward CS 9 AM to 1 PM; also 6 to 9 PM except Wed 1600, 36 S State st. Tel Cent. 6994; res tel Grace. 3872.
Jacobs, Mrs Annie E. CS 1953 Montrose blv.
Jamieson, Charles B. CSB (Teacher) 1500 N American blg, 36 S State st. Tel Rand. 4737.
Jenkins, Mrs Anna C. CS 200 Orchestra blg, 220 S Mich. blv. Tel Harr. 5530.
Jennings, Miss M. Helen CS 1111 E 61st st. Tel H. P. 3696.
Jewett, Miss Nellie CS 1109 E 61st st.
Johnson, Mrs Mattie L. CS 6209 Drexel av.
Jones, Mrs Alice L. CS Postal address 1257 Early av.
Jones, Miss Frances C. CS 2326 Ind. av.
Jones, Miss Maria W. CS 2326 Ind. av.
Kayne, Mrs Mary Clay CS Tues Thurs Sat 81 E Madison st.
Kayne, Thomas Young CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 4315. Res 4536 Sheridan rd. Tel Edge. 1547.
Keith, Mrs Susan A. CS 59 E Elm st. Tel North 3732.
Kent, Miss Florence L. CS 6536 Harvard av. Tel Went. 1313.
Kiechle, Miss Barbara CS 5521 Sangamon st.
Kimball, Miss Edna CSB 9.30 AM to 12.30 PM Mon Wed Thurs 5317 Cornell av.
Kimball, Mrs Kate Davidson CSD 9.30 AM to 12.30 PM Mon Wed Thurs 5317 Cornell av.
King, Mrs Grace Gillingham CS 8 AM to 1 PM 921 E 40th st. Tel Oak. 5090.
King, Miss Kathrine CS 520 Oakdale av.
Kinter, Mrs Elizabeth L. CSB 4415 Oakenwald av.
Kinter, George H. CSB (Teacher) 4415 Oakenwald av.
Kirkpatrick, Mrs Lillian CS 1 to 5 PM 109 E 44th st. Tel Ken. 2627.
Knautz, Mrs Grace L. CS 1 to 4 PM 4308 N Hamlin av. Tel Irv. 6077.
Koch, Mrs Pauline C. CS 1325 Eddy st.
Kohl, Mrs Ida S. CS 364 E 59th st.
Kohlhamer, Mrs Lillian CS Mornings 927 Galt av. Tel Edge. 719.
Kolley, Mrs Nell Williams CS Mornings 4642 Lake av. Tel Oak. 6374.
Kollmorgen, Miss Louise F. CSB 9 AM to 12 M 524 Oakdale av. Tel L. V. 6384.
Kratzer, Mrs Elizabeth C. CS 717 Oakwood blv.
Kratzer, Glenn Andrews CS 9 AM to 12 M 717 Oakwood blv. Tel Oak. 5144.
Krell, Mrs Jeanette CS 4318 Grand blv. Tel Oak. 2127.
Kune, Julian CS 7146 Harvard av.
Lachat, Mrs Lucy CS 2044 Larrabee st.
Lander, Mrs Lulu Payton CS 10 AM to 4.30 PM 1600 N American blg, State and Monroe sts. Tel Cent. 6994. Res 245 W 67th st. Tel Went. 683.
Landis, George Addison CS 4420 Mich. av. Tel Oak. 1870.
Ledward, Thomas Bruce CS 1800 North American blg, 36 S State st. Tel Rand. 6016. Res 616 Lake av, Wilmette. Tel 123.
Lee, Mrs Helen A. CS 3846 Ellis av.
Leonard, Frank H. CSB 608, 81 E Madison st.
Lessig, Mrs Clara Bell CS 3930 Lake av. Tel Oak. 5068.
Levison, Miss Nettie A. CS 1404 E 57th st.
Lincicome, Milberry H. CS 3864 Lake av.
Lonsdale, Mrs Annie F. CS 260 W 67th blv.
Loring, Miss Caroline A. CS 927 E 40th st.
Lowes, Mrs Elizabeth CS 3043 Walnut st.
Lübeke, Miss Elizabeth CS 4650 Greenwood av.
Lynch, Mrs Amelia M. CS 5344 Winthrop av. Tel Raven. 6163.
MacBoyle, Mrs Harriet B. CS 2610 Hampden ct. Tel Linc. 5063.
MacGregor, Miss Eloise Cameron CS 4434 Ellis av.
MacKay, Mrs Hannah A. CS 523 E Belmont av. Tel Grace. 5969.
MacMahon, Mrs Clara E. CSB (Teacher) 870 E 39th st.
Manchester, Mrs Mabel CS 6416 Kimbark av.
Mandeville, Samuel CS 8 AM to 1.30 PM 467 Deming pl. Tel Linc. 349.
Mann, Mrs R. Beatrice CS 145 N Clark st. Tel Rand. 5689.
Marble, Mrs Mary P. CS 132 N Central av. Tel Aus. 17233.
Marsh, Mrs Harriet Dorr CSB 610, 81 E Madison st.
Marshall, Mrs Abby G. CS 2 to 6 PM except Wed 4622 Sheridan rd. Tel Edge. 6867.
Martin, Mrs Belle CS 127 N 41st av.
Mathews, Miss Emma L. CS 116 S Mich. av. Tel Cent. 5858.
Mathews, Mrs Rosa A. CS 464 St James pl.
Mayon, Miss Mary Louise CS See Milwaukee, Wis.
McConnell, Miss Helen G. CS 820 Oakwood blv. Tel Doug. 7889.
McCormick, Mrs Maud W. CS 5541 Lexington av.

CHICAGO

McCraken, Miss Willietta CSB (Teacher) Mon Wed Fri 700 Orchestra blg, 220 S Mich. av. Tel Harr. 8063. Res 430 S Scoville av, Oak Park Tues Thus. Tel 1147.

McDonough, Mrs Florence N. CS 910 Lake View blg, 116 S Mich. av. Tel Cent. 2899.

McLachlan, Mrs Cora B. CS 9 AM to 12 M 7113 Princeton av. Tel Went. 2371.

McLaughlin, Mrs Maude L. CS 5432 E View pk.

Mehring, Miss Bertha CS 4728 Kenwood av.

Merklee, Mrs Adah C. CS 404, 81 E Madison st. Tels Rand. 804; res Aus. 13033.

Merriman, Lorenzo L. CS 3215 Evanston av. Tel L. V. 6438.

Merriman, Mrs Sallie E. CS 3215 Evanston av. Tel L. V. 6438.

Meyers, Mrs Amelia CS 9 AM to 5 PM 409, 81 E Madison st. Tel Cent. 4833. Res Drexel Arms hotel, Oakwood and Drexel blvs. Tel Drex. 9573.

Miller, Mrs Metta F. CS 5543 Winthrop av. Tel Edge. 2435.

Mitchell, Mrs Fannie CS 4469 Oakenwald av. Tel Drex. 1881.

Mitchell, Mrs Letitia M. CS 148 E Ontario st. Tel North 5908.

Morey, Mrs Kate Buell CS 9 AM to 12 M except Fri 6627 Woodlawn av. Tel Mid. 2459.

Morgan, Franklyn J. CS See Los Angeles, Cal.

Murray, Mrs Margaret CS Postal address 4627 Champlain av.

Murray, William D. CS Postal address 4627 Champlain av. Tel Oak. 944.

Myers, Miss Jean Brower CS 4935 Madison av. Tel Drex. 7784.

Myers, Mrs Olive C. CS 618 Oakdale av.

Nelson, Mrs Helen CS 6033 Woodlawn av.

Nelson, Mrs Julia L. CS 1047 E 42d pl. Tel Oak. 4865.

Newton, Mrs Margaret E. CS 1 to 5 PM 4929 Van Buren st. Tel Aus. 2243.

Noyes, Mrs Mary Russell CS Afternoons except Sat 914 Oakwood blv. Tel Doug. 8059.

Ogden, Mrs Nerella Roosa. CS 4553 Oakenwald av.

Oliver, Mrs Annie M. CS 466 Deming pl. Tel Linc. 2065.

Overlock, Mrs Mary L. CS 4838 St Lawrence av.

Overshiner, Mrs Belle L. CS 9 AM to 1 PM The Pattington, 688 Graceland av. Tel L. V. 1302.

Packard, Ira W. CSD Postal address 704, 81 E Madison st.

Page, Mrs Florence T. CSB See Hubbard woods.

Parker, Mrs Eleanor M. CS 9 AM to 12 M 160 Mentor blg, 39 S State st. Tel Rand. 3383.

Patterson, Mrs Sara E. CS 4933 Kenmore av. Tel Edge. 2259.

Pearson, Mrs Anna Maria CS Mornings 122 E 42d st.

Pereira, Mrs Rae Metz CS 1017 Winona av. Tel Raven. 2902.

Perry, Mrs Belle S. CS 5210 Wash. av.

Peterson, Mrs Anna B. CS 9 AM to 12 M 3113 Racine av. Tel Grace. 1155.

Phillips, Louis K. CS 9.30 AM to 12.30 PM 605, 27 E Randolph st. Tel Cent. 4510. Res 6354 Kimbark av. Tel Mid. 4547.

Picard, Mrs Rachel K. CS 4432 Drexel blv. Tel Drex. 1710.

Pierce, Mrs Fannie L. CSD Mornings 4173 Lake av. Tel Oak. 3248.

Pinkney, Mrs Frances K. CS 6038 Winthrop av. Tel Edge. 4481.

Platt, Mrs Lucy K. CSB Plaza hotel. Tel North 4736.

Pollack, Mrs Sara B. CS 1115 E 47th st.

Pollard, Miss Myra CS 764 Oakwood blv.

Post, Gordon W. CS 10 AM to 4 PM 1506 La Salle av.

Potter, Mrs Nellie B. CS 1058 Lawrence av. Tel Edge. 6887.

Powell, Mrs Florence May CS 1327 E 50th st. Tel Ken. 2429.

Prentiss, Charles J. CS 1115 E 47th st. Tel Oak. 529.

Prentiss, Miss Sappho E. CS 1115 E 47th st.

Price, Mrs. Anna A. CS 9 AM to 12 M 446 Fullerton blv. Tel Linc. 3787.

Price, Mrs Ida F. CS Mornings except Fri 4546 Prairie av. Tel Drex. 7645.

Purnell, Mrs Nellie Dodd CS 4631 Malden st. Tel Edge. 2572.

Purple, William B. CS 730 Oakwood blv.

Putnam, Miss Ethel CS Mornings except Fri. 3939 Ellis av.

Putnam, Mrs Helen E. CS 9 AM to 12 M except Fri 3939 Ellis av. Tel.

Quinlan, Mrs Bertha CS 3004 Prairie av.

Rahlfs, Mrs Sophia CS 4422 N Francisco av.

Ransch, Miss Emilie C. CS by appointment 811, 8 S Dearborn st. Tel Cent. 5347.

Ream, Mrs Emma H. CS 4342 Mich. blv. Tel Oak. 4422.

Reed, Mrs Katie. CS 8.30 AM to 3 PM 6233 Monroe av. Tel Mid. 3428.

Reed, Sigel C. CSB (Teacher) 710, 81 E Madison st. Tel Cent. 3096.

Reid, Mrs Marion B. CS 4163 Ellis av.

Remmer, Mrs Virginia H. CS 5011 Madison av.

Rentsch, Mrs Sarah Anna CS Mornings 4852 Berenice av, Irving pk. Tel Irv. 7671.

Reynolds, Miss Bonnibel CS 10 AM to 4 PM 811, 8 S Dearborn st. Tel Cent. 5347.

Richardson, Mrs Annie I. CS 10 AM to 12 M 914 Montrose av. Tel Raven. 1530.

Ridgway, Mrs Judith M. CS 669 Graceland av.

Riggs, Mrs Minnetta CS Mornings 522 Wrightwood av. Tel Linc. 3340.

Risdon, Mrs Lola Maud CS 3307 Forest av.

Roberts, Mrs. H. Elizabeth CSD (Teacher) The Yale, 66th st and Yale av. Tel Went. 2281.

Roberts, Mrs Jessie Hughes CSD Postal address 6102 Woodlawn av. Tel Mid. 1135.

Robertson, Mrs Harriet Elliott CS 4244 Drexel blv. Tel Oak. 3978.

Robinson, Mrs Kate CS 10 AM to 1 PM 1810 S Avers av. Tel Lawn. 6264.

Rogers, Mrs Mary M. CS 4621 Sheridan rd. Tel Raven. 3701.

Rohe, Mrs Alice A. CS 9.30 AM to 1 PM 2239 Adams st. Tel West 3064.

Rohrig, Miss Minnie CS 705, 81 E Madison st. Tel Cent. 1831; res tel Grace. 2599.

Ross, Miss Winifred S. CS 5012 Madison av.

Rowlands, Mrs Josephine Goodyear CS 1344 E 48th st.

Rowley, Mrs Stella M. CS 5837 Wash. av. Tel H. P. 2286.

Ruff, Mrs Martha CS 1347 Hood av.

Rumsey, Mrs Emma L. CS 10019 Oak av. Tel W. H. 582.

Rundel, Mrs Emeline T. CS 10 AM to 4 PM 707, 81 E Madison st. Tel Cent. 6915.

Sams, Mrs Susie E. CS 5474 Everett av. Tel Mid. 2287.

Sanders, Mrs Lina M. CS 616 York pl. Tel L. V. 3892.

Sandmeyer, Mrs Sadie K. CS 4400 Ellis av.

Sawyer, Mrs Augusta E. CS by appointment 6023 Kimbark av. Tel H. P. 3599.

Sawyer, Robert L. CS 10 AM to 1 PM 4405 Mich. av. Tel Ken. 4477.

Schindler, Miss Ella D. CS 4361 Greenwood av.

Schmidt, Mrs Anna CS 9 AM to 2 PM 4120 Clarendon av. Tel L. V. 3979.

Seiberling, Miss Ellen S. CS 5628 Winthrop av. Tel Edge. 1184.

Shaffer, Mrs Jennie M. CS 3914 Ellis av.

Sherman, Bradford CSD (Teacher) 1 to 4 PM except Tues 440, 17 N La Salle st. Tel Main 1784. Res 1759 W Park av.

Sherman, Roger CSD 9 AM to 12 M 440, 17 N La Salle st. Tel Main 1784.

Sherwood, Miss Marion R. CS 5008 Jefferson av.

Shield, Jacob S. CSB (Teacher) 1500, 36 S State st.

Shinnick, Mrs Daisy Beggs CS Mornings except Tues Sat 6033 Jefferson av.

Siebert, Miss Minnie CSB (Teacher) Mornings 81 E Madison st.

Simmons, Mrs Clarinda A. CS 9 AM to 12 M 7612 Bond av. Tel S. C. 936.

Sinclair, Mrs Mabel Long, CS 4563 Woodlawn av. Tel Drex. 9478.

Skinner, Mrs Franke B. CS 8 AM to 1 PM 6320 Woodlawn av. Tel H. P. 1522.

Slauson, Charles Lewis CS 8.30 AM to 1 PM 709, 81 E Madison st. Tel Cent. 5546. Res 1060 Hollywood av. Tel Edge. 4759.

Smiley, Hiram F. CS 7834 Hawthorne av.

Smith, Mrs Ada F. CS Postal address 4134 Sheridan rd.

CHICAGO

Smith, Miss Altha M. CS Mornings 4630 Lake av. Tel Oak. 4071.
Smith, Miss Emma H. CS 1655 Wash. blv.
Smith, Mrs Mathilda CS 9 AM to 12 M except Thurs 711 Barry av. Tel L. V. 1606.
Snowell, Miss Frances H. CS 4231 Ind. av. Tel Ken. 1312.
Sosman, Mrs May Pinney CS 1628 Wash. blv. Tel West 2087.
Spink, Mrs Maude Powell CS 1333 E 50th st. Tel Drex. 5404.
Spoehr, Mrs Frida CS 5630 Kenmore av. Tel Raven. 7120.
Springer, Miss Georgiana CS 1133 E 44th st. Tel Drex. 776.
Stafford, Mrs Mary D. CS 2416 Jackson blv.
Stein, Mrs Isabella F. CS 10 AM to 3 PM 808, 5 N Wabash av. Tel Rand. 3525.
Steinborn, Herman F. CS 3914 Ellis av.
Stephens, Mrs Frankie C. CS 10 AM to 12.30 PM 112 S Homan av.
Stephens, Mrs Ida M. CS 4431 N. Paulina st.
Stephens, Miss Letitia CS by appointment 4431 N Paulina st.
Steveley, Mrs Lucy M. CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 1444.
Stevens, Mrs Melville M. CS 9 AM to 12 M 6730 Perry av.
Stevenson, Miss Maria Louise CS 1 to 5 PM 808, 5 N Wabash av. Tel Rand. 2507. Res 5737 Kenmore av. Tel Edge. 2493.
Stewart, Miss Mary CSB (Teacher) 5011 Madison av. Tel Oak. 1871.
Stokes, Mrs Laura H. CS 6042 Ingleside av.
Stoy, Mrs Lillian G. CS 4811 Madison av.
Straith-Miller, Miss Harriet CS 938 Wilson av. Tel Edge. 1244.
Streator, Mrs Frances CS 1 to 5 PM 1100 Lake View blg, 116 S Mich. av. Tel Rand. 3741. Res 927 Leland av. Tel Edge. 950.
Stroup, Mrs Josie CS 1 to 4 PM Mentor blg, 39 S State st. Tel Rand. 3383. Res 4339 Berkeley av. Tel Ken. 1863.
Sturgeon, Mrs Agnes Arlington CS 1057 E 47th st. Tel Drex. 5062.
Sturtevant, Mrs Mary C. Weeks CS 3914 Ellis av. Tel Doug. 1237.
Subert, Miss Bertha CS Vincennes hotel.
Swander, Mrs Sidney K. CS 617 N Laurel av.
Swift, George P. CS 39 S State st.
Swift, Mrs Mary Etta CS 1420 Bryan av.
Taylor, James J. CS Postal address 746 S Campbell av.
Taylor, Longley CS 1716 E 55th st. Tel Mid. 5979.
Temple, Mrs Lucy L. CS 3705 Ellis av.
Thompson, Miss Agnes CS 4601 Ind. av.
Thompson, Mrs Margarette E. CS 10 AM to 4 PM 510, 81 E Madison st. Tel Cent. 5146. Res 1133 Sunnyside av. Tel Edge. 2443.
Thuringer, Miss Nellie CS 1115 E 47th st.
Tilbury, Mrs. Eva M. CS 4314 Kenmore av.
Tilly, Mrs Leola S. CS 6436 Lexington av. Tel Mid. 310.
Tinnin, Miss Lucille CS 3929 Vincennes av. Tel Doug. 745.
Towle, Mrs Charlotte M. CS 1 to 5 PM 612, 81 E Madison st. Tel Cent. 5725. Res 1507 E 53d st. Tel Mid. 2385.
Towne, Mrs Grace H. CS 4328 Oakenwald av.
True, Mrs Ellen B. CS 1 to 4 PM 511, 81 E Madison st. Res 3933 Ellis av.
Turner, Mrs Lillian H. CS 439 W 62d st. Tel Norm. 1335.
Ulrich, Miss Gertrude CS 726 Bittersweet pl.
Van Hoesen, Mrs Annie M. CS 2 to 5 PM 6334 Greenwood av. Tel H. P. 5889.
Van Leuven, Mrs Lora B. CS 5806 Kenmore av. Tel Raven. 4652.
Van Zwoll, Walter Howard CS 904 Hartford blg, 8 S Dearborn st. Tel Cent. 238; res tel Edge. 1278.
Veazey, Mrs Addie Wentz CS 9 AM to 12 M 7316 Yale av. Tel Stew. 255.
Venni, Mrs Henriette Kahn, CS 2 to 5 PM except Sat 4436 Drexel blv. Tel Ken. 2815.
Vordermark, Mrs Lucinda CS 9 AM to 12 M 820 W 72d st. Tel Norm. 3306.
Walker, Robert P. CS 800 Orchestra blg, 220 S Mich. av. Tel Harr. 8111; res tel Glencoe 192.
Walker, Mrs Sarah M. CS 9 AM to 12 M 6153 Kimbark av. Tel H. P. 2335.
Wallace, George B. CS 81 E Madison st. Tel Rand. 5248; res tel Grace. 1039.
Walrath, Mrs Kate E. CS 9 AM to 12 M except Fri Sat 4329 N 43d av.
Waterman, Mrs Nina E. CS 130 N Clark av.
Watson, Mrs Frances M. CS Mornings 553 Barry av. Tel Grace. 7627.
Watts, Miss Edith Allen CS 5463 Madison av.
Wazau, Miss Marguerite CS 5240 Ind. av.
Weaver, Mrs Florence E. CS 1650 E 53d st.
Wehner, Miss Anna M. CS 3870 Lake av. Tel Aldine 2731.
Weilhart, Mrs Catharine E. CS 3709 Ellis av.
Welch, Mrs Nancy S. CS 365 E 60th st.
Wells, Mrs Mary E. CS 852 George st. Tel L. V. 2926.
Wenderoth, Mrs Anna CS 1100 Lake View blg, 116 S Mich. av. Tel Rand. 4395; res tel Edge. 4094.
Wessman, Mrs Hannah CS 1311 Foster av. Tel.
Whitaker, Mrs Clara L. CS 3532 W Adams st.
White, Mrs Gertrude Oliver CS 466 Deming pl. Tel Linc. 2065.
White, Mrs Harriet Reed CSB 9 AM to 12 M except Sat 921 Galt av.
White, Mrs Minnie Acenith CSB by appointment 5043 Drexel blv. Res tel Ken. 970.
Whitehead, Mrs Finette L. CS 6120 Lexington av. Tel H. P. 717.
Wilcox, Mrs Ella De Groff, CS 6158 Greenwood av. Tel Mid. 629.
Williams, Miss Elma E. CS 4718 Kenwood av.
Williams, Mrs Emily C. CS Mornings 26 W 67th blv. Tel Stew. 1692.
Williams, Mrs Minnie M. W. CS 932 E 46th st.
Williams, Mrs Theda Howe CS 6548 Greenwood av.
Willis, George E. CS 9 AM to 5 PM 905, 8 S Dearborn st. Tel Rand.2892. Res 557 Barry av. Tel Well.2139.
Willis, Mrs Hannah A. CS 10 AM to 2 PM 557 Barry av.
Wilson, Mrs Alvaline S. CS 1017 Winona av. Tel Raven. 96.
Wilson, Mrs Gussie Howard CS 2 to 5 PM 6225 Madison av. Tel Mid. 2107.
Wilson, Mrs Julia Guy CS by appointment 4536 Perry st. Tel Edge. 6510.
Wines, Mrs Theresa Woodworth CS Mornings 2630 Lake View av. Tel.
Wolsey, Mrs Mary E. CS 1 to 4 PM 1112 E 62d st. Tel H. P. 2934.
Wood, Mrs Edna S. CS 4632 Lake av. Tel Drex. 9254.
Wood, Mrs Emily Judson CS 616 N Central av.
Young, Mrs Wilhelmina F. CS 2 to 5 PM 6111 Kimbark av. Tel H. P. 3872.
Zindel, Miss Sophie CS 627 Oakdale av.
Zugenbuhler, Mrs Ella CS Mornings 3342 N Harding av. Tel Irv. 5103.

CLINTON

Young, Mrs Maude E. CS by appointment 415 N Grant av. Tel 595.

CONGRESS PARK

McKee, Mrs Alice M. CS 9 AM to 12 M.

DANVILLE

Daniels, Mrs Blanche H. CS 615 N Gilbert st.
Kellogg, Mrs Adelaide Eaton, CS 932 Hazel st.
Klem, Mrs Inez Mary CS 932 Hazel st.
Prutsman, Mrs Lutie W. CS 425 N Vermilion st.

DECATUR

Cooper, Charles F. CS 9 AM to 12 M, 2 to 4 PM 312 Powers blg. Both tels.
Durfee, Mrs Sarah A. CSB (Teacher) 9 AM to 12 M except Thurs 341 W Decatur st.

DE KALB

Clark, Mrs Bertha H. CS 205 Augusta av.
Moorhead, Miss Edith May CS Mornings 527 De Kalb av.

DIXON

Bartholomew, Mrs Emma Kaylor CS Tel 205.
Strong, Mrs Mary B. CS by appointment. Tel 1058.

DOWNERS GROVE

White, Mrs Gertrude Estelle CS Tel 120 M.

EAST ST LOUIS
Hauser, Mrs Eugenie Scott CS 256 N 10th st. Tel.
Messick, Mrs Sarah P. CS 517 N 9th st. Tel.
Power, Mrs Maud Paulding CS 1473 St Louis av.
Stephens. Mrs Alethea Coffin CS 9 AM to 12 M 3142 Bond av. Bell tel East 2343.

EDISON PARK
Willis, Mrs Jennie S. CS 9 to 11 AM. Tel.

EDWARDSVILLE
Walker, Mrs Jennie H. CS 9 AM to 12 M 724 St Louis st. Tel 402 W.

ELGIN
Bacon, Mrs Sara E. CS 8 Center st. Tel 1552.
Becker, Miss Florence CS 123 Hinsdell pl.
Cameron. Mrs Estella M. CS 314 Chicago st.
Thorn, Miss Mary CS 10 AM to 4 PM 35 Nolting blk. Tel 1520.

EVANSTON
Aiken, Miss Rose T. CS 10 AM to 4 PM 7 Rood blg, Davis st. Tel 2825. Res 1615 Oak av.
Bates, Mrs Susan I. CS 936 Hinman av. Tel 2080.
Bush, Mrs Emma CSB 9 AM to 12 M Mon Wed Fri Greenwood inn, Greenwood blv.
Colby, Mrs Abigail F. CS 820 Hinman av.
Davidson, Mrs Harriet L. CS Sec Chicago.
Edwards. Mrs Clara Caton CSB 2719 Sheridan rd.
Edwards, Frank H. CS 2719 Sheridan rd. Tel 1244.
Evans, Mrs Florence M. CS 230 Main st. Tel 3586 R.
Hall, Miss Frances Harriet CS 610 Grove st.
Hills, Mrs Julia Avery CS 9.30 AM to 12 M Tues Thurs Fri 839 Mich. av.
Howard, Mrs Grace A. CS 205 Main st. Tel 2252.
Lasher, Mrs Leta R. CS 418 Hamilton st. Tel 2039.
Stuart, Miss Persis E. CS 1716 Ridge av.
Willsie, Miss Lucinda CSD (Teacher) 1427 Judson av.

FAIRFIELD
Miller, Albert C. CS 1 to 4 PM. Tel 2241.
Miller, Mrs Nellie May CS Tel 2351.

FREEPORT
Baker, Mrs Frances E. CS 164 Galena st.

GALESBURG
Dodge, Mrs Jennie M. CS 489 Clark st. Union tel 1916 Red.
Jerauld, Miss Martha E. CS 1.30 to 5 PM 226, 306 E Main st. Union tel 1552 Blue.
Lang, Mrs Emma L. CS 10 AM to 4 PM 164 S Academy st. Union tel 2401 Brown.
Risley, Mrs Cynthia J. CS 215 W South st. Union tel 2561 White.
Taylor, Mrs Mate G. CS 2 to 5 PM 214 Bnk of Galesburg blg. Both tels.

GENEVA
Davies, Mrs Lillian Dwen CS Tel 5.

GLENCOE
Babcock. Mrs Mary E. CS Tel 415.
Groves. Mrs Frances C. CS.
Robinson. Mrs Ida T. CS.

GLEN ELLYN
Fox, Mrs Estelle Barnes CS Tel 50.
Messick, Mrs Edith CS Tel 32.

HARVEY
Scott, Mrs Bessie M. CS 167 154th st.

HIGHLAND PARK
Parratt, Mrs Jane CS Tel 845 J.

HOOPESTON
Sandburg, Mrs Ida O. CS Mornings 823 S Market st. Tel 374.

HUBBARD WOODS
Page, Mrs Florence T. CSB.

JACKSONVILLE
Bronson, Miss Anna M. CS 231 Webster av. Tels Bell 885; Ill. 564.
Hughes, Mrs Susie A. CS 819 W College av.
Richards, Mrs Elizabeth CS 1 to 3 PM 302 W North st. Ill. tel 632.

JOLIET
Baldwin, Mrs Lillian M. CS 9 AM to 12 M 608 Joliet Nat bnk blg.
Jordan, Mrs Martha D. CS 9 AM to 12 M 426 Cass st.
Kellogg, Mrs Julia W. CS 2 to 4.30 PM 608 Joliet Nat bnk blg.
Salter, Mrs Minnie CS 2 to 5 PM 103 N Center st. Chicago tel 2422.

KANKAKEE
Barsalou, Mrs Emma CS 102 Greenwood av. Bell tel 765-1.

KENILWORTH
Corbett, Mrs Jennie McLain CS Tel 347.

KEWANEE
Bone, Mrs Sarah E. CS 100 W 2d st. Tel 4863.

LA FOX
Harvey, Mrs Vivia Forbes CS.

LA GRANGE
Keyes, Mrs Anna CS 228 6th av. Tel 409.
Keyes, Miss Eva May CS 228 6th av.
Milligan, Mrs Georgene D. CS 125 7th av. Tel 1186 L.
Smale, Miss Winifred C. CS 310 N Ashland av. Tel 596.

LINCOLN
Lutz, Mrs Annette C. CS 197 9th st.

LITTLETON
Crawford, Miss Adelaide CS P O box 319. Mutual tel.

LOUISVILLE
Brooks, Mrs Matilda R. CS R R 2.

MACOMB
Brooking, Mrs Josephine CS 301 N Johnson st. Tel 195.

MATTOON.
Goldman, Mrs Catharine CS Buck blg. Res Tuscola. Tel 196.

MOLINE
Blanchard, Miss Mae CS 1527 8th av.
Kruse, Mrs Mary J. CS Mornings 1023 17th av.
Walker, Mrs Alice C. CS 1525 5th av.

MORRIS
Claypool, Mrs Anna M. CS 406 W Maine st.

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Carroll, Mrs Eppie CS 316 Oak Park av.
Druitt, Mrs Lizzie Wright CS 178 N Lombard av.
Farley, Miss Susie CS 127 N Oak Park av.
Flanegan, Mrs Amy N. CS 10 AM to 12 M 410 N Ridgeland av. Tel 2899.
Griffiths, Mrs Mary Wood CS 321 N Cuyler av.
Howe, Mrs Frances S. CS 325 Home av.
McCraken, Miss Willietta CSB See Chicago.
Melles, Mrs Dorothy CS 10 AM to 4 PM 205 Masonic blg. Tel 2780.
Moore, Mrs Julia A. CS 238 S Grove av.
Richardson, Mrs Mattie Seward CS 106 N Kenilworth av.

ODIN
Dace, Mrs Lulu C. CS except Sat. Bell tel.

OTTAWA
Hodkinson, Mrs Ida Ames CSB 1013 Guion st.
Sanders, Mrs Margarita CS Tel 273 K.
Seiberling, Mrs Clara E. CS 117 St James st.

PALMYRA
Padgett, Mrs Emma Maxwell CS.

PANA
Baker, Mrs Sarah C. CS 1 to 4 PM 501 E 4th st.
Butts, Mrs Leah CS 405 S Locust st.

PARIS
Fisher, Thomas E. CS Tel 951.

PARK RIDGE
Cone, Mrs Adelaide C. CS Tel 804.
Mapledoram, Mrs Carrie L. CS 9 AM to 12 M. Tel 904.

PEKIN
Herr, Mrs Abbie J. CS 900 Prince st.

PEORIA
Bailey, Mrs Mary E. CS 1 to 4 PM 909 Knoxville av.
Baillie, Mrs Nelle Gilson CS 1 to 3 PM except Sat 808 Hamilton st.
Blackmon, Mrs Flora CS 1 to 3 PM 201 Columbia ter.
Bryan, Miss Jennie L. CSD 10.30 AM to 12.30 PM except Wed Jefferson blg Res 144 Randolph av. Bell tel Bluffs 319.

PEORIA
Johnson, Edgar H. CS 1 to 4 PM 24 Arcade blg. Bell tel.
Johnson. Mrs Ida C. CS 10 AM to 12.30 PM except Sat 312 Jefferson blg.
Lynch, Mrs Addeline CS 1 to 4 PM 327 Cal. av. Bell tel Bluffs 876.
Markham, Mrs Jennie CS 12.30 to 3.30 PM except Thurs 312 Jefferson blg. Bell tel Main 1836.
McCullough, Mrs Frances L. CS 1 to 4 PM except Sat 311 Jefferson blg. Bell tel Main 2150.
Seabury, Miss Jeannette R. CS 1221 N Jefferson av.
Straesser, Miss Sarah CS by appointment 506 4th av. Bell tel Main 4432.
Tyng, Mrs Alice R. CS 8 to 9.30 AM, 1 to 2.30 PM 146 Randolph av.
Wheaton. Mrs Mary E. CS 9 to 11 AM except Sat 604 5th av.

PERU
Koons, Mrs Helen M. CS Tel 282 W.

PLAINFIELD
Moss, Mrs Ella B. CS 2 to 4 PM Hill Farm. Inter-State tel 674 R.

POLO
Trumbauer, Mrs May B. CS.

PRINCETON
Wolff, Mrs Mary CS 510 N Main st.

QUINCY
Clarke, Mrs Leoline Besancon CS 321 S 11th st.
Hoskins, Mrs Emma J. CS 318 State st.
Lambert, Mrs Martha I. CSD 9 AM to 12 M 205 York st.
Rogers, Mrs Ellenora P. CS 1627 Maine st.
Schultheis, Miss Dorothy L. CS 213 N 8th st.

RIVERSIDE
Coonley, Mrs Queene Ferry CS Bloomingbank rd. Tel 44.
Merrick, Mrs Elizabeth V. CS Scottswood rd. Tel 94.
Speer, Mrs Adelaide CS Scottswood rd. Tel 209 M.
Whitman. Mrs Maude Louise CS Herrick rd. Tel 16.

ROCKFORD
Carveth, Mrs Elsie B. CS 604 N Main st.
Cooper, Mrs Bertha A. CS 501 Ind. ter. Both tels 1593.
Corey, Miss Addie A. CS Florence May blg.
Crittenden, Mrs Zoe L. CS by appointment 226 N Winnebago st. Bell tel 685.
Falleen, Mrs Anna CS 1728 Kishwaukee st.
Parker, Mrs Lula CS 108 Lawn pl.
Peterson, Miss Isabel CS 216 N Church st.
Savage, Mrs Clara S. CS by appointment 418 Rockton av. Both tels.
Willis, George E. CS See Chicago.
Woodward. Mrs Evelyn M. CS 1840 Harlem av.

ROCK ISLAND
Dart, Mrs Elizabeth Whitman CS 853 19th st.
Denkmann, Mrs Rhoda L. CS 625 26th st.
Friestat, Mrs Catherine CS 2503 8th av.
Kohn, Mrs Regina CS 824 23d st.
Mixter, Mrs Lena Davis CS 754 23d st.
Roth, Mrs M. Eugenia CS 748 23d st.
Roth, Mrs Marie CS 908 4th av.
Sheldon, Mrs Gertrude Bacon CS 1 to 5 PM 841 21st st. Tel 597.
Weller, Mrs Zuah M. CS 830 43d st.

ST CHARLES
Caldwell, Mrs Ida M. CS 6th st.

SALEM
Munier, Mrs Belle CS.

SAVANNA
Hoffman, Mrs Effie A. CS.
Wolcott, Mrs Mary Farmer CSB (Teacher).

SHAWNEETOWN
Lowe, Mrs Eula L. CS Tel 20.

SPRINGFIELD
Ackermann, Miss Etta CS 528½ S S sq. Tels Bell Union 1359; Inter-State 1552.
Bliss, Mrs Jane W. CS 1425 Holmes av. Tel 3537.
Hill, Mrs Hannah M. B. CS 108 E Charles st.
Long, Mrs Emma J. CS 306 E Lawrence av. Bell tel 2804.

STERLING
Beucus, Mrs Mary L. CS 8 AM to 12 M.

TAYLORVILLE
Willey, Mrs Cordelia V. CSD (Teacher) 114 N Walnut st. Tel.

URBANA
Parks, Mrs Almeda V. CS 10 AM to 12 M 810 W Green st. Both tels.

WALNUT
Reinsburg, Mrs Nellie E. CS.

WASHINGTON
Carlson, Mrs Effie CS.

WAUKEGAN
Guthrie, Mrs Alice E. CS 902 Sheridan rd.
Hines. Mrs Jennie K. CS. 842 Grand av.
Norman. Mrs Anna CS 9 AM to 12 M 216 Sheridan rd. Tel 652.

WEST CHICAGO
Fry, Henry C. CS P O box 188.

WEST PULLMAN
Viall, Mrs Mary A. CS 11820 Union av.

WHEATON
Crankshaw, Mrs Esther K. CS Tel 2921.

WILMETTE
Brehm, Miss Agnes CS 9 AM to 12 M 423 10th st. Tel 1292.
Field, Mrs Elizabeth Edwards CS Mornings 913 Central av. Tel 604.
Ledward, Thomas Bruce CS See Chicago.

WINNETKA
Joy, Mrs Ida V. CS Pine and Locust sts.
Martin, Mrs Maggie CS Door west of P O.

WOODSTOCK.
Hilands, Mrs Nancy B. CS 311 N Hoy st. Tel 148 R.

INDIANA

ANDERSON
Bennett, Mrs Armita O. CS 725 W 17th st.
Bennett, Mrs Laura E. CS 29 W 11th st.
Estep, Mrs Minnie E. CS 112 W 8th st.
Flowers, Mrs Belle Reed CS 348 W 7th st.
Hyers, Miss Bessie May CS 130 W 9th st.
Metcalf, Stephen CS 26 W 4th st.

BLOOMINGTON
Farmer, William McKendree CS Tel 487.

CLAYPOOL
Loehr, Mrs Jennie K. CS.

COLUMBIA CITY
Rush, Miss Damaris CS 315 N Main st.

COLUMBUS
Marsh, Mrs Lizzie M. CS 1314 Pearl st.

CONNERSVILLE
Bucher, Mrs Barbara CS 820 N Eastern av.

CRAWFORDSVILLE
Hughes, Mrs Laura E. CS Home tel FB 16.
Morrison. Mrs Mary L. CS 303 E Main st.
Wilson, Mrs Elizabeth CS 10 AM to 2 PM 204 Ben Hur blg. Home tels DB 17; res JH 36.

ELKHART
Deal, Mrs M. Adelia CS 616 W High st. Tel 365.
Hagenbaugh, Mrs Ella Conn CS 731 Lexington av. Tel 1251 R.
Philliber. Mrs Viola E. CS 406 N 2d st.
Reynolds, Mrs Martha Hill CS 432 Lexington av. Tel 211.
Shreiner. Mrs Maude E. CS 417 W Franklin st.
Snyder, Mrs Carrie P. CS 224 High st. Tel 1439.

ELWOOD
Woods, Mrs Linnie CS 1925 North D st. Tel 714.

EVANSVILLE
Bridwell, Mrs Bettie CS 1425 S 2d st. Tel 2130-1.
Collson, Miss Mary E. CS 2 to 5 PM except Sat 511 Woods blg. Tel 3652; res tel 3652-2.

FAIRMOUNT
Chamness, Mrs Alice M. CS Tel 377.

FORT WAYNE
Bowser, Miss Henrietta CS 2701 Fox av. Tel 6760.
Ellison, Mrs Hannah Hall CS 601 W Wayne st. Tel 318.
Humphrey, Mrs Anna CS 8 AM to 12 M 831 E Wash. blv. Tel 300.
Stoneeifer, Mrs Lessie CS 219 E De Wald st. Tel 6863.
Woods, Mrs Louise J. CS 127 E Wash. blv. Home tel 1365.

FRANKFORT
Cave, Mrs Rosette CS 1254 E Wash. st. Tel 1251.
Van Sickle, Mrs Mattle E. CS 9 AM to 2 PM 305 E Morrison st. Tel 1119.
Wolfe, Mrs Jeanette Petty CS 455 W Walnut st. Tel 1001.

FRANKLIN
Gribbln, Mrs Minnle M. CS 899 Dame st.
Kerlin, Mlss Mabel CS 51 W Klng st.

GARY
Coles, Mrs Katherine D. CS 328 6th av. Tel 1260.

GOSHEN
Rule, Mrs Sarah Francis CS 711 S Maln st.
Sims, Mrs Frances CS 902 S Main st.
Thompson, Mrs Mate C. CS 218 N 3d st.

INDIANAPOLIS
Allison, Miss Olive CS 2340 College av.
Balfour, Mrs Elizabeth CS 10 AM to 4 PM 2116 Highland pl. Bell tel North 643.
Balz, Mrs Effie M. CS 223 Law blg. Both tels.
Binkley, Mrs Harriet Moore CS 1220 N State av. Bell tel Wood. 535.
Brown, Mrs Narcissa M. CS 2342 Ashland av. Bell tel North 335.
Cameron, Mrs Katharine Fairbank, CS 2321 No N. J. st. Ind. tel 7229.
Carey, Mrs Myra G. CS 2920 Bellefontaine st. Ind. tel 6312 K.
Cox, Mrs Margaret A. CS 1810 North N. J. st.
Crawford, Mrs Rose Ella CS 734 N Capitol av.
Cutshaw, Mrs Florence A. CS 223 Law blg. Tels.
Denny, Mrs Jenny CS 2347 N Pa. st.
Dlttemore, Mrs Mary E. CS 1120 N Ill. st.
Duncan, Mrs Ella Sharpe CS 2111 N Del. st. Ind. tel 6518.
Easterday, R. Stanhope CS by appolntment 521 K of P blg. Tels.
Ernestinoff, Miss Antoinette CS 1130 No N. J. st. Tels Bell Main 2860; Ind. 5453 R.
Fleming, Mrs Mary L. CS 257 N Rural st.
Gibson, Mrs Elizabeth M. CS The Weaver. Tels Bell Main 1520; Ind. 1520.
Graham, Mrs Bertha S. CS 9 The Colonnade. Tels Bell Main 2654; Ind. 4221.
Hackmann, Miss Ella CS 5 to 9 PM 417 E Morrls st.
Halliday, Edward Meigs CS 736 K of P blg. Both tels at office and res.
Johnson, Mrs Annie D. CS 2631 Central av. Bell tel North 635.
Johnson, Mrs Minnle Leitch CS 1617 N Merldian st. Ind. tel 6972.
Kneip, Miss Rossetti CS 512 K of P blg. Tels Bell Main 3062; Ind. 4577.
Magenhelmer, Miss Barbara M. CS 1331 Central av. Both tels 3140.
Magenheimer, Mrs Marla CS 1910 No N. J. st. Tels Bell North 509; Ind. 6270.
Mallery, Mrs Roberta B. CS 2104 N Pa. st. Ind. tel 6978.
Martin,Mrs Carrie L.CSB (Teacher) 540 N Meridian st.
Mayer, Mrs Sevilla CS 648 E 21st st. Bell tel North 3217.
Miller, Mrs M. Katherlne CS 2327 Broadway.
Murphy, Mrs Hattie CS 9 AM to 12 M 2440 Park av. Bell tel North 2941.
Quick, Mlss Jeannette CSB 521 N Merldian st.
Robinson, Mrs Clara Belle CS 22 The Millikan.
Sage, Mrs Bessie I. CS 5914 University av.
Schooley, Mrs Carolyne M. CS 823 K of P blg.
Schooley, Samuel V. CS 823 K of P blg. Tels.
Shimer, Richard O. CS 9 AM to 4 PM 1010 I O O F blg. Both tels.
Smith, Mrs Emma B. CS 411 E 19th st.
Smith, Miss Mary Elston CS 5 The Weaver.
Snoke, David Harold CS 1010 I O O F blg. Tels Bell Main 1305; Ind. 4799.
Snyder, Mrs Barbara E. CS 2852 Central av. Ind. tel 6926.
Spain, Mrs Frances C. CS by appointment 3 The Delano. 17 E Mich. st. Bell tel Main 7004.
Titus, Mrs Alice B. CS 1629 N Del. st.
Tramer, Mrs Anna M. CS 219 E 11th st.
Wadman, Miss Anna I. CS 540 N Meridian st. Tels Bell Main 1431; Ind. 2870.
Wallingford, Mrs Minnie CS The Delano, 17 E Mich. st.
Wayman, Mrs Katherine Straub CS 39 The Meridian. Tels Bell Main 6523; Ind. 3459.
Weakley, Mrs Ella N. CS 1502 Merchants bnk blg. Wash. and Meridian sts.
Welsh, Mrs Nettie CS 1113 W 32d st.

KOKOMO
Seiberling, Mrs Anna Tate CS 315 N Wash. st.
Stanley, Mrs Harrlet CS 500 W Mulberry st.

LA FAYETTE
Burt, Mrs Candace S. CS Mon Tues mornings 306 S 9th st. Tel 676.
Haywood, Miss Emma Josephine CS 9 Sharp blg.
Hughes,Miss Mary A. CSB (Teacher) 525 Columbia st.
Shipley, Miss Alice Howe CS 9 AM to 12 M 9 Sharp blg. Main st. Tel 1904.
Smith, Mrs Lizzie E. CSB Soldiers Home sta.

LA FAYETTE (WEST)
Clark, Mrs Hattie B. CS 1 to 3 PM 502 Russell st. Tel 2440.
Harrah, Mrs Lillian R. CS 303½ State st. Tel 2473.

LA PORTE
Gwynne, Mrs Martha W. CS 102 H st. Tel 790.
Harvey, Mrs Margaret C. CS 908 Mich. av.
Lay, Arthur Clifford CS Forenoons 808 Mich. av. Tel 536.

LOGANSPORT
Heppe, Miss Amelia D. CS 104 Reporter blg.
Heppe, Miss Ida CS Reporter blg. Tel 2000.
McConnell, Mrs Eloise L. CS 132 Eel River av.
Peckham, Mrs Jennie CS 1220 High st.

MARION
Brimacombe, Mrs Marie H. CS 9 AM to 1 PM 1119 W 4th st. Tel 1208.
Curran, Mrs Antonie M. CS 1116 W 3d st.
Hall, Mrs Elreena CS 325 Glass blk. Tel 1273.
Small, Mrs Lena CS 1102 W 5th st.

MICHIGAN CITY
Aicher, Miss Bertha CS 2 to 5 PM 813 Pine st.

MOORESVILLE
Hutton, Mrs Queen Victoria, CS.

MT VERNON
Schieber, Mrs Mary CS 331 E 2d st.

MUNCIE
Ballard, Mrs Elizabeth Church CS 816 E Main.
Bender, Mrs Fredrika A. CS 1338 E Main st.
Busch, Mrs. Mary Francis CS 811 W Main st.
Garrard, Mrs Mary E. CS 2200 S Walnut st.
Mumford, Mrs Gertrude CS 111 N Cherry st.
Price, Greeley CS 421 Wysor blk.

NEW ALBANY
Cole, Mrs Ella CS 1616 Ekin av. Home tel 2048 A.
Fox, Mrs Ruth E. CS Shelby pl.
Korfhage, Mrs Amelia S. CS 1519 E Main st.

PERU
Ecton, William H. CS Old P O blg.
Nordike, Miss Sadie CS 351 W Main st. Both tels.

RICHMOND
Cloyd, Miss Edith CS 9 AM to 3 PM 1 Aldine blg, 927½ Main st. Tel 1911.
Phares, Mrs Christine E. CS 803 So E st.

RUSHVILLE
Beale, Mrs Mary E. CS 204 W 3d st.
Cowing, Mrs Mary J. CS 211 W 2d st.

SALEM
Meadors, Mrs Flora CS High st. Cumb. tel 136.

SHELBYVILLE
Maxwell, Miss Martha CS 609 S Miller st.
Williams, Mrs Clara CS 847 Meridian st.

SOUTH BEND
Bamberger, Philip L. CS 9 AM to 3 PM 1710 S Mich. st. Tels Bell 2580; Home 7544.
Cady, Mrs Hattie CS 230 N LaFayette st. Home tel 817.
Gish, Mrs Margaret M. CS 309 W Marion st.
Hamilton, Mrs Sue M. CS by appointment 820 Ashland av. Both tels.
Higgins, Elmer A. CS 303 N Main st.
Howard, Mrs Alberta J. CS 730 W Colfax av.
Kahn, Mrs Adele K. CS 334 W La Salle av. Tels.
Myers, Mrs Lottie CS 321 Mich. av.
Prell, Miss Martha B. CS 340 W La Salle av.
Yates, Miss J. E. Ethel CS 129 W Colfax av.

SPENCER
Hickam, Mrs Sallie M. CS 50 N Main st.

TERRE HAUTE
Buckles, Robert L. CS 2429 S 6½ st.
Coffroth, Mrs Harriet E. CSB 10 AM to 1 PM 709 Ohio st. New tel 1686.
Wright, Miss M. Elizabeth CSB 2 to 5 PM 601 Trust blg.

WABASH
Latchem, Mrs Mary CS 9 AM to 1 PM 128 Manchester av.

WARSAW
Teachout, Mrs Susan CS Detroit st. Tel 149.

WHITING
Walker, Mrs Adah Irene CS 450 Ohio av. Tel 102 J.

Iowa

ALBIA
Hanks, Miss Laura CS 316 E Wash. av.

ALGONA
Blackford, Mrs Emily E. P. CS.

AMES
Dunham, Mrs Addie L. CS 906 Clark st.

BURLINGTON
Brach, Miss Ernestine Wilhelmine CS 518 Tama blg.
Donahue, Miss Grace Marion CS by appointment 1018 Maple st.
Felker, Mrs Cordelia CS 403 Iowa st.
Minton, Mrs Emma N. CSB (Teacher) 202 Spring st.
Potts, Miss Minnie Louise CS 400 S 8th st.

CEDAR RAPIDS
Crawford, Norval M. CS 1644 2d av. Tel 454.
Currier, Mrs Laura A. CS 1739 A av.
Lyman, Mrs Clara Dowdell CSB (Teacher) 10 AM to 4 PM except Fri 604 C R Sav bnk blg. Res 1608 C av. Tels.
Machacek, Miss Anna O. CS 1807 Grand av. Tel 3237.
Morrison, Mrs Anna CS 1434 3d av, E. Tel Black 1594.
Smith, Charles Taylor CSB 9 AM to 12 M 1249 2d av.
Smith, Mrs Mary M. CSB (Teacher) 1249 2d av. Tel 2121.

CHARLES CITY
Morris, Miss Daisie May CS Tel 172.

CLEAR LAKE
Campbell, Mrs Ida C. CS.

CLINTON
Burnham, Miss Julia M. CSD (Teacher) 513 6th av.
Hansen, Mrs Maria C. CS 335 Hickory st.
Rixon, Mrs Margaret D. CS 303 4th av.

COLFAX
Clark, Miss Alice Agusta CS.

COUNCIL BLUFFS
Burgett, Mrs Ella W. CS 220 Logan st.
Hastings, Mrs Carrie A. CS 240 Harrison st.
Tulleys, Mrs Sarah E. CS 151 Park av.
Walther, Mrs Caroline CS 213 Harrison st.
Williams, Mrs Ruth E. CS 216 Logan st.

CRESTON
Doze, Mrs Maria CS 12 M to 6 PM 1105 Adair st.

DAVENPORT
Aepli, Mrs Lucy M. CS 1509 Perry st.
Baker, Mrs Jennie L. CS 6 Walker apt. Tel 5215.
Dalgarn, Mrs Mary H. CS 828 Le Claire st.
Doeserich, John CS 10 AM to 4 PM 50 McCullough blg. Tel 3033.
Earll, Mrs Sadie Livingston CS 912 Perry st.
Ellsworth, Mrs Cora C. CS 530 Ripley st.
Godfrey, Mrs Eugenia P. CS 714 Kirkwood blv.
Lay, Mrs Amanda Emma CS 2 to 4 PM 126 Park lane.
Mandeville, Miss Amy Lee CSB (Teacher) Argyle, 3 Brady st.
Mosenfelder, Mrs Millie CS 1902 Grand av.
Smith, Mrs Mabel L. CS 2508 Fulton av. Tel 4176.

DENISON
Cornwall, Mrs Emma CSB 9 AM to 4 PM.

DES MOINES
Campbell, Miss Valeria J. CS 1418 High st. Tels.
Crook, Mrs Minnie Goring CS 945 8th st.
Delmege, Mrs Clara B. CS 1623 Center st.
Dissmore, Mrs Mollie CS 540 42d st. Tel.
Manson, Mrs Jennie CS 1245 7th st. Tel Red 3756.
McCord, Mrs Victoria Webb CSB 10 AM to 12 M 311 Securities blg.
McIntyre, Mrs Rhoda CS 669 37th st.
Miller, Bert A. CS by appointment 1215 31st st. Tel.
Miller, Mrs Martha Kyle CS 10 AM to 12 M 1215 31st st. Tel D. P. 1479.
Moore, Mrs Susan I. CS 4011 Grand av.
Nagel, Mrs Frances CS 1 to 3.30 PM except Sat. 206 K of P blk Res 3612 4th st. Both tels.
Olsen, Mrs Cora Y. CS by appointment 1618 Arlington av. Tel Wal. 3951.
Rendall, John L. CSB (Teacher) 10 AM to 2 PM 521 Equitable blg. Res 4240 Harwood dr.
Rendall, Mrs May S. CSB 4240 Harwood dr.
Sandahl, Mrs Anna CS 840 8th st.
Slee, Mrs Mary CS 1152 8th st. Iowa tel.

DOWS
Gragert, Miss Rosetta Wilhelmina CS Tel 416.

DUBUQUE
Baird, Mrs Alice C. CS 1116 Locust st.
Hendricks, John H. CS 10 Temple hall. Tel 4265.
Langworthy, Miss Caroline V. CS 1116 Locust st.
Neu, John T. CS 306 B and I blg.
Parker, Mrs Genevieve CS 441 Hill st.

ESTHERVILLE
Wickersham, Mrs Avie E. CS.

FAIRFIELD
Louden, Mrs Lizzie C. CS.

FONDA
Meholin, Mrs Edna B. CS 2 to 5 PM Hotel Royal.

HAMPTON
Cummings, Mrs Etta L. CS Bell tel 21 J.

HUMBOLDT
McLaughlin, Mrs Nancy E. CS.

INDEPENDENCE
Barnhart, Miss Frenella I. CS.

IOWA CITY
Horton, Mrs Minnie CS 108 N Johnson st.
Lewis, Mrs Jennie L. CS 522 College st.

KEOKUK
Dollery, Mrs Avarillia P. CS 908 Orleans av. Iowa tel 331 R.
Gampert, Miss Katherine Louise CS 823 Franklin st. Iowa tel 769 B.

LAKE MILLS
Hutchinson, Mrs Mary J. CS.

LE MARS
Mitchell, Mrs Leora E. CS.
Pew, Mrs Belle CSB 1318 Main st.

LIME SPRINGS
Roberts, Mrs Bertha L. CS 9 to 11 AM.

LYONS
Nahnsen, Ingwer CS 217 S 6th st.
Nahnsen, Mrs Lena C. CS 217 S 6th st.

MANCHESTER
May, Mrs Marinda CS 2 Bronsen flats, 207 N Franklin st. Tel 459.

MAQUOKETA
Kozak, Mrs Jennie CS Bell tel.
Ringlep, Mrs Lucy CS Both tels.

MARSHALLTOWN
Gale, Mrs Frances F. CS 1 to 3 PM 5 N 4th st. Tel 1478.
Wickersham, Mrs Eliza J. CS 2 to 5 PM 806 W Linn st. Tel 1350.

MASON CITY
Fulton, Miss Mary A. CS 120 E 9th st.
Markley, Mrs Lilian Emsley CSB (Teacher) 9 AM to 12 M 221 Cedar av.
Sheldon, Miss Nettie CS 312 W 10th st.

MeGREGOR
Farnum, Mrs Jennie A. CS 9 AM to 12 M.

MT PLEASANT
Snyder, Miss Mary I. CS 110 N Adams st.

OELWEIN
Hill, Mrs Eugenia Parmenter CS 4 Syndicate blk. Tel Black 283.

OSKALOOSA
Baughman, Miss Carrie CS 224 E High av.

OTTUMWA
Harman, Mrs Maggie CS 2 to 4 PM 214 N Wash. st.

PERRY
Rice, Mrs Emma CS 1223 6th st.

RED OAK
Webb, Mrs Jeannette S. CS 1 to 3 PM 100 Hammond st. Tel 652.

ROCK VALLEY
Grosenburg, Miss Minnie Emma CS.

SABULA
Day, Mrs Martha CS.

ST ANSGAR
Gilbertson, Miss Nellie M. CS R F D 3. Tel 442.

SHELDON
Valier, Miss Edna M. CS 929 3d av.

SIBLEY
Morton, Mrs Mary A. CS.

SIOUX CITY
Horner, Mrs Katherine F. CS 709 Jones st.
Jandt, Miss Adah M. CS 9.30 AM to 12 M, 1 to 3 PM 18 Davidson Auto blk. Res 521 10th st.
Kent, Miss Edith A. CS 1104 Douglas st.
Shepard, Miss Clara CSB (Teacher) 400 F L & T blg.
Trumbauer, Mrs Carolyn Case CS Mornings except Sat 1913 George st.

SPENCER
Winn, Mrs Laura C. CS.

STRUBLE
Seaman, Mrs Martha B. CSB 10 AM to 2 PM.

TOLEDO
Graham, Miss Florence E. CS.

WASHINGTON
McCall, Mrs Leanna E. CS 815 S 2d av.

WATERLOO
Barber, Mrs Florence E. CS 410 Wellington st.
Davis, Mrs Sara Beem CS 517 Marsh-Place blg.
Elwood, Mrs Mary Cornish CS 316 Vine st.
Gardner, Mrs Harriett O. CS 310 Commercial st. Tel 1793.
Hadsell, Martin A. CS 517 Marsh-Place blg. Tel 1468; res tel Blue 173.
Thompson, Mrs Hattie A. CS 410 W Park av.

Kansas

ABILENE
Mitchner, Miss Nellie S. CS 203½ N Buckeye av.

ARKANSAS CITY
Gregory, Mrs Mary F. CS Home Nat bnk blg.
Norton, Mrs Mary Beal CS 409 No B st.
Secord, Mrs Gertrude M. CS 903 S 2d st. Tel 1039.
Wickliffe, Mrs Margaret CS Postal address Home Nat bnk blg. Tel 1444.

ATCHISON
Cochran, Mrs Mary E. CS 3 to 5 PM 612 Parallel st. Both tels 796.
Fletcher, Mrs Nannie A. CS 1106 Kan.av. Bell tel 1609.
Pennell, Mrs Helen S. CS 9 to 11 AM 519 N 5th st. Bell tel 244.

BELOIT
Hesser, Mrs Laura A. CS.

CALDWELL
Heath, Mrs Flora E. CS P O box 103.

CAWKER CITY
Rowe, Mrs Abbie E. CS.

CHANUTE
Barker, Miss Bertha CS 120 N Steuben av.
Beard, Mrs Eliza C. CS 320 W 4th st. Tel 826.
Currey, Alfred E. CS 9 AM to 4 PM 224 Lindsay blk. Bell tel 533.
Williams, Mrs Anna Barbry CS 27 Mercantile blg.

COUNCIL GROVE
Broderson, Mrs Mary W. CS 2 to 5 PM.

ELLSWORTH
Rammelsberg, Mrs Sidonia CS Tel 137.

EMPORIA
Bond, Mrs Dora Lillian CS 927 Commercial st.
Keel, Miss Emma M. CS 613 Commercial st.
McNutt, Mrs Carrie B. CS by appointment 832 Rural st. Tel Green 820.

EUREKA
Smith, Miss Madella CS.

FLORENCE
Lincoln, Mrs Mary M. CS by appointment.

FORT RILEY
Hamilton, Mrs Kate C. CS.

FORT SCOTT
Champion, Mrs Una Cornelia CS 402 Broadway.
Kilpatrick, Mrs Julia D. CS Republican blg.

GALENA
Braun, Mrs Oro M. CS by appointment 1818 S Galena av. Home tel 7.
Mahan, Mrs Mary E. CS 1714 Joplin st.

GARDEN CITY
Oldfield, Mrs Emma CS 908 5th st.

GIRARD
Buesch, Mrs Jane M. CS 633 N Summit av.

HERINGTON
French, Mrs Mary CS 105 S 2d st.

HIAWATHA
Wheelock, Mrs Laura E. CS 707 Shawnee st.

HORTON
Scott, Mrs Emma Neal CS.

HOWARD
Osborn, Mrs Josie CS.

HUTCHINSON
McCrocklin, Mrs Mollie M. CS 421 E 7th st.
Preble, Mrs Lillian K. CS by appointment 218 E 12th st.
Preble, Noble Douglas CS 218 E 12th st.
Puterbaugh, Mrs Nora L. CS 1006 N Main st.

INDEPENDENCE
Brown, Mrs Marilla L. CS 416 W Myrtle st.
Campbell, Mrs Josephine H. CS 300 S 6th st. Tel 914.
Myers, Mrs Bertha Traband CS Carl-Leon hotel.
Myers, Daniel M. CS Carl-Leon hotel.

IOLA
Adams, Howard B. CS 848 N Jefferson av.
De Waters, Mrs Lizzie S. CS 209 East st.

JUNCTION CITY
Salchow, Miss Bertha A. M. CS Skiddy tel.
Tangeman, George H. CS 9 AM to 4 PM Cent Nat bnk blg. Tel 314; res tel 475.

KANSAS CITY
Evans, Mrs Minnie CS 2036 Hallaek st.
Humble, Mrs Alice Maude CS 10 AM to 3 PM 2006 N 5th st. Bell tel West 3399.
La Bonte, Jesse E. CS 1 to 5 PM 620 State av. Bell tel West 1623.
Pinnell, Mrs Joyce Lee CS 9 AM to 1 PM 1105 State av. Tels Bell 2136 W; Home 886 W.
Trower, Mrs Lillie A. CS 511 Armstrong av.

LARNED
Foy, Mrs Isabel CS Tel 58.

LAWRENCE
Edie, Mrs Elizabetha CS 2 to 5 PM 26 F A A blg. Both tels.
Taylor, Miss Cora A. CS Jackson blg.
Wise, Miss Alice Deards CS Haskell Institute.

LEAVENWORTH
Young, Mrs Mary A. CS 110 3d av.

LE ROY
Lankton, Mrs Rhoda Rhea CS Tel 147.

LINCOLN
Marshall, Mrs Belle CS.

MANHATTAN
Greene, Mrs Lillian M. CS Postal address Wharton blg. Tel 276.
Krudop, Miss Katrine CS Tel 5201.
Miller, Mrs Harriet L. CS by appointment 829 Fremont st. Tel 446.

MARYSVILLE
Shepard, Mrs Lillie Bell CS.

MOLINE
Hassler, Michael J. CS.

NEODESHA
Ratzlaff, Cornelius B. CS See Boston, Mass.

NEWTON
Snyder, Mrs Carrie P. CS Bell tel 970.

ONEIDA
Stevenson, Mrs Nellie Hatch CS Tel Farm 37.

OSWEGO
Tiffany, Mrs Bertha W. CS 1115 3d av.

OTTAWA
Armstrong, Mrs Claribel CS 414 Locust st. Ind. tel 175.

PARSONS
Edmondson, Mrs Alice R. CS 9 AM to 3 PM 1528 Appleton av. Bell tel 1796.
Hibben, Mrs. Harriet K. CS 317 S 16th st. Bell tel.

PITTSBURG
Curran, Mrs Mary Alice CS 704 N Catalpa st. Bell tel 563.
Gaskill, Mrs Carrie CS 401 W Euclid av.
King, Mrs Henrietta L. CS 707 N Walnut st. Tels Bell 58; Home 277.
Markham, Mrs Carrie A. CS R F D 7. Home tel 576 B.
Shaw, Mrs Mateel CS 111 W 7th st. Both tels 1063.

SALINA
Clark, Mrs Mathilda E. CS 252 N 9th st. Tel 913.
Dixon, Mrs Emma E. CS 125 S Santa Fe. Tel 1790.

SENECA
George, Francis C. CS Tel 67.
Settle, Mrs Josephine Scrafford CS See Gulfport, Miss.

TOPEKA
Chapman, Mrs Margaret S. CS 525 Leland st.
Crumb, Miss Clara M. CS 917 Tyler st.
Fechter, Mrs Mercy P. CS 519 Van Buren st.
Fisk, Mrs Harriett E. CS 422 W 7th st.
Fisk, Winslow C. CSD (Teacher) 422 W 7th st. Tel 3412.
Hamilton, Mrs Martha I. CS by appointment 1031 Polk st. Tel 1469.
Henderson, Mrs Emma C. CS 1512 Laurel av.
McKinstry, Mrs Adelpha F. CSB 716 Mills blg.
McKinstry, Willis D. CSB (Teacher) 716 Mills blg. Tel 3257.
Temme, Mrs Laura M. CS 1 to 5 PM 704 Harrison st. Tel 3394.
Tincher, Mrs Bertha Laura CS 1011 Topeka av. Tel Blue 2787.
Welles, Miss Ruth A. CS 10 AM to 1, 3 to 6 PM 619 Mills blg. Tel 1798 W.
Whittaker, Mrs Carrie S. CS 107 W 11th st.

WATERVILLE
Thomas, Mrs Mary Stevenson CS.

WICHITA
Allen, Mrs Marie Switzer CS 741 N Emporia av. Tel Mark. 348.
Bellmann, Mrs Sophie Rosa CS 2 to 5 PM 312 Riverview st. Tel Mark. 2687.
Burton, Mrs Sophia S. CS 9 AM to 1 PM 307 S Senica st.
Cox, Mrs Emma N. CS 1710 N Emporia av.
Givens, Mrs Lucy Latham CS by appointment 517 N Topeka av. Tel Mark. 647.
Hildebrand, Mrs Emma C. CS 840 Spaulding st.
Jocelyn, Mrs Madeleine Taylor CS 1144 Carlos av. Tel Mark. 2338.
McCune, Mrs Adela M. CSB (Teacher) 1050 N Market st. Tel Mark. 2356.
Nessly, Mrs Isola H. CS 4 to 6 PM 204 S Osage av. Tel Mark. 2874.
Parsons, Mrs Lizzie Mallory CS 2 to 5 PM 423 S Market st. Tel Mark. 2402.
Pierson, Mrs Genevieve Thomas CS 1511 N Lawrence st. Tel Mark. 2647.
Tucker, Mrs Anna E. CS 9 AM to 11 AM 228 N Topeka av. Tel Mark. 1857.

WINFIELD
Light, Miss Belle M. CS 510 E 8th av. Tel 409.
Skinner, Mrs Libbie CS 219 E 8th av. Tel 348.

YATES CENTRE
Dobyns, Mrs Manie Yates CS.

KENTUCKY

ASHLAND
Smith, Mrs May CS Carter av. Tel 379.

CATLETTSBURG
Park, Mrs Harriet CS Postal address.

COVINGTON
Conniers, Miss Mary Alice CS 9 AM to 2 PM 409 1st Nat bnk blg, 6th and Madison avs. Tel South 612.
Smith, Mrs Sylvesta CS 9 AM to 3 PM 18 E 18th st. Tel South 2861 L.

HENDERSON
Ward, Mrs S. Isabel CS 124 Powell st. Tel 81.

LEXINGTON
Clinkenbeard, Mrs Jeff Davis CS 129 Constitution st. Tel 1030 X.
Hood, Miss Florence CS 219 S Limestone st.
Poynter, Miss Metta M. CS Withers flats.
Rogers, Miss Helen CS 423 Walnut st.
Wickliffe, Mrs Arris CS 188 N Mill st.

LOUISVILLE
Chapman, Mrs Emma R. CS 2 to 5 PM 1122 S 2d st. Cumb. tel South 959.
Duvall, Mrs Jennie H. CS 1143 1st st.
Hays, Mrs Mary E. CS 1017 S 28th st.
Hinton, Mrs Sue Taylor CS 311 Norton blg. Res tel Cumb. South 1473 A.
Hunter, Mrs Lee CS 54 Eastover pk. Cumb. tel Main 605 Y.
Jones, Lewis H. CSB (Teacher) 524 1st st. Both tels.
Lord, Mrs Annie H. CS 1036 3d av, S. Cumb. tel South 1776.
Roberts, Miss Ruby M. CS 1354 3d av. Cumb. tel South 2080.
Russell, Mrs Jane M. CS 1075 Cherokee rd. Cumb. tel East 142.
Simmons, Mrs Blanche Hand CS Weissinger-Gaulbert blg. Tels Home City 7561 J; Cumb. South 2650.
Trumau, Miss Clara Lois CS Mornings except Wed Sat 114 The Guthrie Coke, 4th and Chestnut sts. Res tel Cumb. East 127.

MT STERLING
Weckesser, Mrs Lucy E. CS 2 to 5 PM 3 Richmond av.

OWENSBORO
Morrison, Mrs Susie F. CS 819 Frederica st.

PADUCAH
Flowers, Mrs Mary Josephine CS 744 Harrison st.
Williams, Mrs Ruth Smith CS 1631 S 6th st.
Wilson, Miss Mary A. L. CS 1 to 4 PM Tel Florence Exchange. R F D 3, box 102.

RICHMOND
Ward, Mrs Sallie J. CS 15 Hobson blg. Tel 650.

TUSCOLA
Lester, Mrs Amelia CS 1 to 3 PM.

LOUISIANA

NEW ORLEANS
Boyd, Miss Alice CS 8 to 10 AM 602 South st.
Carrington, Miss Virginia CS 9 AM to 1 PM 1018 St Charles av. Tel Main 2053 L.
Chapman, Mrs Frances Sargent CS by appointment 6112 Hurst st. Tel Upt. 3119.
Espy, Mrs Lulu Burdeau CS 1212 Webster st.
Hart, Miss Augustine Miriam CS 1 to 5 PM 1560 Henry Clay av. Tel Upt. 3582.
Heuderson, Robert G. CS 1.30 to 5.30 PM 7827 Jeannette st. Tel Wal. 1203.
Holifield, Mrs Gertrude H. CS 1 to 5 PM 4602 Prytania st. Tel Upt. 1031.
Lengsfield, Miss M. Elizabeth CS Mon Wed Fri 1106 Napoleon av. Tel Upt. 2642 L.
Macarthy, Mrs Frances B. CS 6030 Garfield st. Tel Upt. 1682.
Marks, Mrs Estelle M. CS 920 Robert st. Tel.
Rodney, Mrs Laura CS 2 to 6 PM 1106 Napoleon av. Tel Upt. 2642 L.
Sneed, Mrs Virginia Law CS 2133 Octavia st.

NEW ORLEANS
Twichell, Mrs Jennie S. CS 743 St Charles st. Tel Main 2522 L.
Twichell, Miss Mary Lois CS 743 St Charles st. Tel Main 2522 L.
White, Mrs Elizabeth M. CS 9 AM to 12 M 1511 Polymnia st. Tel Jack. 197.

SHREVEPORT
Petty, Mrs Kate CS 9 AM to 12 M. 226 Stones av.
Schmidt, Mrs Nellie CS 10 AM to 2 PM 521 Egan st. Cumb. tel 909.

Maine

AUBURN
Buek, Mrs Octavia CS 250 Court st. Bell tel 955-51.
Davis, Miss Emma E. CS 9 AM to 12 M 164 Gamage av.
Gordon, Reuel F. CS 164 Gamage av. Tel.

AUGUSTA
Burns, Mrs Martha E. CSD 77 State st.
Ellis, Mrs Mary Emma CSB 77 State st.

BANGOR
Davis, Mrs Sarah A. CS 189 Exchange st. Tel.
Eames, Mrs Mary L. CS 9 AM to 12 M except Sat 47 Main st. Tel 623-13. Res 409 Hammond st. Tel 168.
Eldridge, Miss Elizabeth A. CS 44 Central st.
Perkins, Mrs Esther, CS 69 Highland av. Tel 724-1.
Stewart, Mrs Georgia B. CS 2 to 4.30 PM except Wed 44 Central st. Tel 1201-13.

BATH
Gibson, Miss Anna Elizabeth CS 54 Willow st.
Gilman, Mrs Lottie D. CS 902 High st.
McTeer, Mrs Elizabeth CS 34 Water st.
Stevens, Mrs Emily C. CS 101 Dummer st.

CALAIS
Hayeock, Mrs Ella M. CS 9 AM to 12 M Winter st.

CAMDEN
Curtis, Mrs Floranee CS 77 Elm st. Tel 31-21.

DOVER
Cushing, Mrs Mary Fogler CSB 9 AM to 12 M.
Fogler, Mrs Lydia J. CS 9 AM to 12 M.

GARDINER
Noyes, Mrs Caroline Dorr CSD by appointment 284 Brunswiek av.
Smith, Mrs Edith Lunt, CS 9 AM to 12 M 96 School st. Tel.

KENNEBUNK
Remich, Miss Carrie E. CS 41 Summer st.

LEWISTON
Libby, Mrs Rachel A. CS 2 to 4 PM exeept Tues 171 College st. Tel 1253-2.

LIVERMORE FALLS
Gilbert, Mrs Anna D. CS Tel 109-2.

PORTLAND
Barrett, Frank C. CS 9 AM to 1 PM 711 New Baxter blg. Tel 2320.
Barrett, Mrs Mary T. CS 2 to 4 PM 711 New Baxter blg. Tel 2320.
Churchill, Mrs Jennie June CSD (Teacher) 829 Congress st. Tel.
Foster, George W. CS 12 M to 3 PM Mon Tues Thurs Fri 164 Brackett st. Tel 4045.
Foster, Mrs Ida F. W. CS 9 AM to 1 PM 164 Braekett st. Tel 4045.
Foye, Mrs Mary E. CSD (Teacher) 124 Spring st.
Haskell, Mrs S. Elizabeth C. CS 265 State st.
Hunt, Mrs Florenee A. CS 655 Congress st.
Sargent, Miss Ella S. CS 389 Danforth st. Tel 410.
Stillings, Mrs Hattie A. CS 2 to 5 PM exeept Sat 1025 Congress st. Tel 2089-1.
Woodbury, Miss Myrtle F. CS by appointment 12 Anderson st. Tel 1716-3.

ROCKLAND
Burpee, Mrs Lizzie I. CS 69 Beech st. Tel.
Lyon, Miss Sara L. CS See Baltimore, Md.
Richardson, Frank A. CS 15 Shaw av. Tel.

TOPSHAM
Ridley, Miss Ethel B. CS Adjoining Town hall.

WATERVILLE
Buck, Mrs Ida A. CS 9 AM to 12 M exeept Thurs 4 Cottage st, Fairfield. Tel.

WILTON
Knapp, Mrs Viola E. CS.

Maryland

BALTIMORE
Boda, Mrs Sallie P. CS 343 Dolphin st.
Burns, Mrs Katharine L. M. CS 10 AM to 12 M 2107 Oak st. Tel Mt. V. 4646 Y.
Craddock, Mrs Henrietta R. CS 10 AM to 1 PM The St George 611 St Paul st.
Cross, Miss Ellen E. CSD (Teacher) 10 AM to 1 PM 2231 St Paul st. Tel.
Cross, Walter S. CS Earl Court. Tel Mt. V. 5879.
de Girauta, Mrs Eleanor Harding CS 1921 St Paul st.
Garitee, Mrs Josephine F. CS 240 Wilson st. Tel Mad. 1489 K.
Gawthrop, Mrs Annie E. CS 1113 W Franklin st. Tel.
Gilbreath, Miss Etta M. CS 10 AM to 12 M 180 St Paul st.
Gilpin, Mrs Olive R. CS 10 AM to 1 PM exeept Sat Stony Run lane, near 39th st. Tel Mad. 5786.
Gover, Miss Mary G. CSB 129 W Mt Royal av.
Hammond, Mrs Ada H. CS 1921 St Paul st.
Heronemus, Mrs Emma CS 104 E North av.
Klunk, Louis W. CS Mornings 1037 N Strieker st. Tel Mad. 5880.
Lyon, Miss Sara L. CS 2231 St Paul st.
Marshall, Albert CS 314 E Lafayette av. Tel Mt. V. 2887.
McGrath, Mrs Mary Shuter CS by appointment 129 W Mt Royal av. Tel Mt. V. 5754.
Porter, Mrs Alina M. B. CS 1827 Bolton st. Tel Mad. 1623.
Seheu, Miss Emma J. CS 10 AM to 1 PM 1853 W North av. Tel Mad. 6548.
Schmidt, Miss Louise CS 1817 St Paul st.
Troxell, Miss Mary CS 109 E Lafayette av.
Tull, Miss Annie R. CS 10 AM to 1 PM 1734 St Paul st. Tel Mt. V. 5438.
Weaver, Mrs Florence Stratton CS 10 AM to 1 PM 127 W Mt Royal av. Tel.
West, Miss Katharine E. CSB (Teacher) 10 AM to 1 PM The Arundel, Charles st and Mt. Royal av.
Ziegler, Mrs Ida E. CS 1 to 3, 7 to 8 PM 111 E Lafayette av. Tel.

CUMBERLAND
Sonneborn, Miss Clara B. CS 10 Chase st. Tel 1307.

HAGERSTOWN
Rether, Mrs Elizabeth A. CS 427 S Potomae st.
Shafer, Mrs Elizabeth Fahrney CS 183 Prospect st. Tel 113 W.

OXFORD
Kuhner, Mrs Rose L. CS Benoni av.

PIKESVILLE
Reitz, Mrs Mabel Darby CS Slade av.

Massachusetts

ABINGTON
Nash, John M. CS 335 Centre av. Tel 201-1.

ADAMS
Harrington, Mrs Fannie W. CS 25 Crandall st. Tel 140.

ALLSTON
Bartlett, William M. CS 6 to 7.30 PM Hotel Princeton. Tel.
Dorr, Mrs Florenee I. CS by appointment 1259 Commonwealth av. Tel Bright. 315-4.
House, Mrs Annie M. CS 10 AM to 1 PM 20 Glenville av. Tel Bright. 315-1.
Loomis, Mrs Nellie R. CS 9 AM to 4 PM 64 Brighton av. Tel.
Nazro, Mrs Ella M. CS 2 to 5 PM except Wed Sat 1299 Commonwealth av. Tel.
Peck, Mrs Dora H. CS Wed Sat afternoons 1202 Commonwealth av. Tel Brook. 1954-1.
Stickney, Mrs Rosa H. CS 10 AM to 1 PM 12 Idlewild st. Tel Brook. 4336 W.
Stickney, Walter H. CS by appointment 12 Idlewild st. Tel Brook. 4336 W.

AMESBURY
Savage, Mrs Anna M. CS 253 Main st.

ARLINGTON
Knowles, Mrs Annie CS by appointment 51 Wildwood av. Tel 989 M.

ASHLAND
Vose, Mrs Lillian L. CS 3 to 5 PM Myrtle st. Tel 323 J.

ATTLEBORO

Guild, Mrs Ella J. CS 117 Pine st.
Hyde, Mrs Ida M. CS Tiffany st. Tel.

AUBURNDALE

Robinson, Miss Nellie CS Evenings Nye Park Inn.

BELMONT

Simonds, Miss S. Louisa CS 30 Somerset st.

BEVERLY

Pope, Miss Miriam, CS 2 to 5 PM except Sat 30 Broadway. Tel 380.

BOSTON

See also ALLSTON, ARLINGTON, BRIGHTON, BROOKLINE, CAMBRIDGE, CHARLESTOWN, CHELSEA, CHESTNUT HILL, DORCHESTER, EAST BOSTON, HYDE PARK, JAMAICA PLAIN, MATTAPAN, ROXBURY, SOMERVILLE, WEST SOMERVILLE.

Adams, George Wendell CSB (Teacher) 1.30 to 4 PM 140 Boylston st. Tel Ox. 1424.
Ainsworth, Mrs Nellie B. CS 9 AM to 12 M 25 Peterborough st. Tel B. B. 21824.
Allen, Miss M. Frances CS 9.30 AM to 1.30 PM except Wed Sat 372 Boylston st. Tel B. B. 4387; res tel Brook. 1858-3.
Amsden, Franklin D. CS 10 AM to 12 M except Sat 100 Boylston st. Tels Ox. 430; res Brook. 2348-1.
Anderson, Mrs Mary A. CS 24 Westland av. Tel.
Ayer, Mrs Alice M. CS 4.30 to 6 PM Tues Fri 927 Colonial blg, 100 Boylston st. Res 39 Pine Ridge rd, Waban. Tel Newton S. 598.
Bartlett, Mrs Ida F. CS 10 AM to 12 M Wed Thurs Sat Hotel Nottingham.
Bartlett, Miss Julia S. CSD (Teacher) 9.30 AM to 12 M 189 St Botolph st. Tel B. B. 4115.
Bartlett, William M. CS See Allston.
Bennett, Louis N. CS 1.30 to 4.30 PM except Sat 208 Pierce blg, Copley sq. Res 8 Van Winkle st, Dorchester. Tel Milton 300.
Blackley, Mrs Ethel May CS 2 to 4.30 PM Mon Thurs 927 Colonial blg. Res 145 W Newton st. Tel Trem. 848 R.
Blaisdell, Mrs Josephine C. S. CS 10 AM to 12 M except Sat 25 St Stephen st. Tel B. B. 1911 L.
Blake, Mrs G. Harriette CS 9 Norway st. Tel.
Bollman, Miss Carolyn CS See Brookline.
Bollman, Miss Mary CS See Brookline.
Bradish, Mrs Fannie L. CS See Cambridge.
Brewster, Mrs Margaret CS 84 St Botolph st.
Bridgers, Mrs Annie C. CS 10 AM to 1 PM except Wed Sat Interuational Trust Co blg, Milk and Devonshire sts. Tel.
Brock, Mrs R. Lillian CS 10 AM to 12 M except Wed Sat The Empire, 333 Commonwealth av. Tel B. B. 4056.
Bromley, Mrs Wilhelmine W. CS Postal address, 102 Gainsboro st.
Brown, Miss Alice Seward CSB Mornings except Sat 14 Westland av. Tel B. B. 5659 W.
Bucklin, Mrs Carrie L. CS 1 to 3 PM 10 Westland av. Tel.
Bush, Mrs May H. CS 3, 215 Huntington av. Tel.
Byrne, Mrs Helen S. CS 8, 46 Westland av. Tel B. B. 4139.
Chadbourne, Miss Rose C. CS 1.30 to 4,30 PM 516 Berkeley blg. Tel B. B. 2249. Res 75 Gainsboro st. Tel B. B. 3949.
Chapin, Mrs Mary Greene CS 9.30 AM to 12.30 PM Hotel Cauterbury. Tel B. B. 3700.
Choate, Mrs Clara Elizabeth CSB (Teacher) 10 AM to 2 PM 405 Newbury st. Tel B. B. 5041 R.
Churchill, Miss Alice C. CSD 2 to 4 PM Tues Thurs 8 Westland av. Tel B. B. 5675 J.
Clark, Mrs Clara H. CS by appointment 103 Hemenway st. Tel B. B. 2829 W.
Clark, Mrs Linda H. CS 24 Westlaud av. Tel.
Clark, Mrs Mary L. CS 9 AM to 1 PM Tues; 1 to 4 PM Wed Sat 220 Clarendon st. Tels B. B. 1524; res Belle. 1225-4.
Cleary, Mrs Mary Celia CS 10 AM to 12 M 102 Huntington av. Tel B. B. 3636 J.
Clough, Mrs Alice Sherman (Mrs Harry M.) CS 1 to 4 PM except Sat 220 Clarendon st. Tel B. B. 1524. Res Weymouth Heights. Tel Weymouth 375.
Clough, George M. CS 10 AM to 1 PM 24 Milk st. Res tel Needham 156 M.
Coburn, Miss Charlotte Wing CS 167 W Newton.
Collins, Miss Grace E. CSB (Teacher) 10 AM to 1 PM Mon Wed Fri 610 Berkeley blg.
Colman, Mrs Janet T. CSD 158 Huntington av.
Conniers, Norman CS 9 AM to 4 PM except Sat; Sat uutil 1 PM 828 Colonial blg, 100 Boylston st. Tel Ox. 2833. Res Wadsworth hotel. Tel B. B. 2790.
Cook, Mrs Clara L. CS 10 AM to 1 PM Tues Fri 100 Boylston st.
Cooley, R. Howard CS 3 to 5 PM except Sat 100 Boylstou st. Tel Ox. 430. Res 65 Pleasaut st, Brookline. Tel 545 W.
Cooley, Mrs Reata Child CS 12 M to 2.30 PM except Sat 824, 100 Boylston st.
Creighton, Miss Effie Stewart CS 10.30 AM to 1 PM Thurs Sat 907, 149 Tremont st. Tel Ox. 529. Res 8 Westland av. Tel B. B. 5675 J.
Cudworth, Mrs Grace F. CS 9.30 AM to 1 PM Tues Thurs Sat 610 Berkeley blg. Tel B. B. 2617; res tel Brook. 455.
Currier, Mrs Abbie T. CS 10 AM to 1 PM Tues Thurs Sat 673 Boylstou st. Tel B. B. 5428. Res Arlington. Tel 616 W.
Daniels, Mrs Emma N. CS 2 to 4.30 PM Wed Sat 927 Colonial blg. Res Garrisou Hall, Garrison st. Tel B. B. 5353.
Dayton, Miss Mary Alice CSD Mon Wed Fri afternoons 17 Denmark st. Res 95 Sutherland rd, Brookline. Tel 353.
Dickey, Mrs Lillian S. CSB See Brookline.
Dietz, Miss Ethelinda CSB 1 to 4 PM Tues Thurs Sat 610 Berkeley blg. Tel B. B. 2617.
Dittemore, Mrs Edith B. CSB 9.30 AM to 12 M except Sat 513 Pierce blg, Copley sq. Tel B. B. 5055. Res 135 St Paul st, Brookline. Tel 196.
Dittemore, John V. CSB (Teacher) by appointment 513 Pierce blg, Copley sq. Tel B. B. 5055; res tel Brook. 196.
Dodds, Mrs Gertrude Ramsay CS 9.30 AM to 1 PM Mou Wed Fri 400 Boylston st. Res tel Brook. 217.
Dunbar, Herbert L. CSD 10 AM to 12 M 303, 93 Mass av. Tel B. B. 21708.
Duubar, Mrs Mary E. CSD (Teacher) 2 to 5 PM except Sat 93 Mass. av. Res tel Brook. 1990.
Eaton, Miss Mary E. CSB (Teacher) 9.30 AM to 12.30 PM 687 Boylston st. Tel B. B. 950. Res 1677 Beacon st, Brookline. Tel 279.
Eustace, Mrs Bessie Moore CSB 373 Commonwealth av. Tel B. B. 6188.
Eustace, Herbert W. CSB (Teacher) 8.30 AM to 12.30 PM 373 Commonwealth av. Tel B. B. 6188.
Farlow, Alfred CSD by appointment 607 Berkeley blg. Tel B. B. 4084.
Farlow, William S. CSD See Ft Lauderdale, Fla.
Flinn, John J. CS 4 to 6 PM except Wed Sat Old South blg. Res 10 Dix st, Winchester. Tel 1016 M.
Gale, Burt S. CSB 9 AM to 12 M 807 Lawrence blg, 149 Tremont st. Tel Ox. 1933. Res 90 Gainsboro st. Tel B. B. 968.
Gale, Mrs Hattie S. CSB 90 Gainsboro st. Tel B.B.968.
Gardiner, Mrs Zilfa Andrew CS 2 to 4 PM except Sat 361 Mass av. Tel B. B. 4855 R.
Gaylord, Mrs Ella Lowe CS 104 Hemenway st.
Gongaware, Mrs Mary W. CS by appointment 5 Haviland st. Tel B. B. 5188 R.
Goodall, Mrs Berenice H. CSD 9 AM to 12 M 144 Huntington av.
Gorham, Miss Jessie CS Garrison Hall. Tel B. B. 5353.
Gragg, Mrs Eldora O. CSD (Teacher) 927 Colonial blg.
Green, Mrs Sarah V. CSB (Teacher) 10 AM to 1 PM except Sat 149 Tremont st. Tel Ox. 406; res tel Brook. 5042.
Gross, Mrs Mary A. CSB 505 Berkeley blg.
Gross, Willis F. CSB (Teacher) 505 Berkeley blg.
Grover, Mrs Linnie H. CS 10 AM to 12 M except Wed Sat 87 Gainsboro st.. Tel B. B. 2411 J.
Hackett, Charles Frederick CSB 98 Hemenway st. Tel B. B. 5967 M.
Hackett, Mrs Rosemary Baum CS 98 Hemenway st. Tel B. B. 5967 M.
Haddock, George Silas CS See Roxbury.
Hall, Mrs Lucinda Kimball CS 9 Norway st.
Haun, Mrs Aunie S. CS See Brookline.
Harris, Mrs Claribel L. CS Mornings 204 Hemenway st. Tel B. B. 22407.

BOSTON

Harrison, Mrs Harriet K. CS 1.30 to 4.30 PM Thurs 372 Boylston st. Tel B. B. 4387; res tel Jam. 1618-1.

Harvie, Miss Edith CS 1 to 4 PM except Sat 929 Colonial blg, 100 Boylston st. Res 44 Orkney rd, Brookline. Tel 4607 W.

Hatten, Thomas W. CSD 10 AM to 12 M except Tues Fri Pierce blg, Copley sq.

Hill, Calvin C. CSB (Teacher) 9 AM to 12 M 310 Pierce blg. Tel B. B. 1429; res tel Bright. 1147 M.

Hooper, Mrs Lina M. CS Mornings 34 Denmark st. Tel.

Hosmer, Mrs Edith Comey CS 1.30 to 4 PM Tues Fri 927 Colonial blg. Res tel Bright. 1023 W.

Hosmer, Mrs Edna Hudson CS 10.30 AM to 1 PM Tues Wed Fri 170A Tremont st. Tel Ox. 426S.

Ingalls, Mrs Matilda A. CS 100 Gainsboro st. Tel B. B. 4394 M.

Jefferson, Mrs Eugenie Paul CS Tues Sat afternoons 372 Boylston st. Res 5 Summit st, Natick.

Jessen, Miss Louise CS See Tönning, Germany.

Jewett, Mrs Frances H. CSB 3 to 6 PM except Mon 535 Beacon st. Tel B. B. 2376.

Keach, Edward H. CSB (Teacher) 10 AM to 12.30 PM 614 Berkeley blg. Res tel Newton N 534 W.

King, Miss Ida M. CS 2 to 5 PM 43 Hemenway st. Tel B. B. 2621 W.

Kitchin, Miss Mary P. CS 10 AM to 12 M except Tues 8 Cumberland st. Tel B. B. 4025 W.

Knapp, Bliss CSB Postal address, 4 Denmark st.

Knox, Mrs Madie Rimbach CS Mornings 220 Clarendon st. Tel B. B. 579.

Knox, William R. CSB Mornings 220 Clarendon st. Tels B. B. 579; res Milton 20.

Lathrop, John C. CSB by appointment 687 Boylston st. Tel B. B. 4788.

Lathrop, Mrs Laura CSD (Teacher) by appointment 687 Boylston st. Res tel B. B. 3211.

LeClair, Mrs Marie E. CS 9.30 AM to 1 PM Berkeley blg. Tel B. B. 3526.

Linnell, Mrs Alice E. CS 9 AM to 1 PM except Sat 929 Colonial blg, 100 Boylston st. Res 3 Pleasant st, Dorchester. Tel 132.

Lloyd, Mrs Annette CS 9 AM to 12 M except Sat 32 St Stephen st.

Lloyd, William CS 9 AM to 12 M except Sat 32 St Stephen st. Tel B. B. 3315. Cable Lloydwood.

Lord, Mrs Zealia M. CS 10 AM to 1 PM 704 Commonwealth av. Tel B. B. 2543 J.

Lovejoy, Miss Ida Gertrude CS 906 Beacon st.

Lucas, Mrs Mabel C. CS 9, 104 Hemenway st. Tel.

MacDowell, Mrs May CS 10 AM to 2 PM 704 Commonwealth av. Tel B. B. 23787. Cable Maydowell.

Marsh, Miss Harriette S. CS 6.30 to 8.30 PM except Wed Sat 1, 132 Huntington av.

Mattox, Willard S. CSB (Teacher) Postal address Box 103, B. B.

McKee, Mrs Clara Knox CS 2 to 4 PM except Sat 20, 372 Boylston st. Tel B. B. 2608 M. Res 79 Gainsboro st. Tel B. B. 3203 J.

McKee, David Newton CSB (Teacher) 10 AM to 1 PM 372 Boylston st. Tel B. B. 2608 M. Res 79 Gainsboro st. Tel B. B. 3203 J.

McLennan, Roderick CS 9.30 AM to 12.30 PM 206 Pierce blg, Copley sq. Tel.

Melvin, Miss Josephine M. CS 7 to 9 PM except Wed 32, 2 Westland av. Tel B. B. 21817.

Miller, Albert E. CSB (Teacher) by appointment 149 Tremont st. Res tel Newton S. 220.

Miller, Mrs Printhia T. CSB 1 to 4 PM Mon Thurs 149 Tremont st. Res tel Newton S. 220.

Miller, Mrs Grace Kingsbury Marsh CS 10.30 AM to 12.30 PM except Thurs Sat 907, 149 Tremont st. Tel. Res 94 Strathmore rd, Brookline. Tel 4560.

Moore, Mrs Katherine Mansfield CS 11 AM to 1 PM except Wed Sat Hamilton Hall, 64 Hemenway st. Tel B. B. 5421 W.

Morin, William O. CS 3 to 7 PM 496 Mass. av. Tel Trem. 1357 L.

Mortimer, Miss Louise CS 12.30 to 5 PM 316 Berkeley blg. Tel B. B. 587; res tel Winth. 67-7.

Moulton, Miss Eliza Jane CS 55 Rutland sq.

Nash, Mrs Mary A. CS 10 AM to 1 PM 131 Newbury st. Tel B. B. 3059 J.

Neal, James A. CSD 9.30 AM to 12.30 PM 372 Boylston st. Tel B. B. 556.

Nixon, Mrs Helen Andrews CSD (Teacher) Mornings except Sat 2, 82 Gainsboro st. Tel B. B. 6169.

Norton, Mrs Elizabeth CSB (Teacher) 1 to 4.30 PM Mon Wed Fri 610 Berkeley blg. Res tel Bright. 1240.

Nunn, Mrs Cora Reeves CS 1 to 4 PM except Sat 400 Boylston st. Tel.

Nutting, Mrs Catherine CS 10 AM to 1 PM except Sat 28 St Stephen st. Tel B. B. 4817 R.

Nye, Miss Alberta Eaton CS 12 M to 2 PM except Sat 93 Mass. av. Res tel Brook. 1990.

Ogden, Mrs Margaret Wood CSB 10.30 AM to 2.30 PM Tues Thurs 400 Boylston st Res 1869 Beacon st, Brookline. Tel 1977.

Park, Mrs Marcia L. CS 9 AM to 12 M except Sat 96 Pembroke st. Tel Trem. 489.

Perkins, Mrs Sophie H. CS 1 to 4 PM except Thurs 617 Berkeley blg Res 1 Meredith st, W Roxbury. Tel Belle. 628 M.

Platt, Miss Helen R. CS 6 Denmark st.

Prescott, Mrs Effie D. CS 9 AM to 1 PM except Sat 2 Westland av. Tel B. B. 5192 W.

Prince, Mrs Mary E. CS 90 Gainsboro st.

Putnam, Robert Harvey CS Forenoons 195 Huntington av. Tel B. B. 320.

Putnam, Walter Everett CS Afternoons 195 Huntington av. Tel B. B. 320.

Rand, Mrs Jane M. CSD 117 Falmouth st.

Ratzlaff, Cornelius B. CS 9 AM to 12 M 687 Boylston st. Tel B. B. 4788. Res 130 Huntington av. Tel B. B. 25261.

Read, Miss Mabel Lucy CS 1 to 4 PM Tues Fri 687 Boylston st. Tel B. B. 950. Res 104 Adams st, Waltham. Tel 159 W.

Reeder, John Wesley CSB (Teacher) 1 to 4.30 PM Pierce blg, Copley sq. Res 8 Norway st.

Rice, Miss Bertha L. CS 9 AM to 12 M except Tues Fri 927 Colonial blg. Res Hotel Oxford.

Robertson, Mrs Annie Louise CSB See Brookline.

Robinson, Mrs Helen Friend CS 9 AM to 1 PM Mon Thurs 927 Colonial blg, 100 Boylston st Res 194 Waban av, Waban. Tel Newton S. 311 W.

Romery, Miss Ethel Claire CS 9.30 AM to 1 PM Wed Sat 372 Boylston st. Tel B. B. 4387. Res 1834 Beacon st, Brookline. Tel 1793 R.

Rounsevel, Mrs Emile CSB 9 AM to 12 M 20, 46 Westland av. Tel.

Scott, Mrs Minnie A. CS 10 AM to 1 PM except Sat 14 Westland av. Tel B. B. 2867 M.

Seeley, Elisha B. CS See Roxbury.

Segerson, John CS 5.30 to 8.30 PM Mon Tues Fri 140 Boylston st. Tel Ox. 4073 M. Res 73 Fisher av, Newton Highlands. Tel.

Shipman, Miss Emma C. CSB (Teacher) 9.30 AM to 12.30 PM except Tues Fri 220 Clarendon st. Tel B. B. 1524: res tel Weymouth 375.

Shipman, Miss Helena B. CS 1 to 4 PM except Wed Sat 551 Boylston st. Tel B. B. 3645 M. Res 46 Westland av. Tel B. B. 5693 M.

Smith, Clifford P. CSB See Brookline.

Smith, Mrs Myrtle Holm CSB See Brookline.

Snell, Mrs Emeline CS 1 to 5 PM except Sat 1318 Commonwealth av. Tel Brook. 2085 W.

Squires, Mrs Grace CS See Winchester.

Stark, Mrs Eva A. CS 9.30 AM to 12.30 PM 551 Boylston st. Tel B. B. 3645 M. Res Hotel Somerset. Tel.

Stevens, Mrs Clara B. CS See Medford Hillside.

Stewart, Mrs Elsie M. CS 12 M to 5 PM 404A Berkeley blg. Tel B. B. 3630. Res 42 Orkney rd, Brookline. Tel 4574 W.

Stewart, Mrs Ida G. CSB See Brookline.

Stickle, Mrs Elizabeth I. CS 10 AM to 12 M 3, 144 Huntington av. Tel B. B. 875 M.

Stickney, Mrs Rosa H. CS See Allston.

Stickney, Walter H. CS See Allston.

Stone, Mrs Eldie E. CS See Mattapan.

Stone, Mrs Marcia A. CS 24 Westland av. Tel B. B. 4977 M.

Strang, Lewis C. CSB (Teacher) Mornings except Wed 551 Boylston st. Tel B. B. 4185; res tel Weymouth 110.

Strang, Mrs Martha L. CS 9.30 AM to 12.30 PM 551 Boylston st. Tel.

Taylor, Miss Mary H. CS See Minneapolis.

Thomas, Mrs Nellie S. CS 10 AM to 1 PM 83 Gainsboro st. Tel B. B. 4942.

Thompson, John H. CSB 12 M to 5 PM 372 Boylston st. Tel B. B. 3273. Res 1 Denmark st (formerly Batavia st). Tel B. B. 1260.

BOSTON

Tomkins, Mrs Estella L. CS See Brookline.
Tomlinson, Irving C. CSB (Teacher) 10 AM to 1 PM except Sat 201 Devonshire st. Tel Ft. H. 1615; res tel Brook. 1800.
Tomlinson, Mrs Julia M. C. CS 1 to 4 PM except Sat 627 Colonial blg, 100 Boylston st. Tel Ox. 4348. Res Garrison Hall. Tel B. B. 5353.
Treat, Miss Esther E. CS 2 to 4.30 PM Wed Sat 927 Colonial blg. Res tel Medford 911 W.
Triller, Mrs Carrie Johnson CS 17, 108 Hemenway st.
Turner, William Bradford CS 1 to 4 PM except Sat 807, 149 Tremont st. Tel Ox. 1933. Letters 130 Englewood av, Brookline. Tel 1878 M.
Wadham, Mrs Ellen CS 9 AM to 1 PM 169 St Botolph st. Tel B. B. 1422 W.
Watson, Mrs Ada P. CS 36 St Stephen st. Tel B. B. 2284.
Welch, Mrs Carolyn S. CS 2 to 5 PM except Sat 96 Gainsboro st. Tel B. B. 1014 M.
Weller, Mrs Janette E. CSD 9 AM to 12 M 5 Denmark st. Tel.
Williams, Mrs Ella E. CSD 2 to 4 PM Mon Wed Fri 614 Berkeley blg. Res tel.
Willis, Mrs Ella Lance CSB (Teacher) 1.30 to 4.30 PM Mon Wed Fri 372 Boylston st. Tel B. B. 4387; res tel Mansfield 240.
Winans, Mrs Maude A. CS 10 AM to 3 PM Wed Fri 149 Tremont st. Tels Ox. 4770; res Brook. 1524 W.
Wing, Miss Ellen F. CS 1.30 to 4.30 PM Tues Wed Fri 311 Berkeley blg, 420 Boylston st. Tel B. B. 3724 M; res tel Needham 220.
Wood, Mrs Lydia A. CS 194 Huntington av. Tel B. B. 5089 W.
Wright, Miss E. Mildred H. CS 2 to 4 PM Mon Wed Fri 907, 149 Tremont st. Tel Ox. 529. Res 3 Ruthven st, Roxbury. Tel 869 W.
Wright, Miss Mary Louise CS 536 Commonwealth av.
Wright, Miss M. Rosamond CS See Winthrop Beach.
Young, Mrs Millie F. CSB by appointment 327 Huntington av. Tel B. B. 3079 W.

BOSTON (EAST)

Burnham, Mrs Abbie E. CS 121 Princeton st.

BRAINTREE

Crocker, Mrs Anna Noyes CS Wed morning 129 Hollis av. Tel 108-1.
Kohler, Mrs Mary Lovinia CS 9 to 11 AM Wed Fri 375 Wash. st. Tel 146 W.
Moulton, Mrs Annie L. CS 2 to 4 PM Mon Thurs 198 River st. Tel 147-3.

BRAINTREE (EAST)

Merrick, Mrs Minnie Sehuyler CS 2 to 4 PM except Wed Sat 8 Stetson st. Tel.

BRIGHTON

Williams, Mrs Elizabeth CS 12 Lake st. Tel 751-1.

BROCKTON

Doe, Mrs Lucy E. CS 11 AM to 5 PM Tues Fri 10 Waldo st. Tel 1843.
Field, Mrs Cora A. CS 155 Newbury st.
Howe, Mrs Perla E. CS 364 Main st.
Hoyt, Mrs Margaret CS 55 Belcher av. Tel 1946.
Knox, Mrs Alice Roberts CS 15 Simmons av. Tel 960.
Richardson, Mrs Harriet E. CS 160 Belmont st.
Thompson, Mrs Gertrude Tilden CS 57 Highland ter. Tel 1914.

BROOKLINE

Bacon, Mrs Elizabeth A. CS 10 AM to 1 PM Mon Wed Fri 50 Kenwood st.
Baker, Alfred E. CSB (Teacher) by appointment 471 Wash. st. Tel 1667.
Baker, Mrs Hannah P. CSB 10 AM to 12 M except Wed 471 Wash. St. Tel 1667.
Bangs, Mrs Elizabeth S. CSD by appointment 1730 Beacon st. Tel 3262 M.
Beasley, Mrs Mary CS 10 AM to 1 PM 204 Babcock st. Tel 867.
Behr, Mrs Gertrude CS Mornings 172 Mason ter. Tel.
Benner, Mrs May Winchester CS 327 Harvard st. Tel.
Binley, Mrs Sallie Lee CS 2 to 5.30 PM except Sat 673 Boylston st, Boston. Tel B. B. 5428. Res 145 Aspinwall av. Tel 2289 M.
Bollman, Miss Carolyn CS 90 Harvard av. Tel.
Bollman, Miss Mary CS 90 Harvard av. Tel.
Cate, Miss Laurette CS by appointment 27 Verndale st. Tel 4479 W.
Cooley, Mrs Jennie M. CS 44 Centre st.
Dewey, Mrs Frances L. CS 8 Cypress pl.
Dickey, Adam H. CSD (Teacher) Hotel Beaconsfield.
Dickey, Mrs Lillian S. CSB by appointment Hotel Beaconsfield. Tel 1370.
Dittemore, Mrs Edith B. CSB See Boston.
Hann, Mrs Annie S. CS 9 AM to 12 M except Sat 30 Kilsyth rd. Tel 5096 M.
Howard, Mrs Helen G. CS 488 Harvard st.
Judd, Mrs Estelle D. CS by appointment Hotel Beaconsfield. Tel 1370.
Lincoln, Mrs Anna Wyman CS 239 Rawson rd. Tel.
Mattox, Mrs Fannie S. CS 14 Park st. Tel.
McLellan, Mrs. Jeannette R. CSB 30 Kenwood st.
Norris, Mrs Susan S. CS 10 AM to 1 PM 32 Park dr. Tel 1207 M.
Norwood, Mrs H. Frances R. CS 1651 Beacon st.
Ogden, David B. CSB by appointment 1869 Beacon st.
Phelps, Mrs Lucy Dayton CS 95 Sutherland rd.
Philp, Miss Eliza CS 10 AM to 12 M except Sat 471 Wash. st. Tel 2094 W.
Robertson, Mrs Annie Louise CSB (Teacher) Mornings except Sat 74 Amory st. Tel 1920.
Smith, Clifford P. CSB (Teacher) 16 Corey rd.
Smith, Mrs Ella N. CS by appointment 60 Park st. Tel 22904.
Smith, Mrs Myrtle Holm CSB 16 Corey rd. Tel 3354.
Stewart, Mrs Ida G. CSB (Teacher) 9 AM to 1 PM 244 Fisher av. Tel 672.
Tomkins, Mrs Estella L. CS Mornings 15 Naples rd. Tel 983.
Tomlinson, Irving C. CSB See Boston.
Train, Miss Minna CS Chestnut pl.
Tuttle, Mrs Annie Dugdale CS by appointment 3 Auburn ct. Tel 3572 M.
Walker, Mrs Elizabeth CS 1730 Beacon st.
Wardwell, Mrs Jessie S. CS 199 Winthrop rd.
White, Miss Bessie CS by appointment 62 Cypress st.
Wiggins, Miss Mary Ida CS 10 AM to 1 PM except Wed 62 Cypress st.

CAMBRIDGE

Bradish, Mrs Fannie L. CS by appointment Riverbank ct. Tel 2680.
Carter, Miss J. Louise CS Postal address 1803 Mass. av.
Davison, Mrs Emma E. CS 2 Clinton st.
Fales, Mrs Mary J. CS 3 to 5 PM 1415 Cambridge st. Tel 1979.
Glidden, Mrs May Orange CS 14A Saeramento st. Tel.
Hogg, Mrs Lillian R. CS Riverbank ct.
McKenzie, Mrs Daisette D. S. CSB 10 Coneord av, Arsenal sq.
McKenzie, William P. CSB (Teacher) Fri afternoon 10 Concord av, Arsenal sq. Tel.
Milligan, Mrs Effie F. C. CS 46 Fairfield st. Tel.
Rome, James J. CSB by appointment Riverbank ct. Tel.
Rome, Mrs Joan Hudgens CSB Riverbank ct. Tel 2680.
Sedman, John Ellis CS 2 to 5 PM except Sat 5 Boylston st, Harvard sq. Tel.
Syer, Miss Julia Alberta CS 10 AM to 12 M 214 Lexington av. Tel 4880.

CHARLESTOWN

Colby, Mrs Angeline E. CS 3 to 6 PM exeept Sat 23 Auburn st. Tel 558-2.
Francis, Mrs Sarah H. CS 2 to 5 PM Mon Wed Fri 60 Baldwin st. Tel 539-5.

CHELSEA

Hoyt, Mrs Susan R. K. CSD 9 AM to 12 M 50 Tudor st. Tel Chelsea 835 L.

CHESTNUT HILL

Slocomb, William W. CS 384 Beaeon st. Tel Brook. 4115.

CHICOPEE FALLS

Button, Mrs Jessie H. CS 46 Coehran st.

CLINTON

Field, Mrs Hattie M. CS 17 High st. Tel 87.

CONCORD

Wheeler, Miss Mary CS Elm st. Tel 34-2.

COTUIT

Coleman, Mrs Ellen L. CS.
Dottridge, Mrs Lizzie A. CS.

DORCHESTER

Armstrong, Mrs Mary E. CSD 1 Davidson av.
Blish, Mrs Lauretta Wheelock CS 16 School st. Tel Dor. 1266-4.
Carlisle, Mrs Millie V. CS 29 Millet st. Tel.

DORCHESTER
Clark, Mrs Ellen L. CSB 3 to 5 PM Tues 10 Cushing av.
Crawley, Miss D. Lillian CS 1 to 4 PM except Sat 27 Wrentham st. Tel Dor. 1371-2.
Fletcher, Mrs Emma Willcutt CS 10 AM to 1 PM Tues Fri 32 Ocean st. Tel Dor. 805 M.
Hellburg, Mrs Nellie C. CS 25 Drayton av.
Knox, Mrs Nellie H. CS 800 Blue Hill av.
Parker, Mrs Caroline A. CS 9 AM to 12 M 4 Cushing av. Tel Dor. 1975 M.
Prescott, Mrs Grace St. L. CS 39 Stanley st. Tel Dor. 1175-5.
Spaulding, Mrs Emma G. CS 62 Lyndhurst st.
Stephens, Mrs Alice E. CS 147 Ashmont st. Tel Milton 148-3.
Stephens, Miss Dora W. CS 34 Vaughan st. Tel.
Waite, Mrs Emma L. CS 510 Talbot av.
Wilde, Mrs Annie M. CS by appointment 67 Tonawanda st. Tel.

EVERETT
Cooper, Mrs Grace Knox CS 38 Walnut st. Tel.
Corbin, Mrs Mary E. CS 96 Waverly st. Tel.
Weeks, Mrs Susan A. CS 14 Orchard st. Tel 371-1.

FAIRHAVEN
Hillman, Mrs Ella F. CS 49 Walnut st.
Ruedinger, Miss Bertha R. CS Mornings 86 Middle st. Tel 1381-5.

FALL RIVER
Anthony, Mrs Mary P. CS 469 Prospect st. Tel 2371-2.

FITCHBURG
Crosby, Miss Ruth C. CS 8 Pearl st. Tel 1457 W.
Graves, Mrs Agnes E. CS 2 to 5 PM 4 Gage pl. Tel 18.
Holt, Mrs Kilmeny B. CS 40 Orange st. Tel 1588 M.
Stevens, Mrs Jennie Mae CS 9 AM to 12 M Thurs 2 to 5 PM 150 Prichard st. Tel 394 W.

FOREST HILLS
Baleh, Mrs Etta M. CS 84 Wenham st. Tel.

GLOUCESTER
Freneh, Mrs Lelia F. CS 207 Wash. st.
Miller, Mrs Bertha M. CS Eastern Point. Tel.
Perkins, Mrs Emma F. CSD Postal address 3 Mason st.
Sawyer, Miss Caroline H. CSB 39 Prospect st. Tel 673 R.

GREENFIELD
Cornell, Mrs Julia E. CS Wed 2B Maple st. Tel.
Snider, Mrs Ida Zoe Burr CS 32 Crescent st. Tel.

GROTON
Wheelock, Mrs Fanny Allen CS. Tel 19-2.

HAVERHILL
Harrison, Mrs Adele M. CSB 10 AM to 12 M 17 North av. Tel 360.
Harrison, John M. CSB 10 AM to 3 PM 50 Merrimack st. Tel 2208.
Patch, Mrs Ella F. CS by appointment 123 Main st. Tel.
Small, Mrs Maud L. CS 10 AM to 1 PM 470 Main st. Tel 486-2.
Tarbox, Mrs Lottie W.S.CS 146 Corliss Hill. Tel 499-14.

HUDSON
Wetherbee, Mrs Lucy Ella CSB 68 Warner st. Tel.

HYDE PARK
Albee, Mrs Annie L. CS 10 AM to 12 M except Tues 112 Gordon av. Tel 216 W.
Ambrose, Mrs Sarah W. CS 2 to 5 PM Mon Thurs Fri 1016 River st. Tel 116 W.

IPSWICH
Johnson, Mrs Nettie A. Richardson CS.

JAMAICA PLAIN
Houghton, Mrs Florence Henry CS by appointment 288 Chestnut av. Tel 397 R.

LAWRENCE
Lang, Miss Susie M. CSD (Teacher) 510 Lowell st. Tel 1447.
Prescott, Lewis CS 2 to 4, 7 to 8 PM Bay State blg. Tel 348.
Swan, Mrs Alice Daggett CS 27 Dorchester st.

LEE
Judd, Mrs Mary A. CS 23 Franklin st.

LEOMINSTER
Bates, Miss Corabelle H. CS Tel 894.

LEXINGTON
Emery, Mrs Grace H. CS 5 Stetson st. Tel 420.
Hall, Mrs Marion E. CS Percy rd. Tel 21211.
Rowse, Mrs Ada Holt CS Winthrop rd.

LOWELL
Bement, Miss May M. CS 10 AM to 12 M except Sat 635 Westford st.
Fairbairn, Mrs Myrtle R. CS 9 to 11 AM 179 Foster st. Tel 1969.
Honig, Mrs Lillian E. CS 9 AM to 12 M except Sat 539 Westford st. Tel.
Wesson, Mrs Edith K. CS 2 to 4 PM except Thurs Sat 545 School st. Tel 3790.

LYNN
Byers, Miss Alice CS 59 Broad st. Tel 4281 M.
Chick, Mrs Florence R. CS 2 to 4 PM 9 Cherry st. Tel 3997 W.
Dillon, Miss Annie Merrill CS 2 to 5 PM except Wed 26 Chestnut st. Tel 3539.
Drew, Mrs Norma Smith CS by appointment 235 Ocean st. Tel 1892 W.
Ellis, John CS 7 to 9 AM, 4 to 9 PM 104 Hanover st. Tel 402-5. Office 513, 101 Tremont st, Boston by appointment. Tel Main 4729 M.
Hickford, Mrs Thirsa M. CS 28 Amory st.
Maynard, Miss Harriet B. CS Forenoons 35 Baltimore st. Tel 736.
Moore, Miss Lizzie CSB forenoons 24 Bassett st. Tel 3933.
Moulton, Miss Elizabeth Johnson CS 2 to 5 PM except Sat The Brewster, 26 Broad st. Tel 4772.
Prescott, Mrs Emma F. CS by appointment 23 Huron st. Tel 2322-2.
Symonds, Mrs Annie M. CS 138 Williams av.
Welch, Mrs Eliza P. CS 3 to 5 PM 195 Williams av.

MALDEN
Bemis, Mrs Nellie A. CS 8 to 11 AM 40 Spruce st. Tel.
Davis, Sidney H. CS 1 to 4 PM Auditorium blg. Tel 1568 W; res tel Melrose 1075 W.
Gabriel, Mrs Julia E. CS 10 AM to 12 M except Sat 66 Sprague st. Tel 1977 M.
Goding, Dana Elmer CS 8 to 10 AM 406 Pleasant st. Tel 304-4.
Goding, Mrs Lottie A. CS 406 Pleasant st.
Harrington, Mrs Carrie A. CS 9 AM to 12 M except Mon. Res 167 Maple st. Tel 330.
Hawke, Mrs Rosetta CS 31 Holyoke st.
Linnell, Miss Vesta N. CS 36 Acorn st. Tel 1005-1.
Müller, Louis R. CS by appointment 21 Vista st. Tel 2080.
Nickerson, Miss Ida M. CS 3 to 5 PM 69 Cedar st. Tel.

MARLBORO
Clough, Mrs Priscilla Radford CSB 2 to 5 PM 49 Central st. Tel 243-3.
White, Mrs Sophronia F. CS 3 to 5 PM except Thurs 38 Gay st. Tel.

MATTAPAN
Blanchard, Mrs Amy P. CS 2 to 4 PM Mon Wed 60 Clarkwood st. Tel Milton 1234 M.
Boyden, Miss Esther CS by appointment 21 Clarkwood st. Tel 2107 W.
Ham, Miss Marie CS 1 to 3 PM Mon Thurs 1463 Blue Hill av. Tel Milton 1472 W.
Stone, Mrs Eldie E. CS by appointment 19 Clarkwood st. Tel Milton 1349 M.
Wilson, Mrs Mary A. CS Postal address 760 Morton st.

MEDFORD
Ordway, Mrs Ida H. CS 2 to 5 PM except Sat 74 Magoun av. Tel 457-2.

MEDFORD HILLSIDE
Stevens, Mrs Clara B. CS 87 North st. Tel Medford 850. Office 927 Colonial blg, Boston Mon Thurs 2 to 4.30 PM.

MEDFORD (WEST)
Appleton, Mrs Clara Joanna CS 9 Brooks st. Tel Medford 845 M.

MELROSE
Benner, Mrs Ella M. CS 148 Rowe st. Tel 273-3.
Gould, Mrs Clara A. CS 10 AM to 12 M Tues Wed Fri 32 Adams st. Tel 199.
Morrill, Mrs Myra E. CS 9 to 11 AM except Sat 20 North av. Tel 490.
Perkins, Henry M. CS 76 Trenton st. Tel.
Sawtell, Mrs Elmina M. CS 9 to 11 AM Wed Fri 56 Rowe st.

MERRIMAC
Trumbull, Mrs Susie F. CS P O Box 191.

MONTAGUE
Solley, Mrs Sarah J. E. CS by appointment Spring Farm. Tel Greenfield Exchange 475.

NATICK
Jefferson, Mrs Eugenie Paul CS See Boston.

NEEDHAM
Clough, George M. CS See Boston.
Wood, Leon Irving CS evenings Powers st.

NEW BEDFORD
Brierly, James E. CSD (Teacher) 9 to 10 AM, 2 to 4, 7 to 8 PM 7 5th st.
Fish, Mrs Catherine E. CS 123 Campbell st.
Lowell, Mrs Fannie C. CS 1 to 3 PM except Fri 8 Borden st. Tel 1400.
Macy, Mrs Louise R. CS by appointment 74 Bay st.
Ruedinger, Miss Bertha R. CS See Fairhaven.
Stratton, Mrs Lucy A. CS 9 to 11 AM, 2 to 4 PM except Tues 124 Maxfield st.
Taber, Mrs Alice B. CS 21 S 6th st. Tel 595.

NEWBURYPORT
Morrill, George Clement CSB 9 AM to 3 PM 112 High st. Tel 533-15.
Prime, Miss Sarah T. CSD (Teacher) 12 M to 3 PM 70 Pleasant st. Tel.

NEWTON
Brackett, Mrs Cora S. CS 65 Bellevue st.
Newhall, Mrs Minnie L. CS mornings The Marion, 457 Wash. st. Tel Newton N. 1724 J.

NEWTON CENTER
Holden, Mrs Lily L. CS except Mon Wed 1 Willow ter. Tel Newton S. 765-1.

NEWTON HIGHLANDS
Segerson, John CS See Boston.
Stevens, Horace P. CS 9 AM to 12 M 20 Circuit av. Tel Newton S. 917-4. Office Wed 1 to 4 PM 170A Tremont st. Boston.

NEWTONVILLE
Keach, Edward H. CSB See Boston.
Lord, Mrs Sarah Conant CS. 195 Lowell av. Tel Newton W. 909-4.

NEWTON (WEST)
Adams, Mrs Grace S. CS 367 Waltham st. Tel Newton W. 667 M.
Chase, Mrs Nettie Rowe CS 61 Temple st. Tel Newton W. 405 M.
Woods, Mrs Bertha H. CS 41 Berkeley st. Tel.

NORFOLK DOWNS
Robinson, Mrs Lizzie W. CS 2 to 4 PM Mon Thurs 91 Billings rd. Tel Quincy 1246 W.
Wilson, Mrs Cora E. CS Wed 15 Tyler st. Tel.

NORTH ADAMS
Orr, Mrs Alice L. CS 29 Holbrook st.

NORTHAMPTON
Atwood, Mrs Martha Miner CSB 184 Round Hill.
Clark, Miss Miriam B. CS 90 Maple st. Tel.
Harris, Mrs Mary E. CSD 75 Masonic st.
Radzinski, Miss Louise DeLisle CSB (Teacher) 9 AM to 12 M. 26 Franklin st.

NORTH HANSON
Baker. Mrs Helen A. CSD.

PITTSFIELD
Adams, Mrs Jessie C. CS 20 Reed st. Tel 1070.
Dutton, George D. CS Postal address 416 Agricultural bnk blg. Tel.
Merrick, Miss Edith CS 106 Bartlett av. Tel 1061.
Van Ostrand, Archie E. CSB (Teacher) 17 E Housatonic st. Tel 78.
Van Ostrand, Mrs Ellen N. CSB 17 E Housatonic st.
Wainwright, Mrs Sara B. CS 2 to 4 PM except Wed Sat The Blaisdell, 419 North st. Tel 133.

PLYMOUTH
Stockbridge, Mrs Nellie F. CS 10 AM to 1 PM except Fri 7 Lothrop st. Tel 234 M.

QUINCY
Baxter, Mrs Elizabeth H. CSD 9 to 11 AM except Sat 32 Greenleaf st.
Buchanan, Mrs Alexie F. CS 2 to 4 PM Mon Wed 14 The Greenleaf. Res 133 Grand View av, Wollaston. Tel 641-2.
Morgan, Mrs Harriet R. CS 9 to 11 AM except Fri; also Thurs evening 16 S Central ter, Wollaston. Tel.
Sprague, Mrs Anne J. CS 2 to 4 PM Tues Fri; 14 The Greenleaf. Res 346 Belmont st, Wollaston. Tel 777 M.
Tirrell, Mrs Harriet W. CSD (Teacher) Tues Thurs 109 Franklin st. Tel 1766 M.
Upton, Mrs Edna CS 91 Glendale rd. Tel.

RAYNHAM CENTER
Jones, Mrs Susan K. CS 113 Pleasant st.

READING
Blood, Mrs Martha L. CS 2 to 3.30 PM except Thurs Sat 54 Sanborn st.
Jackson, Mrs Abbie Estelle CS 32 Bancroft av.
Prescott, Mrs Julia E. CSD (Teacher) 1 to 3 PM except Fri 21 Pleasant st. Tel 130.

REVERE
Blackmar, Mrs Lelia E. CS 68 Yeaman st. Tel 277-3.

ROSLINDALE
Sargent, Mrs Mattie A. CS 41 Sherwood st. Tel.

ROXBURY
Arnold, Mrs Addie Towns CS 10 AM to 12 M 3 Holborn ter, off Holborn st. Tel.
Balch, Mrs Etta M. CS See Forest Hills.
Bowditch, Miss Josephine Earle CS 32 Hartwell st.
Carter, Mrs Deborah J. E. S. CS Ravelstone 73 Humboldt av. Tel Rox. 1665-2.
Cotton. Miss Elizabeth Louisa, CS 9 AM to 12 M 26 Holborn st. Tel Rox. 3103 L.
Foster, Miss Edith Preston CS by appointment 3 Ruthven st. Tel Rox. 869 W.
Haddock, George Silas CS 8.30 AM to 1 PM 9 Crawford st. Tel Rox. 1600.
Hooper, Miss Mary L. CSB 32 Wenonah st. Tel 3885 M.
Lakin, Mrs Susie B. CS 4 Carlisle st. Tel.
Lane, Miss Lucy Ellen CS by appointment 91 Munroe st. Tel Rox. 1618-2.
Lewis, Mrs Adeline Elizabeth CS 2 to 5 PM Mon Wed Fri 27 Wabon st. Tel Rox. 1272.
McFarland, Mrs Carrie A. CS 10 AM to 12 M 7 Wellington ct. Tel Rox. 1691-3.
Norcott, Mrs Ada Lincoln CS by appointment 9 Whiting st. Tel.
Ordway, Mrs Ida H. CS See Medford.
Pree, Mrs Adelaide M. CS 58 Seaver st. Tel Rox. 1803 M.
Puffer, Miss Katherine CS 20 Elm Hill pk. Tel.
Rice, Mrs Addie E. CS 9 AM to 12 M 72 Elm Hill av. Tel Rox. 60.
Seeley, Elisha B. CS 1.30 to 4 PM except Sat 33 Elm Hill pk. Tel Rox. 1396.
Seeley, Mrs Lillie E. CS by appointment 33 Elm Hill pk. Tel Rox. 1396.
Stephens, Miss Dora Williams CS See Dorchester.
Viall, Mrs Kate L. CSB (Teacher) 9 AM to 12 M 53 Warren st. Tel Rox. 1113 M.
Weschkolofsky, Herman CS 2 to 4.30 PM 9 Elm Hill pk. Tel Rox. 183.
Whitcomb, Miss H. May CSB by appointment 34 Maple st. Tel Rox. 598.
Whitcomb, Miss M. Ethel CSB by appointment, 34 Maple st. Tel Rox. 598.

SALEM
Bonney, George Peck CS 2 to 5 PM except Sat 46, 221 Essex st. Tel 335. Res 7 Andrew st. Tel 520.
Delano, Mrs Maria G. CS 146A North st. Tel.
Dyer, Mrs E. Maude CS 10 AM to 1 PM except Wed Sat 16 Dearborn st. Tel 559 X.
Marvin, Mrs Emma J. CS 10 AM to 5 PM 16 Mason st. Tel 1686 R.
McKinstry, Mrs Roetta Page CS 10 AM to 1 PM except Sat 16 Federal st. Tel 480.
Robie, Mrs Mary Abbie CS 2 Summer St pl. Tel.
Shepard, Mrs Sarah W. CS 183 Lafayette st. Tel.
Sturgeon, Mrs Rosa Adelia CS 9 AM to 12 M 150 Lafayette st. Tel 1031.

SHARON
Fleming, Mrs L. Anna CS. Tel 22.

SILVER LAKE
Blanchard, Mrs Angie L. CS.

SOMERVILLE
Blair, Mrs Lettie E. CS 240 Highland av. Tel 295-3.
Eastaman, Mrs Mary F. CSD (Teacher) 111 Summer st. Tel 559.
Edwards, Mrs Elsie E. CS 40 School st. Tel 2259 M.
Frederick, Mrs Augusta D. CS 30 Delaware st.
Hall, Mrs Janet W. CS 192 Summer st.
Lane, Mrs Adelaide L. CS 1 to 5 PM 177 Walnut st, W. H. Tel 1809 W.

SOMERVILLE
St. John, Mrs Mabel S. CS 25 Greene st. Tel.
Shepley, Mrs Eugella M. CS 45 Union sq.
Smith, Moses CS 19 Prospect Hlll av. Tel.

SOMERVILLE (WEST)
Brooks, Mrs Jeanette P. CS 10 Irving st. Tel 235 W.
Clark, George Henry CS 10 AM to 12 M 354 Highland av. Tel 33.
Holm, Mrs Josephine S. CS 71 Hall av. Tel 1432 M.
Smith, Mrs Annie H. CS 2 Campbell pk. Tel.
Smith, Mrs Ida Bennett CS 43 Curtis st. Tel 504 W.
Tripp, Mrs Emma L. CS 1 to 3 PM except Sat 67 Wallace st. Tel 1814 W.
Wiswall, Mrs Minnie K. CS 82 Morrison av. Tel 1357-4.

SPRINGFIELD
Chaplin, Mrs Bessie H. CS by appointment 19 Lenox st. Tel 2039.
Church, Mrs Lilllan P. CS 6 Sumner av. Tel 2454 W.
Coleman, Mrs Isabel Smith CS 4 to 7 PM Hitchcock blg. Res tel 2992-12.
Collins, Mrs Minnie Marion CS 10 AM to 1 PM 508 Hitchcock blg, 318 Main st. Res tel 6200.
Cram, Charles Henry CS 1 to 5 PM 410, 356 Main st. Res tel 6379 M.
Ellis, Harry Cutler CS 9 AM to 1 PM 356 Main st Res 117 Sherman st. Tel 4788.
Haskins, Mrs Estelle W. CS 1 to 4 PM 508, 318 Main st. Res tel 6307.
Marr, Mrs Mary P. CS 10 AM to 1 PM 321, 21 Besse pl. Res 33 Orleans st.
Perkins, Guy S. CS 203 Besse blg, Besse pl.
Perkins, Mrs Lilllan Foss CS 203 Besse blg, Besse pl.
Powell, Mrs Henrietta J. CS 86 Spring st. Tel 6098.
Ross, Mrs Anna C. CS 215 Forest Pk av. Tel 6299.
Sanderson, Mrs Margaret F. CS 127 Spring st. Tel.
Scott, Mrs Florence Snow CS 1 to 5 PM 506, 318 Main st. Res tel 2384-12.
Taylor, Henry Church CS 9 AM to 12 M 2 to 4 PM 205 Besse blg. Res tel 2987 R.
Terry, Mrs Emogene H. CS 10 AM to 1 PM 179 Long Hill st.
Vaughn, Miss Jennie CS 15 Mass. av. Tel.
Work, Mrs Josephine C. CS 10 AM to 12 M Mon Thurs 57 High st. Tel 6049.

SWAMPSCOTT
Seymour, Mrs Emma A. CS by appointment, 4 Farragut rd. Tel Lynn 1220.

WABAN
Moore, Mrs Delphine N. CS 162 Waban av. Tel Newton S. 743 M.

WAKEFIELD
Waterman, Charles Dyer CS 9 AM to 12 M except Sat 66A Albion st. Tel 322 W.
Weeks, Mrs Nellie L. CS 19 Park st.

WALTHAM
Crafts, Miss Myra A. CS 103 Adams st.
Hall, Miss Lena M. CS 78 High st.
Read, Miss Mabel Lucy CS See Boston.

WARE
Hitchcock, Mrs Lina Ford, CS 10 Prospect st.

WELLESLEY
Harrington, Miss J. Isabel CS Worcester st and Weston rd. Tel.
Selfe, Mrs Clara CS 75 Grove st. Tel 83-4.

WELLESLEY HILLS
Dillaway, Miss Laura G. CS 46 Cliff rd. Tel Wellesley 446-2.

WESTFIELD
Herrick, Mrs Loiva A. CS 9 to 11 AM 28 Shepard st.

WEST ROXBURY
Smallwood, Miss Miriam O. CS 1822 Centre st.

WEYMOUTH
Evans, Mrs Mary Adelalde CS 412 Front st.
Hume, Mrs Janet CS by appointment 350 Commercial st. Tel 387 M.
Sanborn, Mrs B. Etta CS 2 to 5 PM Fri 23 Prospect st. Tel 15-3.

WEYMOUTH (EAST)
Smith, Mrs Ellen Stevens, CS 14 Lafayette av. Tel.

WEYMOUTH HEIGHTS
Locke, Miss Agnes Cella CS by appointment. Tel 110.

WINCHESTER
Flinn, John J. CS See Boston.
Gendron, Mrs Florence A. CS 22 Calumet rd.
Harrington, Mrs Nettie F. CS 9 Sanborn st. Tel 780.
Martin, Mrs Eliza Annie CS by appointment 19 Wedgemere av. Tel 93.
Nickerson, Mrs Dora Mayo CSD 18 Grove st. Tel 139-2.
Richmond, Mrs Edith H. CS 2 Bruce rd. Tel 870.
Robbins, Miss Ellen S. CS 26 Crescent rd.
Squires, Mrs Grace CS Black Horse ter. Office 420 Boylston st, Boston Mon Thurs 1.30 to 4.30 PM.

WINTHROP
Turner, Mrs Ella J. CS by appointment 22 Wash. av. Tel 92-4.

WINTHROP BEACH
Smith, Mrs Katherine CS 90 Terrace av. Tel 20.
Wright, Miss M. Rosamond CS evenings except Wed 10 Harbor View av. Tel 616 M.

WINTHROP CENTER
Dellano, Mrs Jennie M. CS by appointment 120 Sargent st. Tel 206.
Mann, Frederick CSB by appointment 58 Emerson rd.

WINTHROP HIGHLANDS
Burns, Robert CS 9 AM to 12 M 135 Grover av. Tel 290.
Smith, Mrs Bertha M. CS 160 Highland av. Tel.

WINTHROP (INGALLS)
Daffin, Mrs Therese CS 68 Hermon st. Tel 596 R.

WOBURN
Mendum, Mrs Sara Clark CS 16 Arlington rd. Tel 272-1.
Wyer, Mrs Alice Champney CS 40 Pleasant st. Tel.

WOLLASTON
Buchanan, Mrs Alexie F. CS See Quincy.
Everett, Mrs Ida E. CS 2 to 5 PM Wed 35 Elm av. Tel Quincy 947-4.
Sprague, Mrs Anne J. CS See Quincy.

WORCESTER
Allen, Mrs Carrie S. CS 10 AM to 1 PM Tues Fri; 1 to 6 PM Thurs 842 Slater blg. Tel 6465 M; res tel 8475 W.
Allen, Mrs Mary W. CS by appointment 28 Sever st. Tel Park 5247 M.
Bancroft, Mrs Edith F. CS 24 Tirrell st. Tel.
Bush, Mrs Nellie Blodgett CS by appointment 19 Vassar st. Tel 6063-2.
Cooke, Mrs Alice C. CS 5 Lagrange st. Tel.
Crossman, Mrs Flora E. CS 22 Channing st. Tel.
Gates, Miss Lilla Florence CS 851 Millbury st. Tel.
Howes, Mrs Grace A. CS 2 to 5 PM Mon Wed Fri 42 King st. Tel 3522.
Knowles, Mrs Evelyn Sylvester CS 1 to 6 PM Mon Fri; 9.30 AM to 2 PM Wed 842 Slater blg. Tel 6465 M; res tel 2147.
Merritt, Mrs Stella T. CS 2 to 4 PM except Wed 5 Shepard st. Tel 4259.
Messinger, Mrs Eliza J. CS 2 to 5 PM Tues Thurs 1 Marston way. Tel Cedar 1360.
Putnam, Mrs Louise F. CS by appointment 1 Dix st. Tel 1638.
Schoppe, Mrs Frances G. CS 2 to 4 PM Tues Sat 311 Main st. Tel 6871.
Schoppe, William G. CS 9 AM to 1 PM; also Tues Sat evenings 37, 311 Main st. Tel.
Smith, Miss Louise E. CS 10 AM to 1 PM Mon Thurs; 1 to 6 PM Tues Sat 842 Slater blg. Tels Park 6465 M; res Park 6761 W.
Walker, Miss Kate M. CS 1 Clinton av.
Wesson, Mrs Sybil E. CS 9 to 11 AM 6 McGill av. Tel.
White, Mrs Josephine F. CS 12 M to 2, 6 to 7 PM 44 Oread st. Tel 1133-1.

MICHIGAN

ADRIAN
Miller, Mrs Franc L. CS 63 E Maumee st.
Taylor, Mrs Maude Howell CS 10 to 11.30 AM except Sat 6 State st.

ALBION
Sturtevant, Mrs Elizabeth CS 117 E Ash st.

ALLEGAN
Gilson, Mrs Orpha L. CS.

ALMA
Ellison, Mrs Ella F. CS 508 State st.
Morrison, Mrs Edith CS 1226 Superior st, E.

ALPENA
Heald, Mrs Elizabeth CS 167 1st st.
Roberts, Miss Maria CS 167 1st st.

ANN ARBOR
Boardman, Mrs Mary A. CSB (Teacher) 1 to 5 PM Nat bnk blg. Tel 1612 W. Res 333 Packard st. Tel 428.
Dearing, Miss Mary Elizabeth CS 411 Hamilton pl.
Henne, Miss Lydia CS 713 W. Liberty st.
LeValley, Mrs Laura A. W. CS 15 Cutting apts. Bell tel 1358 L.
Seeley, Miss Orel F. CS 726 S Thayer st.

BATTLE CREEK
Adams, Charles M. CSB (Teacher) 17 Fremont st. Both tels.
Adams, Mrs Narcissa F. CS 17 Fremont st.
Barnes, Mrs Hattie CS 64 Green st.
Benedict, Mrs Cora CS 156 W Vanburen st.
Fisher, Mrs Jennie CS 130 Post av.
Healy, Miss Mina A. CS 66 Hanover st.
Joyce, Mrs Mary C. CS 17 Franklin ct.
Ketchum, Mrs Alice E. CS 280 Marshall st.
Robertson, Miss Clara B. CS 30 Upton av.
Stebbins, Mrs Adelia W. CS 92 Orchard av.

BAY CITY
Bradley, Mrs Ada A. CS 1700 Center av.
Malone, Miss Katie H. CSD (Teacher) 715 Hampton st. Bell tel 287.
Wells, Mrs Ada M. CS 412 Belinda st.
Wright, Mrs Maria C. CS The Colonial.

BELLEVUE
Vaughan, Mrs Jennie B. CS 400 South st.

BENTON HARBOR
Cunningham, Mrs Emily H. CS 441 Maple st. Tel 501 R.
Fashbaugh, Mrs Alice CS by appointment 471 Foster av. Tel 640.
West, Mrs Marie Armstrong CS 441 Maple st.
Wheaton, Mrs Mary CS 9.30 to 11.30 AM 714 Highland av. Tel 770.

BERRIEN SPRINGS
Cuthbert, Mrs Ora E. CS R F D 3. Tel 97.

BUCHANAN
O'Neill, Mrs Edith C. CS.
Wood, Albert A. CS.

CADILLAC
Geer, Miss Mary Louise CS 124 Chapin st.

CEMENT CITY
Every, Mrs Edna Bright CS Bell tel.

CHARLEVOIX
Smith, Mrs Mabel Denton CS 223 Clinton st.

CHARLOTTE
Ells, Mrs May R. CS by appointment 121 Lovett st.
Spencer, Mrs Agnes E. CS 403 S Main st.

DECATUR
Jones, Mrs Mabelle B. CS.

DETROIT
Babillion, Miss Gertrude S. CS 32 Erskine st. Tel Grand 2181.
Bailey, Mrs Ella C. CS 379 Montclair av. Tel Hick. 1130.
Bailey, Mrs Lillian A. CS by appointment 603A Madison hotel. Tel Cher. 878.
Beaubien, Mrs Ella H. A. CS 165 Smith av. Tel North 3028 J.
Black, Mrs Sarah D. CS 149 Forest av, W. Tel Grand 3265 W.
Boggis, Mrs Cora E. CS 71 Cottage Grove av, H P.
Bogue, Mrs Martha Harris CSD by appointment 697 Cass av.
Boyle, Mrs Martha Renner CS 29 Owen av. Tel North 4412.
Burt, Miss Jennie CS 8 to 11 AM, 2 to 5 PM 420 Woodward av. Tel Grand 1621.
Callahan, Miss Grace W. CS 27 Kendall apts, 45 Bagg st. Tel Grand 1364.
Campbell, Francis Chandler CS 75 Collingwood av. Tel Hem. 1086.
Cheney, Mrs Helen L. CS 325 Iroquois av. Tel East 1808.
Colby, Frank C. CS The Lenox. Tel Main 4617.
Colby, Mrs Mary Bayrd CS The Lenox.
Cook, Mrs Ethel Blodgett CS 37 Alexandrine av, W. Tel Grand 658 L.
Cowell, Mrs Eva L. CS 353 Defer pl. Tel Hick. 1399 J.
Doty, Mrs Ella H. CSB (Teacher) 49 Parsons st. Tel Grand 1329.
Emmons, Mrs Lottie C. CS 8 to 11 AM 44 Melbourne av. Tel North 4254.
Fay, Miss Mary Root CS by appointment 144 Hancock av, W. Tel Grand 2820.
FitzGerald, Mrs Annie CS 474 Hamilton av. Tel Hick. 246 J.
Griffith, Mrs Helen I. CS 687 4th av. Tel Grand 377.
Hayes, Miss Anna S. CS 640 2d av. Tel Grand 3675.
Hill, Mrs Kate A. M. CS 45 Bagg st.
Johnson, Mrs Lillian Carter CS 9 to 11 AM 256 Belvidere av. Tel Hick. 1250 L.
Kenyon, Mrs Lillian W. CS 462 Hamilton av.
Leigh, Mrs Elizabeth L. CS 9 AM to 12 M 55 Willis av, W. Tel Grand 764.
Lunny, Mrs Eleizabeth CS 984 Hudson av Tel Wal. 1266.
Macklem, Miss Frances M. CS 215 E Grand blv. Tel East 1652.
Macklem, Miss Ida Alexandra CS 215 E Grand blv. Tel East 1652.
McGill, Mrs Stella Stark CS 215 E Grand blv.
Munson, Mrs Minnie S. CS 224 Nat av. Tel Grand 3933 R.
Nebe, Mrs Alice Thrall CS 255 E Grand blv. Tel East 1996.
Noland, Mrs Celia CS 1062 4th av.
Paton, Mrs Caroline H. CS by appointment 123 Atkinson av. Tels North 971 J; res Oak 1359.
Pierce, Mrs Kate H. CS 2 to 5 PM except Wed Phillips manor, 25 Willis av, E. Tel Grand 137.
Prophet, Edward Percival CSB (Teacher) 611 Woodward arcade. Tel Cher. 2199.
Prophet, Mrs Magdalene M. CSB 611 Woodward arcade.
Reinboldt, Mrs Nina CS 552 2d av.
Sagmaster, Mrs Eva W. CS 10 AM to 1 PM 21 Roycourt apts. Tel Cher. 1233.
Skinner, Mrs Abbie H. CS 588 Cass av.
Skinner, Charles K. CS 588 Cass av. Tel Grand 1781.
Smith, Mrs Alice Cheney CS 325 Iroquois av. Tel East 1808.
Starr, Miss Bertha E. CS The Charlevoix.
Starr, Miss Jessie Douglas CS The Addison. Tel Grand 3055; private tel Grand 3060.
Tinker, Mrs Eliza CS 678 4th av.
Tryon, Mrs Marion G. CS The Woodward, 2 Forest av, E. Tel Grand 3147.
Welstead, Mrs Alice W. CS 9 AM to 5 PM 10 Hannan-Mills blg, John R. and Farmer sts. Tel Cher. 3156.
West, Mrs Edith Kenyon CS 9 AM to 12 M 136 Elmhurst av, H P. Tel Hem. 835 L.
Whitaker, Mrs Ella K. CS 163 Canfield av, W. Tel Grand 4287.
Winn, Charles V. CS 11 Hannan-Mills blg. Tel Main 4292.
Woodall, Mrs Blanche G. CS 66 Cal. av. Tel Hem. 1002.
Woodall, Charles Jefferson CS 10 AM to 4 PM 212 Broadway Central blg, 92 Broadway. Tel Main 6313. Res 66 Cal. av.

ESCANABA
Brotherton, George H. CS 112 Wells av.

FLINT
Dewstoe, Mrs Helen J. CS 631 Stone st.
Frise, Mrs Susanna CS 717 E Kearsley st.
Henderson. Mrs Sarah CS 10 AM to 12 M, 2 to 4.30 PM 905 F P Smith blg. Res 402 W 2d st. Bell tel 1022 J.
Wickham, Mrs Christina CS 2 to 8 PM 921 av B. Bell tel 1743 L.

GRAND HAVEN
Newell, Mrs Jennie E. CS 508 Sheldon st. Bell tel 305.
Sweetland. Mrs Sarah W. CS.

GRAND RAPIDS
Alden, Mrs Isabel CS 75 Wash. st.
Chalmers, Miss Agnes F. CS 11 AM to 5 PM 400 4th Nat bnk blg. Tels Cit. 7280; Bell Main 2192. Res 1200 Lake dr. Cit. tel 34922.
Ellis, Miss Carrie M. CS 9 AM to 12 M 105 Livingston st. Cit. tel 2749.
Field, Mrs Henrietta A. CS 520 The Loraine.
Field, Luman A. CS 520 The Loraine. Both tels.
Furber, Miss Isabel A. CS 425 Ashton blg.
Hopper, Malcolm C. CS Wonderly blg. Both tels.
Le Roy, Mrs Fannie W. CS 347 S Fuller av.
Mason, Mrs Minnie H. CS Apt 5, The Herkimer.

GRAND RAPIDS
Panigot, Mrs Ida H. CS 524 Benjamin av, SE. Tels Cit. 34360; Bell Main 1886.
Rock, Mrs Alice CS 182 Oakes st.
Studley, Miss Helen CS 64 Prospect av, NE.
Studley, Mrs Ida May CSB (Teacher) 64 Prospect av, NE. Cit. tel 5009.
Utley, Mrs Frances E. CS 624 Kellogg st. Cit. tel.
Van Dam, Mrs Mina L. CS 617 Livingston st.
Vandenberge, Mrs Gertrude E. CS 934 Cherry st.
Walter, Mrs Addie Fadner CS 304 Charles av.
Wolcott, Mrs Carrie B. CS 9 AM to 12 M 528 Lyon st, NE. Cit. tel 5935.

HANCOCK
Stockly, Mrs Mary G. CS Tel 309.

HASTINGS
Goodyear, Mrs Effie P. CS 420 W Center st.

HILLSDALE
Osborne, Mrs Charlotte Smith CS Bell tel 533 R.

HOUGHTON
Hillegass, Mrs Josie CS 241 South st. Tel 653 L.

HUDSON
Maynard, Mrs Florence M. CS Tel 17.

IRONWOOD
Darrow, Mrs Hellen CS 118 Pewabic st.

JACKSON
Buckingham, Mrs May CS 103 Chittock av.
Field, Mrs Helen Potter CS 9.30 AM to 12 M 5 Field blg.
Fritton, Mrs Helen M. CS 334 Wesley st.
Higdon, Wayland D. CS 502 Detroit st. Tels.
Holton, Mrs Ella M. CSD (Teacher) 333 E High st.
Miller, Mrs Lena S. CS 223 W Wash. st. Bell tel 1128.
Sykes, Mrs Anna I. CS 126 Garfield st.
Wesch, J. Frederick CS 306 Carter blg. Bell tel 361; res Bell tel 1150.
Wesch, Mrs Mary Knolls CS 117 4th st.

JONESVILLE
Wolcott, Miss Maud CS Chicago st.

KALAMAZOO
Bartlett, Mrs Lutie A. CS by appointment 437 W Cedar st. Tel 734 J.
Blood, Mrs Mary L. CS 9.30 AM to 12 M except Thurs 812 Nat bnk blg.
Loveland, Mrs Irene C. CS 2 to 4.30 PM 812 Nat bnk blg. Tel 2528.
Ring, Charles H. CS 426 Oak st. Tel 3094.
Ring, Mrs Marion Capwell CS 426 Oak st.
Speaker, Mrs L. Grace CS 108 E North st. Tel 3650.
Washburn, Mrs Mary CS by appointment 716 N Edwards st. Tel 1857 J.

LANSING
Chittenden, Mrs Ida F. CS 1226 Mich. av, E.
Field, Mrs Sarah C. CS 322 Hillsdale st, E.
McGill, Mrs Stella Stark CS See Detroit.

LUDINGTON
Treat, Miss Louise M. CS 305 E Filer st.

MARQUETTE
Mathews, Mrs Nellie L. CS Bluff st.
Sackrider, Mrs Fanny Wright CS 332 Crescent st.

MARSHALL
Balcom, Mrs Anna CS 336 N Madison st.
Easterly, Mrs Charlotte Ella CS 623 W State st.
Stowe, Mrs Belle W. CS 403 E Mansion st.

MENOMINEE
Cook, Mrs Elizabeth C. CS 312 Main st.

MONROE
Ilgenfritz, Miss Katharine V. CS by appointment 778 Elm av. Bell tels 152; office 427.

MOUNT PLEASANT
Bamborough, Mrs Elizabeth A. CS.
Hunter, Mrs Vernie I. CS 514 S Main st.
Nelson, Mrs Mary L. CS 226 S Main st.

MUSKEGON
Houseman, Mrs Fanny J. CS 9 AM to 12 M 366 Jefferson st. Cit. tel 471.
Merrifield, Mrs Lauretta CS 9 AM to 12 M 90 Grand av. Cit. tel 715.

NILES
Pierson, Mrs Jessica Wickham CS 198 N 4th st.

OLIVET
Potts, Mrs Mary L. CS Box 124.

ONAWAY
Lowe, Mrs Nancy Charlotte CS.

ORION
Toupalik, Mrs Marjorie C. CS P O box 97. Tel 81.

OXFORD
Bronson, Mrs Minnie L. CS Tel 34-2.
Rixford, Mrs Emma A. CS Tel 132.

PAW PAW
Ellis, Mrs M. Anna CS.

PETOSKEY
Chichester, Mrs Jeanne A. CS 619 E Lake st.

PLYMOUTH
Baker, Mrs Hattie A. CS Main st.

PONTIAC
Harris, Mrs Mary CS 39 Florence av. Tel 1235.

PORT HURON
Steffy, Miss Carrie Z. CS 2 to 5 PM 724 Huron av. Tel 557 J.

SAGINAW
Anderson, Miss Carrie E. CS 219 S Jefferson av. Bell tel 2030.
Lepper, Mrs Emma C. CS 213 Cherry st.
Lepper, Myron E. CS 11-12 Mason blg. Tels Home 684; Bell 1134 L; res Bell 621.
McAvoy, Mrs Anis CS Postal address 1555 S Wash. av. Bell tel 587.
Putnam, Miss Harriett CS 529 S Warren av. Tels Bell 604; Home 610.
Symons, Mrs Mary Smart CS 10 AM to 12 M 547 S Weadock av. Bell tel 1229.

ST JOHNS
Dagg, Miss Lena CS 205 E Walker st.

SAULT STE MARIE
Kibby, Mrs M. Ida CS 1.30 to 4.30 PM 3 Gage blk, Ashmun st. Res tel 197.

SCHOOLCRAFT
Cobb, Mrs Clara Y. CS. Tel 73.

TRAVERSE CITY
Harrison, Mrs Anna CS 214 W 9th st.
Whipple, Mrs Harriet J. CS Wilhelm blk. Cit tel 952.

YPSILANTI
Gill, Mrs Bertha M. CS 32 S Summit st.

MINNESOTA

ALBERT LEA
Hirsch, Mrs Leah J. CS 121 Adams av. Tel 45 L.
Mitchell, Mrs Helen Rue CS 221 S Pearl st.
Wulff, Mrs Nellie H. CS 205 Adams st.

AUSTIN
Brown, Mrs Eva CS 133 Maple st, W.
Buck, Mrs Lucinda CS P O box 287.
Green, Mrs Mary E. CS 804 W Oakland av.
Holston, Mrs Isophene CS 808 E Bridge st.
Ousley, Mrs Etta M. CS 308 Vine st.

DAWSON
Ruf, Mrs Evelina D. CS 9 AM to 3 PM. Tel 75.

DULUTH
Coventry, Mrs Lottie CS 1520 E 2d st.
Hammond, Mrs Adaline CS Hunters pk.
Heney, Mrs Anna D. CS 725 E Superior st.
La Vaque, Mrs Emma CS 429 E 2d st.
La Vaque, Mrs Mary J. CS 218 5th av, E.
Nelson, Mrs Amanda CS 1431 Jefferson st. Bell tel Melrose 3700.
Peck, Mrs Harriet Gray CS 2120 Woodland av.
Powell, Mrs Katie CS 2109 E Jefferson st.
Rankin, Mrs Viletta L. CS 1918 W 3d st.
Sanborn, Mrs May E. CS 12 M to 4 PM 910 Torrey blg. Bell tel 867.
Schofield, Mrs Isabel J. CS 418 N 15th av, E.
Skinner, Andes E. CS 419 N 15th av, E. Bell tel 2379.
Williams, Mrs Lucy A. CS 429 E 2d st.

FAIRMONT
Haines, Mrs Phebe Lucinda CSB.
Johnson, Mrs Harriett J. CS 154 Maple st.
Sherwood, Miss Esther Maria CS 315 E 2d st.

FARMINGTON
Gibbs, Mrs Alice A. CS.

GRAND RAPIDS
Roecker, Mrs Edith CS.

KASSON
Cornell, Mrs Ella Harriete CS.

LAPORTE
Hurlbut, Mrs Emma C. CS.

LITCHFIELD
Dennis, Mrs Mary C. CS P O box 672.

LUVERNE
Armstrong, Mrs Harriet M. CS 115 Kniss av.

MANKATO
Salisbury, Mrs Dora B. CS 221 E Elm st.
Smith, Mrs Emily CS 126 S Front st.

MINNEAPOLIS
Barnard, Mrs Lillian Thorp CS 3819 Blaisdell av. Both tels.
Berryhill, Mrs Margaret Porter CS 327 14th av, SE.
Bogert, William E. CS 706 Palace blg.
Bradbury, Mrs Chestina M. CS 3004 Humbolt av, S.
Bradford, Mrs Elizabeth P. CS 1213 7th st, SE.
Brookins, Miss Mary CSB (Teacher) 727 Andrus blg.
Buckman, Mrs Emma C. CS 1822 10th av, S.
Burwell, Mrs Mary D. CS 1913 3d av, S.
Butler, Mrs Alice Crosby CS Curtis ct.
Chapman, Mrs Louise W. CS 2645 Garfield av.
Cleveland, Mrs Emma Harkness CS 2549 Clinton av.
Cranmer, Mrs Emma A. CS 2431 Hennepin av, apt 1. N W tel South 6494.
Cunningham, Miss E. Berta CS Curtis ct.
Day, Miss Ada CS Curtis ct.
Dickey, Mrs Anna C. CS 1720 Chicago av. Both tels.
George, Mrs Genevieve L. CS 9 AM to 12 M 2439 Emerson av, S. N. W. tel.
Getz, Mrs Lisetta CS 3704 Nicollet av.
Gilbert, Miss Emilie W. CS 1 to 3 PM 1311 Yale pl.
Gilbert, Miss Mary E. CS 1311 Yale pl. Both tels.
Grant, William H. CS 627 Metropolitan blg.
Hewitt, Frank Woodruff CS 314 S 6th st.
Himmelrich, Mrs Belle CS Curtis ct.
Hollis, Mrs Florence McMillan CS 2402 Nicollet av.
Jackson, Mrs Nettie W. CS Curtis ct.
Kelly, Mrs Nellie CS 3658 Girard av, N.
Kelly, Mrs Sarah M. CS 117 E 15th st. T. S. tel.
Kennison, Mrs Sarah A. CS 3135 Lindale, S.
Kerr, Mrs Lottie E. CS 1400 Yale pl. Tel.
Kimball, Miss Eugenia CS 2519 Hennepin av.
Krudop, Miss Anna Margarethe CS 401 Evanston blg, 122 S 6th st. N. W. tel Main 4653.
Leighton, Mrs Emma S. CS 424 Andrus blg.
Lewis, Mrs Katharine G. C. CS 2632 Pillsbury av.
McCray, Mrs Adele R. CS 600 Essex st, SE.
McNeill, Mrs Margaret CS 121 S 11th st.
Niven, Miss Margaret J. I. CS 314 6th st, S.
Seely, Horace CS 904 W Franklin av. N. W. tel.
Seely, Mrs Laura Fiske CS 904 W Franklin av.
Smith, Miss Katharine J. CS 11 AM to 4 PM 440 N W Nat Life blg. Res 2305 Aldrich av. S.
Taylor, Miss Mary H. CS 122 S 6th st. N. W. tel.
Taylor, Mrs Nellie CS 121 S 11th st.
Thompson, Miss Abigail Dyer CSB 320 6th st, S.
Thompson, Mrs Emma A. CSD 320 6th st, S.
Warner, Mrs Alice B. CS 1319 Yale pl. N. W. tel.
Webster, Mrs Rose J. CS Hampshire Arms.
White, Miss Jennie CS Hampshire Arms.
Winter, Mrs Jane Becker CS N Y Life blg.
Winter, John W. R. CS 602 N Y Life blg.
Woodruff, Mrs Minnie B. CS 2118 Portland av.

MONTEVIDEO
Starbeck, Mrs Henrietta A. CS 202 S 7th st. Tel 193.

PIPESTONE
Pierce, Mrs Frances A. CS 108 S Maple st.

RED WING
Palmer, Mrs Clara M. CS. 439 4th st.
Thoburn, Miss Grace CS 321 Bush st.

ST PAUL
Argue, Miss Lillian E. CS 9 AM to 1 PM 451 Marshall av. Both tels.
Baker, Mrs E. Dorothy CS 518 Laurel av.
Coffers, Mrs Magdalena CS 101 Front st. Both tels.
Dunn, Miss Nancy M. CS 9 AM to 5 PM Thurs 400 Pittsburgh blg. Res tels N. W. Cedar 1402; T. S. 21215.
Fockens, Mrs Mary H. CS 10 AM to 1 PM 699 Selby av. Both tels.
Gunderson, Miss Mary S. CS The Piedmont.
Joslin, Mrs Laura R. CS by appointment 1711 Marshall av. Both tels.
Lamberson, Mrs Ella Vance CS 11 AM to 5 PM Schiffman blg. Tel.
Logan, Mrs Anna B. CS 1149 Laurel av.
MacKenzie, Mrs Eliza CS 691 Dayton av.
Olin, Bent E. CS 290 Charles st.
Parnell, Mrs Edith H. CS 11 AM to 5 PM 400 Pittsburgh blg. Both tels.
Putzke, Mrs Emilie K. F. CS 204 Ann st. T. S. tel 3795.
Rose, Mrs Arminda CS 1040 St Clair st. N. W. tel Dale 2718.
Rose, Mrs Rebecca W. CS 56A The Piedmont.
Ryan, Franklin N. CS 10 AM to 5 PM 610 Chmb of Commerce blg. Res 840 Hague av. Both tels.
Schrader, Mrs Margaret CS 716 Selby av.
Wilde, Mrs Melvina CS 606 Dayton av.

STILLWATER
De Groodt, Miss Mabel CS 702 N 4th st.

WILLMAR
Tollefson, Ingebrigt C. CS.

WINONA
Dobbs, Mrs Mary E. CS 153 W 7th st.
Stevens, Mrs Catherine E. CS 67 W 6th st.

Mississippi

BILOXI
Bentley, Mrs Gertrude V. CS 149 Benachi av.

GULFPORT
Settle, Mrs Josephine Scrafford CS Tel 810.

HATTIESBURG
Gatlin, Mrs Nannie E. CS 524 Corine st.

JACKSON
Baley, Mrs Lillie Lee CS 426 High st.

LAUREL
Bergen, Mrs Lillian Pike CS 9 AM to 9 PM 103 Maple st. Tel 467.

MERIDIAN
Millard, Miss Estelle CS 2316 8th st. Tel 1075.

PURVIS
Richardson, Mrs Rossie C. CS.

Missouri

ALLENTON
Frasier, Mrs Sara B. CS Rock Spring farm.

AURORA
Pratt, Mrs Elizabeth H. CS. Bell tel 304.

CALIFORNIA
Burt, Mrs Emma J. CS 3d st.

CAPE GIRARDEAU
Vance, Mrs Ida C. CS 210 N Frederick st.

CARTHAGE
Blakeney, Mrs Frances M. CS 816 Clinton st. Tels Bell 566; Home 848.

HANNIBAL
Pledge, Mrs Elizabeth A. CS 508½ Broadway.

INDEPENDENCE
Bendit, Mrs Emily Tupper CS 134 W Sea av.
Stevenson, Mrs Ella Mary CS 801 Electric st.

JEFFERSON CITY
Henry, Mrs Kate M. CS 728 E Main st.

JOPLIN
Bonsteel, Mrs Minnie A. CS 507 N Wall st.
Case, Mrs Nora M. CS 211 Pearl st.
Gregory, Mrs Mary C. CS 802 Wall st.
Lipscomb, Mrs Mary A. CS 710 Moffett av.
Seyffert, Mrs Clara Ada CS 1820 Wall st.
Stevens, Mrs Elizabeth J. CS 1925 Jackson av.
Thudium, Mrs Jean Whitney CS 1 to 5 PM 316 Bartlett blg. Res 2127 Ky. av. Both tels.

KANSAS CITY
Allen, Mrs Virginia M. CS 2 to 5 PM 907 Bentor blv. Both tels.
Andrews, Mrs Loretta M. CS 9 AM to 2 PM 3407 Forest av. Home tel South 3537.
Bachman, Miss Helen S. CS 3429 Morrell av. Tels Bell East 4486; Home East 359.
Bailey, Mrs Sarah J. CS 729 Corbin ter. Home tel South 1147.

KANSAS CITY

Bain, Miss Eleanor Bishop CS 12.30 to 4 PM 605 Sharp blg.
Baird, Mrs Amanda J. CSD 2815 Troost av.
Bartlett, Miss Graee CS 3505 E 26th st.
Bastman, Mrs Hanna CS Afternoons 3428 Traey av. Home tel South 1515.
Behan, Mrs Emma D. CSD (Teaeher) 501 Commeree blg.
Belden, Mrs Ella Celeste P. CS 50 E 55th st. Home tel South 4478.
Bledsoe, Mrs Aliee R. CS 1114 Paseo.
Brady, Mrs Fanny Carstarphen CS Mornings Inez hotel, 9th st and Troost av.
Brinkley, Mrs Annie B. CS 1314 Woodlawn pl. Tels Bell Grand 2055; Home Main 5055.
Brittain, Mrs Myrtle F. CS 3616 S Benton blv. Bell tel South 4680.
Brown, Mrs Caroline M. CS 1025 Traey av. Tels Bell Main 399; Home Main 7643.
Burgher, Mrs Pearl E. CS 10 AM to 1 PM 1100 Paseo. Bell tel Grand 4850.
Butts, Mrs Dora Kaapeke CS 9 AM to 1 PM 821 E 31st st. Home tel South 1710.
Carl, Mrs Alice CS 3822 Walnut st. Tels Bell South 3860; Home South 3682.
Carpenter, John G. CS 9 AM to 2 PM 1201 Waldheim blg. Tels Bell Main 610; Home Main 6839; res Home East 902.
Chandler, Mrs Sallie Nelson CSD Mornings The Elliott, 1328 E 10th st. Home tel Main 5108.
Clanton. Mrs Sena Walton CS 501 Commerce blg.
Clark, Mrs Martha Metzler CS 523 Gloyd blg. Home tel Main 6153.
Colton, Mrs Phebe B. CS 5915 Lexington av.
Cooper, Mrs Jessie B. CSB (Teacher) 605 Sharp blg.
Davis, Mrs Ella M. CS 1213 Waldheim blg.
Dickey, Miss Florence M. CS 1 to 3 PM exeept Sat 2117 Minnie st. Both tels.
Dowden, Miss Daisy D. CS 2100 Benton blv.
Dressendorfer, Mrs Josephine CS 11 AM to 4 PM 2559 Gillham rd. Home tel Main 9407.
Ecton, Mrs Kate CS 2808 Tracy av.
Edwards, Mrs Annie CS 3900 Tracy av.
Furbeck, Mrs Lillian K. CS See Washington, D C.
Gish, Mrs Martha H. CSB (Teaeher) 3910 Forest av. Both tels.
Gooding, Miss Minnie A. CS 3124 Harrison st. Both tels South 3998.
Goodnow, Mrs Cora A. CS by appointment 1215 E 25th st. Home tel Main 8183.
Greenwood, Mrs Josephine Heermans CS 9 AM to 1 PM 2825 Troost av. Home tel Main 7864.
Gregory, Mrs Lula G. CS 9.30 AM to 1 PM 2910 Troost av. Home tel South 676.
Halsey, Miss Mary Emma CS 1 to 4 PM 501 Commerce blg. Res Home tel East 1629.
Harville, Mrs Lucinda T. CS 2900 Bennington av.
Haslett, Mrs Alice L. CS 9 AM to 1 PM 3400 Wabash av. Both tels.
Hibben, Mrs Mary F. CSB (Teacher) 9 AM to 2 PM except Sat 3836 Wyandotte st. Both tels.
Hollebaugh, Mrs Anna W. CS 4029 Walnut st.
Holman, James Harlow CS 9 AM to 3 PM 522 Midland blg. Both tels.
Houck, Mrs Frances A. CS 9 AM to 6 PM 3102 Oak st.
Howell, Mrs Jessie Frink CS 10 AM to 1 PM Thurs 501 Commerce blg.
Howlett, Mrs Margaret S. CS 3104 Chestnut st.
Hurley, Mrs Louise M. CS 1907 Linwood blv. Tels.
Jaccard, Eugene G. E. CS 12.30 to 4.30 PM 300 Bryant blg. Res 2914 Campbell st. Both tels.
Jaccard, Mrs Lena D. CS 2914 Campbell st. Tels Bell Grand 2048; Home South 2048.
Johnston, Mrs Frances B. CS 511 W 32d st.
Keizer, Mrs Mary Hudson CS 3227 Central st.
Kienzle, Mrs Gertrude Baird CS by appointment 119 W Armour blv.
Kinney, Mrs Annie E. CS 3834 Wyandotte st.
Kinney, Miss Julia S. CS 3834 Wyandotte st.
Knapp, Miss Dora Mumford CSB (Teaeher) 501 Commerce blg.
Kraemer, Mrs Delaware L. CS 3724 Troost av. Home tel South 4012.
Kunkel, Miss Delia CS See Los Angeles, Cal.
Kunkel, Miss Mary A. CS See Los Angeles, Cal.
La Quay, Mrs Clara E. CS 10 AM to 12 M 4223 Charlotte st. Home tel South 2531.
Lawson, Mrs Grizell Page CS 434 W 34th st. Tels Bell South 3030; Home South 764.
Levy, Mrs Jennie B. CS by appointment 3940 Benton blv. Bell tel South 2572.
Lindsey, Mrs Luey Ballinger CSB (Teacher) 3150 Gillham rd. Both tels South 3482.
Lyle, Mrs Mary V. CS by appointment 3834 Forest av. Tel South 3156.
Mathes, William L. CS by appointment 1200 E 11th st. Home tel Main 4852.
May, Mrs Amanda Wilson CS Claremont hotel
May, Mrs Annie C. CS Postal address 2903 Charlotte st.
McBride, Albert L. CS by appointment Dalkeith apts, 1200 E 11th st. Tels.
MeGeorge, Mrs. Mary CS 10 AM to 3 PM 1411 E 11th st. Both tels.
Mehornay, Miss Martha A. CS 4029 Walnut st. Tels.
Miller, Miss Hannah Griselda CS 1328 E 10th st. Tels Bell Main 1101; Home Main 8340.
Moore, Mrs Mary Wyatt CS 1314 Woodlawn pl.
Morgan, Mrs May S. CS by appointment 400 Houston st. Home tel South 2599.
Murray, Elmore W. CS 10 AM to 4 PM 503 Commeree blg. Both tels Main 2866. Res 2814 Traey av. Tels Home Main 4777; Bell Grand 4777.
Newell, Mrs Jennie A. CS 3014 Forest av.
North, Mrs Clara A. CS 1911 E 11th st.
Norton, Mrs Annah T. CS 3334 Harrison st.
Nourse, Mrs Fannie E. CS 9 AM to 1 PM 503 Commerce blg. Both tels Main 2866.
O'Brien, Miss Harriet CS Mornings The Elsmere. Tels Bell South 1631 J; Home South 2631.
Owen, Mrs Dora Hale CS The Elsmere, 32d st and Troost av. Both tels.
Paddock, Mrs Gertrude E. CS by appointment 504 Pierce av. Home tel South 2571.
Perrin, Mrs Madeline Koons, CS 213 Glendale blg. Home tel Main 3541.
Plummer, Mrs Anna L. CS 310 E 30th st.
Riehardson, Mrs Louisa J. CS 3429 Morrell st.
Richmond, Mrs Huldah M. CS 1306 Paseo.
Rogers, Moses J. CS 3138 Jefferson st. Home tel South 1926.
Russell, Mrs Eliza B. CS 825 W 35th st.
Saunders, Mrs Sallie A. CSB (Teaeher) 3700 Roanoke blv.
Sawyer, Mrs Leonora CS 612 Prospect av.
Sawyer, Lewis B. CS 10 AM to 3 PM 605 Gloyd blg, 921 Walnut st. Both tels Main 4140.
Scherzer, Mrs Sarah E. CS 3911 Main st.
Schooley, Mrs Jennie Baird CS 2815 Troost av. Bell tel Grand 200.
Sleek, Mrs Marie C. CS 3215 Main st. Home tel.
Smith, Mrs Anna J. Hudson CS 122 Hunter av. Home tel South 4786.
Smith, Mrs Ella N. CS See Brookline, Mass.
Smith, Mrs Mary G. CS 3042 Troost av.
Standart, Mrs Sarah Eliza CS 10 AM to 3 PM 433 Col. av. Home tel East 779.
Stone, Mrs Ella P. CS 9 AM to 1 PM 431 N Y Life blg. Res 1410 E 12th st. Home tel Main 3209.
Tutt, John M. CS 10 AM to 4 PM 502 Commerce blg. Both tels.
Van Buren, Mrs Luella CS 3631 Euclid av. Both tels.
Vining, Miss Dora Brown CS 10 AM to 4 PM 427 Finanee blg. Home tel. Res 3133 Garfield av. Home tel.
Way, Mrs Amanda E. CS 1304 Euelid av.
Wheat, Mrs Louisa J. CS 211 Glendale blg.
Wheeler, John H. CSB (Teacher) 430 N Y Life blg. Both tels.
Wheeler, Mrs May E. CSB 430 N Y Life blg.
Whisner, Bert M. CS 1 to 4 PM 2808 Charlotte st. Tels Bell Grand 657; Home Main 8175.
Whitaker, Isaac CS 211 Glendale blg, 10th st and Grand av. Home tel Main 7210.
Wilcox, Mrs Martha W CSB (Teacher) 10 AM to 1 PM 2812 Harrison st. Both tels.
Williams, Miss Martha L. CS 10 AM to 4 PM 502 Commeree blg. Both tels Main 5060; res South 3363.
Williams, Mrs Sarah Azenith CS Parkdale hotel.
Wilson, Mrs Anna Probst CS by appointment 3234 Campbell st. Both tels.
Wood, Mrs Belle Margaret CS by appointment 3617A Wyandotte st. Both tels.
Yarrington, Mrs Nellie M. H. CS 5416 E 29th st.

KANSAS CITY
Yates, Mrs Ida Downs CS 1 to 5 PM 503 Commerce blg. Both tels Main 2866. Res 2938 E. 28th st. Bell tel East 374.
York, Mrs Martha M. CS 9 AM to 1 PM 4215 Windsor av. Home tel East 530.

KIRKSVILLE
Fry, Mrs Mina CS 1002 E McPherson st.
Gibson, Miss Minnie CS 512 E Pieree st.
Ransom, Mrs Allie CS 303 E Cottonwood st.

KIRKWOOD
Bown, Mrs Mary L. CS 10 AM to 12 M except Fri 426 S Webster av. Bell tel.
McCullam, Mrs Anna K. CS 446 S Clay av. Bell tel 591.

LEXINGTON
Morath, Miss Charlotte CSB.
Walker, Mrs Margaret L. CS 1007 Highland av.

LOUISIANA
White, Mrs Carrie N. CS 402 S 5th av. Tel 473.

MAPLEWOOD
Wiss, Mrs Jennie CS 7489 Hazel av.

MARSHALL
Herndon. Mrs Annie R. CS 571 S Lyon av.
Railey, Mrs Loretto M. CS. Tel 464.

MARYVILLE
Denham, Mrs Kate CS Hosmer blg.

MEXICO
Franklin, Mrs Hattie L. CS 702 W Love st. Tel 468.
Morey, Mrs Ella I. CS 814 S Union st. Tel.
Ross, Mrs Mary Campbell CS 116 N Jefferson st.
Wade, Charles CS 111A W Monroe st. Tels.

MOBERLY
Leitch, Mrs Cordia CS Rollins and Elizabeth sts. Tel 632.
Metheny, Mrs Zeda Ransford CS See St Louis.

MT WASHINGTON
Borman, Mrs Hettie F. CS 737 Overton av. Both tels.

PLEASANT HILL
Jacobs, Mrs Valeska L. CS.

RICH HILL
Cole, Mrs Martha CS.

ST JOSEPH
Arnold, Le Ray D. CS 317 Corby blg.
Barker. Mrs Anna Matilda CS 409 S 12th st. Bell tel Main 2147.
Bassar. Mrs Alice H. CS 1222 Henry st.
Batcheller. Mrs Anna E. CS 206 S 17th st.
Bauman. Oscar George CS 10 AM to 5 PM 501 Corby-Forsee blg. Bell tel.
De Witt, Mrs Rebecca J. CS 1023 Charles st.
Hamilton, Mrs Lenna E. CS 110 S 16th st.
Harrison. Mrs Myda L. CS by appointment 112 N 12th st. Bell tel Main 518.
Howe. Charles M. CSD (Teacher) 10 AM to 5 PM 703 Corby-Forsee blg. Bell tel Main 576. Res 722 Robidoux st.
Howe, Mrs Mary B. CS 1 to 5 PM 703 Corby-Forsee blg. Res 722 Robidoux st.
McClearey, Mrs Alice Bailey CS 612 N 10th st.
McDonald. Mrs Nannie J. CS 2726 Renick st.
Mitchell, Mrs Della A. CS 2826 Lafayette st.
Phillips, Mrs Sarah CS 9 AM to 12 M 1819 S 11th st.
Robinson. Mrs Ida Louese CS 9 AM to 12 M 218 S 10th st. Bell tel Main 8000.
Watkins. Mrs Mamie B. CS 9 AM to 12 M 48 Edmond-Ballinger blg. Res Bell tel Main 1509.
Weakley. Mrs Jeannette L. CS 104 S 15th st.
Wing. Mrs Rosamond P. CS 9 AM to 12 M 1719 Faraon st. Bell tel Main 1813.

ST LOUIS
Andrews, Miss Elizabeth M. CS 9 AM to 2 PM 4455 Forest Park blv. Bell tel Forest 1232.
Arrowsmith, Mrs Vallon M. CS 11 AM to 4 PM 5174 Von Versen av. Bell tel Forest 5915.
Ashcroft. John CS 10 AM to 4 PM 1133 Syndicate Trust blg. Res 5411 Vernon av. Bell tels.
Bartholomew. Mrs Nancy C. CS 10 AM to 3 PM 4928 Wash. av. Bell tel Forest 7390.
Barto, Henry D. CS 9 AM to 1.30 PM 916 Syndicate Trust blg. Res 5544 Bartmer av. Bell tel.
Buskirk, Miss Ella D. CS 5536 Page blv.
Campbell, Mrs Josephine A. CS 9 AM to 3 PM 4, 3010 S Grand av. Tel Monroe 728.
Christie, Mrs Addie L. CSB 2 to 4 PM except Wed Sat 5544 Cabanne av.
Dornblaser, Mrs Alice L. CS See Sapulpa, Okla.
Dunn, John Randall CS by appointment 4958 McPherson av. Bell tel.
Dunn, Mrs Katherine Wasson CS by appointment 4958 McPherson av. Bell tel Forest 3591.
Dyer, Miss Marguerite S. CS 10 AM to 12 M 3618A Hartford st. Bell tel Sidney 1703.
Edwards, Mrs Lucile CS 9 AM to 12 M 6023C Maple av. Bell tel.
Fishwick, Miss Elizabeth E. CS 11 AM to 3 PM 3906 Russell av. Bell tel Grand 3469 L.
Friederich, Mrs Alice A. CS 10 AM to 2 PM 4736 Labadie av. Bell tel Forest 2613 R.
Geary, Mrs Della Haun CS 5095 Waterman av. Tel Forest 9470.
Geary, Walter Eugene CS 9 AM to 5 PM 5095 Waterman av. Bell tel Forest 9470.
Greenbaum, Leon CS 1 to 5 PM 4906 McPherson av. Bell tel Forest 6394.
Greenbaum, Mrs Nettie CS 1 to 5 PM 4906 McPherson av. Bell tel Forest 6394.
Heath, Mrs Sara C. CS 5014 Cabanne av. Bell tel Forest 498.
Hoffinger, Mrs Alma CS by appointment 5074 Cates av. Bell tel Forest 6050.
Hoffinger, Carl F. L. CS 8 to 11 AM 5074 Cates av. Bell tel Forest 6050.
Howard, Mrs Minnie Morey CS 10 AM to 12 M Tues Thurs 5501 Chamberlain av.
Jamerson, Mrs El' Louise W. CS Mornings except Sat 5315 Delmar av. Bell tel.
Johns, Frederick D. CS 10 AM to 12 M 3 to 5 PM The Odeon. Bell tel.
Jones, W. Henry CS 9 to 11 AM, 2 to 4 PM The Odeon. Bell tel.
Koetzli, Mrs Ida H. CS 3962 Juniata st.
Langeman, Charles CS 9 AM to 12 M 2225 Holly av.
Langeman, Mrs Lisette CS 9 AM to 12 M 2225 Holly av.
Mayne, Mrs Bertha L. CS 2 to 4 PM 4160 Castleman av. Bell tel Grand 313.
McArthur, Mrs Carolyn L. CS 10 AM to 4 PM 1415 Syndicate Trust blg.
McKee, Mrs Nellie H. CS 5057 Westminster pl. Bell tel Forest 1804.
McMahan, Mrs Vena Russell CS 10 AM to 12 M except Fri 5731 Von Versen av. Bell tel Forest 1405.
Merke, Mrs Margaret CS 2838 Belt av.
Metheny, Mrs Zeda Ransford CS 1339 A Temple pl. Bell tel Cabany 4286.
Milentz. Mrs Johanna D. CS 2 to 4 PM 3670 Castleman av. Bell tel Grand 1858.
Morey, Franklin CS 10 AM to 5 PM 1124 Syndicate Trust blg. Bell tel Main 120. Res 5501 Chamberlain av. Bell tel Forest 4263.
Morris, Mrs Cora Peyton CS 5233 Fairmount av.
Nirdlinger, Miss Maude Louise CS 7 Park blg, 3010 S Grand av. Tel Grand 1622.
Obear, Mrs Margaret D. CS 5348 Cabanne pl. Tel Forest 349.
Pfeil, Mrs Mary A. CS 1 to 3 PM except Sat 2710 Virginia av. Bell tel Grand 1422.
Pierce, Mrs Louise N. CS 5545 Bartmer av. Bell tel Forest 531.
Post. Mrs Florence T. CS 4160 Wash. blv. Bell tel Lindell 1641.
Price, Mrs May McArthur CS 11 AM to 4 PM 1415 Syndicate Trust blg.
Reed. Mrs Harriet M. CS 4936 Wash. av. Bell tel Forest 1240.
Reichenbecher. Miss Bertha CS 1728 Oregon av. Bell tel Grand 3564.
Rottweiler. Lawrence E. CS by appointment 2259 Geraldine av. Bell tel Tyler 2328.
Saunders, Mrs Emma B. CS 5903 W Cabanne pl.
Selfridge, Mrs Mary G. CS 9 AM to 2 PM 722A N Euclid av. Bell tel Forest 3008.
Shaver, Mrs Katherine B. CS Postal address 4353 Delmar blv.
Skeele. Mrs Ella B. CS 10 AM to 12 M 1246 Amherst pl. Bell tel Cabany 1340.
Steinhauser, Mrs Emilie CS 2239A Fair av.

ST LOUIS
Stranghoener, Mrs Annie D. CS 10 AM to 12 M 1209 Hebert st. Bell tel Tyler 1656.
Taylor, Mrs Eliza CS 10 AM to 4 PM 4945 McPherson av. Bell tel Forest 6125.
Will, Mrs Amalia CS 11 AM to 3 PM except Sat 3825 Wis. av.
Wilkins, Mrs Fannie E. W. CSB (Teacher) 11 AM to 5 PM except Sat 4256 Wash. blv. Tel Lindell 3880.
Willis, Mrs Mattie H. CS 9 AM to 12 M 4929 McPherson av. Bell tel Forest 4608.
Witherspoon, Mrs Mariamne Helen CS 1 to 4 PM 720 N Euclid av.
Wright, Mrs Katherine M. CS 9 AM to 2 PM 905 Carleton blg. Bell tel Olive 4934. Res 5044 Von Versen av. Bell tel Forest 6228.

SALEM
Orchard, Commodore John M. CS.

SPRINGFIELD
Dale, Mrs Sallie B. CS 229 State st. Tel 1507.
Orr, John M. CS 705 S Campbell st. Tel 3051.
Orr, Mrs Sarah CS 705 S Campbell st. Tel.
Price, Mrs Kathryn CS 2 to 5 PM 707 Monroe st. Tel 1143.
Smythe, Mrs Alice Otis CS 454 E Elm st.

WARRENSBURG
Madan, Mrs Maria CS 9 AM to 12 M 143 W Market st. Tel 122 X.

WEBSTER GROVES
Lacy, Mrs Maude H. CS 10 AM to 12 M 651 Oakwood av. Bell tel 59.

Montana

ANACONDA
Daigler, Mrs Bessie CS 401 W 3d st.

BIGTIMBER
Kelty, Mrs Bessie Benedict CS P O box 4. Tel 81.

BILLINGS
Cole, Mrs Mildred Gillum CS 403 Yellowstone av.
Crow, Mrs Harriet L. C. CS 417 Miles av.
Town, Mrs Annie CS P O box 514.

BOZEMAN
Bulen, Mrs Hattie CS 310 W Lamme st.
Geise, Miss Emeline R. CS 219 Central av, S.

BUTTE
Branan, Mrs Lucy Grannis CS 3 to 5 PM 109 The Napton. Ind. tel 7205.
Couch, Mrs Hattie Barrett CS Mornings 16 N Excelsior av. Ind. tel 8765.
Grimes, Mrs Charlotte CS by appointment R F D No 1, box 33. Ind tel 8745.
Holmes, Mrs Pearl M. CS 521 W Galena st.
Lewis, Mrs Rose A. CS 701 W Park st.
Mitchell, Mrs Alice B. CS by appointment 657 Dakota st. Ind. tel 2360.
Tracey, Mrs Anna CS 940 W Granite st.

GREAT FALLS
Barron, Mrs Minna Pauline CS 10 AM to 2 PM 501 5th av. N. Both tels 379.
Kaufman, William C. CS 1 to 5 PM 19 Conrad blk. Both tels 340. Res 501 5th av. N. Both tels 379.
Young, Mrs Myra CS 1 to 5 PM 707 1st av, N. Tels Bell 648 Y; Ind. 8462.

HAMILTON
Thompson, Mrs Augusta E. CS 3 to 5 PM 600 Main st. Tel 72 Y.

HELENA
Evans, Mrs Maria E. CS 712 5th av. Both tels.
Hardie, Mrs Margaret E. CS 508 Hollins av. Bell tel 714 X.
Ide, Mrs L. June CS 39 S Rodney st.

KALISPELL
Montgomery, Mrs Alice M. CS Lock box 707.

MISSOULA
Lister, Mrs Lutie Lee CS 403 S 4th st.
Walters, Mrs Lucy CS W Greenough pk.

Nebraska

ALMA
Johnston, Mrs Mary J. CS 8 AM to 12 M.

BEATRICE
Bradshaw, Miss Edna Mae CS 430 N 8th st.
Buswell, Mrs Elizabeth CSD 1000 Court st.
Thorp, Mrs Mary CS 1024 Ella st. Home tel.

CENTRAL CITY
Dunovan, Miss Minnie CS Tel 365.

CHADRON
Scofield, Mrs Nellie R. CS.

CRAWFORD
Randall, Mrs Jennie S. CS P O box 358.

DAVENPORT
Wire, Mrs Mary E. CS.

DORCHESTER
Semler, Miss Emma J. CS. Bell tel Birch 834.

EXETER
Parish, Mrs Mary E. CS by appointment.
Wood, Mrs Lydia Verlinda CS.

FREMONT
Anderson, Mrs Abbie J. CS 524 Main st.
Wright, Mrs Olive A. CS 803 N Clarkson st.

GENOA
Paulson, Mrs Anna E. CS Ind. tel 53.

GOTHENBURG
Halverstadt, Mrs Hattie Lucelia CS 2 to 5 PM.

GRAND ISLAND
Nicholson, Mrs Jessie CS 622 W 7th st.

HASTINGS
Brownell, Mrs Georgiana L. CS 807 W 6th st.
Clute, Mrs Aggie V. CS 726 N Denver av.
Slaker, Mrs Awana H. K. CS 735 St Joe av.
Zinn, Mrs Nellie I. CS 803 N Lincoln av.

HOLDREGE
Lundberg, Mrs Anna L. CS 519 Morton st.

KEARNEY
Jenkins, Mrs Mary E. CS 2112 1st av. Tels.
St. John, Mrs Hattie E. CS Andrews blg.
Wilson, Mrs Carrie B. CS 109 W 28th st.

LEXINGTON
Hull, Mrs Elizabeth S. CS.

LINCOLN
Baird, Mrs Mabel B. CS 2 to 4 PM 938 S 12th st. Tel.
Barnes, George S. CS 414 Burr blk.
Blackman, Miss C. Lulu CSD (Teacher) 2 to 5 PM 8A The Orlo, 14th and K sts. Tel.
Burgen, Mrs Mamie E. CS 2 to 5 PM 1535 S 24th st. Both tels.
Chambers, Mrs Estelle I. CS 1127 F st.
Clinton, Mrs Josephine D. CS 1239 Q st.
Davis, Mrs Mary M. CS 1920 A st.
Greene, Mrs Maude M. CSB (Teacher) 9.30 AM to 12.30 PM 421 1st Nat bnk blg. Both tels.
Gregory, Louis A. CS 12.30 to 4 PM 1st Nat bnk blg.
Hohmann, Mrs Helen C. CS 1847 S 9th st.
Korner, Mrs Ella M. CS 1435 B st. Tel.
Leonard, Mrs Kate B. CS by appointment 1937 F st.
Long, Silas CS 648 N 26th st.
Macdougall, Mrs Isola J. CS 2036 S 26th st.
McVicker, Mrs Lauretta H. CS 1302 D st. Tel.
Murtey, Mrs Eva Worrell CS 1127 J st.
Ogden, Mrs Hettie N. CS 1237 F st.
Phillips, Mrs Caroline M. CS 1 to 5 PM Waverly ter, 334 S 13th st.
Sheldon, Mrs Mary F. CS 346 N 29th st. Both tels.
Sigler, Mrs Emma, CS 2745 Q st.
Stearns, Mrs Alma CS 927 S 15th st. Tel.
Stearns, Royal D. CS by appointment 600 Burr blk. Auto. tel L 9078.
Townsend, Mrs Hanna A. CS 336 S 13th st.
Unkefer, Mrs Lizzie R. CS 924 N 27th st. Tels.
Ziemer, Arthur C. CS 9 AM to 4 PM 422 Bankers Life blg. Tels.

NEBRASKA CITY
Hohaus, Mrs Jennie D. CS 2 to 4 PM 900 4th corso.

NELIGH
Housh, Mrs Hannah CS. Tel 290.

NORFOLK
Beels, George N. CSB (Teacher).

OMAHA
Atkinson, Mrs Sadie E. CS 9 AM to 4 PM 116 S 30th st. Tel Harn. 4716.
Barnes, Mrs Laura E. CS 2208 Howard st. Tel Tyler 1050.
Chadwick, Clarence W. CSB (Teacher) 1 to 4 PM except Sat 654 Omaha Nat bnk blg. Res tel.

OMAHA
Chadwick, Mrs Emma W. CS 9 to 11 AM 2235 Howard st. Tel.
Chadwick, Mrs Ida Fleming CSB 10 AM to 1 PM except Sat 654 Omaha Nat bnk blg. Res tel.
Cleland, Mrs Effie R. CS 4030 Nicholas st. Tel Harn. 2283.
Cole, Mrs Minnie M. CS 9 AM to 2 PM 2319 Dewey av. Tel Tyler 1462.
DeLong, Mrs Al-Freddie CSB (Teacher) 334 Bee blg. Res tel Harn. 2198.
Dunker, Henry P. CS 654 Omaha Nat bnk blg. Tel.
Dunker, Mrs Theresa K. CS 9 AM to 12 M 654 Omaha Nat bnk blg.
Ellsworth, Mrs Lenna P. CS 10 AM to 4 PM 8 The Barnard. Tel Harn. 2264.
Flick, Mrs Medora S. CS 1 to 5 PM 2554 Harney st. Tel Doug. 7484.
Fonda, Mrs Harriet CS 5042 Davenport st.
Gamlen, Cecil CS 4 to 6 PM 654 Omaha Nat bnk blg. Res tel Doug. 6395.
Johnson, Miss Nellie M. CS 128 N 31st st.
Johnson, Mrs Nettie S. CSB by appointment 48th and Manderson sts.
Jones, Mrs Harriet B. CS 2 to 5 PM 14 The Barnard. Tel Harn. 4751.
MacMillan, Mrs Clara B. CS Postal address Benson P O box 535.
Miller, Mrs Margaret CS 2632 Davenport st.
Morrison, Mrs Margaret E. CS 2907 Ames av.
Murray, Mrs Sarah Elsie CSB (Teacher) 1 to 4 PM 714 Pierce st. Tel Red 6538.
Neff, William R. CS by appointment 2044 N 18th st. Tel Web. 5454.
Perrine, Mrs Ida M. CS 1725 Ga. av.
Quinby, Mrs Beatrice B. CS 1 to 5 PM 114 S 19th st. Tel Doug. 4080.
Quivey, Mrs Carrie S. CS 10 AM to 1 PM 3920 N 17th st. Tel Web. 3068.
Richards, James CS 12 M to 4 PM 1042 Omaha Nat bnk blg. Tels.
Sherwood, Mrs Annie CS 1 to 5 PM 9 The Sterling. Tel Doug. 6280.
Wakeley, Mrs Fanny D. CS 2123 Cal. st.
White, Mrs Nancy E. CS 9 AM to 2 PM 1723 Park av. Tel Harn. 2153.
Wilcox, Mrs Kate M. CS 202 S 29th st. Tel.
Wood, Mrs Kittie CS 2705 Ohio st. Tel Web. 1394.

ORCHARD
Drayton, Mrs Sarah A. CS.

PONCA
Bennett, Mrs Martha K. CS.

RED CLOUD
Hollister, Mrs Maggie E. CS.

SOUTH OMAHA
McCraith, Mrs Fannie CS 162 S 29th st. Tel.
Mead, Mrs Carrie E. CS 9 to 11.30 AM 417 N 22d st. Tel 2406.

TECUMSEH
Scott, Mrs Sarah D. CS.

WOODLAKE
Leader, Mrs Olive M. CS 9.30 AM to 4 PM

YORK
Simmons, Mrs Anna Pope, CS 207 College av.
Simmons, Miss Mabel CS Bell tel.

Nevada

ELKO
Bangs, Mrs Fannie M. CS 9 to 11 AM 5 Mayer blk. Tel 173.

GOLDFIELD
Yankee, Mrs Georgina CS 10 AM to 12 M except Sat 429 S Bellevue st. Tel 3234.

LAS VEGAS
Walter, Mrs Ella V. CS 2 to 4 PM P O box 171.

RENO
Corser, Mrs Margaret A. CS 1 to 5 PM except Sat 76 The Colonial apts. Tel 601.
Ellithorpe, Mrs Mary A. CS by appointment 237 Mill st. Tel 1091.
Pringle, Miss Lydia A. CS 10 AM to 12 M except Sat 205 Maple st. Tel 1792.
Turley, Mrs Mary E. CS 2 to 4 PM except Sat 312 I O O F blg.

TONOPAH
Keeler, Mrs Rose Maud CS 10 AM to 4 PM 305 South st.

New Hampshire

CANTERBURY DEPOT
Hildreth, Mrs Camilla Stillings CS

CLAREMONT
Hatch, Mrs Marion C. CS 16 Bailey av. Tel.

CONCORD
Barker, Mrs Kate C. CS 5 Hills av.
Blake, Charles A. CS 237 Pleasant st.
Blake, Mrs Drusilla Perry CS 237 Pleasant st. Tel 935.
Gage, Miss Mabel C. CS 19 Merrimack st.
Hering, Hermann S. CSB (Teacher) 14 N State st. Tel 478. Cable Hermhering, Concordnewhampshire.
Hering, Mrs Marian White CSB by appointment 14 N State st. Tel 478.
Jamieson, Charles B. CSB See Chicago, Ill.
Plumer, Mrs Laura E. H. CS 34 Kimball st.
Rice, Miss Mary Delia CS 2 to 5 PM 25 S State st. Tel 331.
Thompson, Miss M. Lizzie CS 33 West st. Tel.

CONTOOCOOK
Foster, Mrs Margaret CS 2 to 4 PM Wed Fri Mt Lookout House.

DOVER
Henderson, William C. CS 101 Portland st. Tel 238.
Rutter, Miss Annie CS 9 AM to 12 M except Fri Union blk. Tel 336; res tel 107.

EXETER
Wiggin, Miss Annie B. CS 90 High st. Tel 204 W.

KEENE
Bradley, Miss Sarah Elizabeth CS 174 Main st.

LACONIA
Colby, Mrs Carrie G. CS 726 Main st. Tel 364-3.
Elsam, Miss Florence M. CS 15 Holman st. Tel.
Gorrell, Mrs Frances M. CS 20 Harvard st.
Houghton, Miss Bessie M. CSB See Providence, R. I.

LEBANON
Paddleford, Mrs Jennie C. CS 18 Bank blg. Tel 40.

MANCHESTER
Barndollar, Mrs Fannie Elizabeth CS 1458 Elm st.
Everett, Mrs Lela M. E. CS 27 Waldo st.
Howe, Mrs Perla E. CS See Brockton, Mass.
Johnson, Miss Bertha E. CS 2.30 to 4.30 PM except Fri Pembroke blg Res 111 Russell st. Tel 1247-12.
Orrill, Mrs Clara A. CS The Delta, Ash st. Tel.
Reynolds, Charles Daniel CSB (Teacher) 27 Bay st. Tel 1139 M.
Reynolds, Mrs Grace D. CS 27 Bay st.
Stevens, Mrs Lizzie M. CS 517 Granite st.

MILFORD
Hancock, Mrs Ella CS.
Lewis, Jesse C. CS Tel 117-2.

NASHUA
Moore, Mrs Edna E. CS 12 M to 3 PM except Wed Sat 18 Canal st. Tel 44.

PORTSMOUTH
Allen, Miss Grace Emma CS New bnk blg. Tel.
Varrell, Mrs Lillian L. CS 10 AM to 12 M 54 Bridge st. Tel 744 R.

TAMWORTH
Lincoln, Miss Elizabeth D. CS Mon Thurs.

WOLFEBORO
Fox, Mrs Frances A. CS 10 AM to 12 M Green st. Tel 66.

New Jersey

ASBURY PARK
Hooper, Mrs Elizabeth CS 10 AM to 5 PM Appleby blg. Tel 131. Res The Metropolitan. Tel 1345.
Roe, Albert James CS See New York city.
Roe, Mrs Barbara C. CS See New York city.

ATLANTIC CITY
Rahter, Mrs Sonora F. CS Postal address Hotel Ostend. Bell tel 1485.
Reed, Mrs Fannie M. CS 10 AM to 12 M 107 S Boston av. Bell tel 690.
Ridenour, Mrs Anna Stuart CS 10 AM to 12 M 34 S Del. av. Bell tel 2158 W.
Svenson, Miss Elin M. CS by appointment 116 N Vt. av. Bell tel 1970.
Wootton, Mrs Mary D. CS 10 AM to 12 M 10, 1 S Tenn. av. Bell tel 2740; res Bell tel 1790.

CAMDEN
Kester, Miss Mabel E. CS 221 Penn st.
Starn, Mrs A. Clara CS 421 Cooper st.

CRANFORD
See, Mrs Annie CS.

EAST ORANGE
Bertschinger, Mrs Margareta CS by appointment 267 Elmwood av. Tel Orange 3443 W.
Bolles, Mrs Theodora Seward CS 11 Webster pl. Tel Orange 1101.
Canfield, Miss S. Lucetta CS 40 Morton pl. Tel.
Fritz, Mrs Georgetta Wilson CS 10 AM to 2 PM Lincoln apts. Tel Orange 2266 R.
Hendriek, Mrs Lucy A. CS 9 AM to 4 PM 2 S Maple av. Tel Orange 4319.
Holtzman, Miss Linda Hitchcock CS 2 Prospect pl. Tel 2576. Cable Linholm.
Maryon, Mrs Jessie L. CS 378 N Grove st. Tel Orange 1074.
Severance, Mrs Hattie S. CS 10 AM to 12 M 42 Burnett st. Tel Orange 2953.
Townsend, Mrs Mabel M. CS by appointment 96 Halstead st. Tel Orange 4314.

ENGLEWOOD
Cooley, Miss Agnes E. CS 10 AM to 12.30 PM 40 E Palisade av. Tel 691.
Drake, Mrs F. Mae CS 122 Engle st. Tel 240 J.
Thompson, Mrs Jessie W. CS 9 to 11 AM Central av. Tel 653 W.

HACKENSACK
Forbes, Mrs Ida Maud CS 2 to 5 PM 230 Union st. Tel 341 W.
Knudsen, Mrs Dorothy A. B. CS Larch av, Bogota, 3 minutes from Main st, via Hudson River trolley. Tel 1168 W.

JERSEY CITY
French, Mrs Gertrude Amelia CS 1 to 4 PM 132 Bostwick av. Tel Bergen 972 W.
Heath, Mrs Viola A. CS Mornings 546 Summit av.
Shaver, Miss Ora B. CS 328 Arlington av.

LONG BRANCH
Lane, Mrs Annie CS 1 to 7 PM 75 7th av.

MADISON
Weyers, Mrs Susan P. CS Fairwoods.

MAPLEWOOD
Fairchild, Mrs Alfreda A. CS 10 AM to 12 M Tues Fri Oakview av. Tel S. Orange 650.
Weilert, Mrs Clara E. CS 83 Baker st. Tel S Orange 384.

MONTCLAIR
See also UPPER MONTCLAIR
Fisher, Mrs Calista Vinton CS 115 Midland av. Tel 593 R.
Wilfong, Mrs Emily D. CS Mornings 198 Walnut st. Tel 265 M.

MORRISTOWN
Bloodgood, Mrs Bessie L. CS 9 AM to 12 M 61 Wash. st. Tel 1050.
Day, William Henry P. CS 9 AM to 1 PM 61 Wash. st. Tel 1050.

NEWARK
Cairns, Mrs Karoline Ruhland CS 86 Myrtle av, Irvington. Tel Way. 2995.
Canfield, Mrs Elisabeth Lorenz CS 292 Broad st. Tel B. B. 711 L.
de Prosse, Mrs Emma L. CSB (Teacher) 1086 Broad st. Tel Mark. 1443.
Edson, Mrs Elizabeth Winslow CS 686 Ridge st. Tel B. B. 1072 J.
Lacy, Mrs Agga M. CS 12 M to 3 PM Arcade blg, 645 Broad st. Res tel B. B. 323 L.
Lacy, George Edgar CS 10 AM to 4 PM Arcade blg, 645 Broad st.
Osborne, Miss Bessie Parker CS Mornings 632 High st. Tel.
Saxton, Mrs Frances E. CS 83 Fairmount av. Tel Mark. 6922.
Sigler, Mrs Agnes Green CS 35 Broad st. Tel B. B. 1117 L.
Smith, Mrs Lillian Milton CS 64 N 9th st. Tel.
Southworth, Miss Mary Elizabeth CSB 16 James st. Tel Mark. 4929.
Tongue, Mrs Frances D. CS 420 4th av. Tel B. B. 490 W.
West, Mrs Alice Hynes CS 66 N 9th st. Tel B. B. 415 R.

ORANGE
Eppstein, Mrs Idah T. CS Fairbanks apts, 481 Main st. Tel 2772.
Hening, Carrington CS 8.30 AM to 1 PM 230 Main st. Tel 3899. Res Montclair. Tel 35.
Johnson, Miss Florence Josephine CS by appointment Mutual Trust Co blg, Highland av. Tel 1071; res tel 1058 M.
Robertson, Miss Neimi CSD by appointment Mutual Trust Co blg, Highland av. Tel 2581; res tel 1329.
Stewart, Mrs Helen A. CS exeept Sat 17 Baldwin ter. Tel 3769.

PASSAIC
Lefferts, Miss Annie E. CS 130 Lafayette av.
Lord, Mrs Lillian C. CS 9 AM to 12 M 108 Lincoln st. Tel 60 J.

PATERSON
Baker, Miss Charlotte E. CS 485 Broadway. Tel 935 M.
Barmore, Mrs Marion CS 526 Broadway. Tel 1172 J.
Modemann, Mrs Catherine CS 2 to 5 PM 90 Fair st. Tel 2085.
Modemann, Miss Daisy S. CS 10 AM to 1 PM 609 Cit Trust blg. Tel 3010. Res 90 Fair st. Tel 2085.

PLAINFIELD
Corey, Miss Susan CS by appointment 930 Hillside av. Tel 1010.
Crawford, Miss Jean CS 9 AM to 12 M 224 E 7th st.
French, Mrs Ernestine N. CS 10 AM to 1 PM exeept Sat 143 North av. Tel 462 W.
Mast, Miss Emily CS 9 AM to 1 PM 22 The New Madison, Madison av. Tel 629 W.
Thomas, Mrs Mary E. CS 698 W 7th st. Tel 934.

RIDGEWOOD
Coyle, Mrs Della Munson CS 36 Doremus av. Tel 265.

RIVERTON
Beach, Mrs Ella K. CS See Philadelphia.

ROSELLE
Rice, Mrs Marian N. CS 67 Union rd. Tel 1403 J.

RUTHERFORD
Phelps, Mrs Ella Prentiss CS 49 Lincoln av.
Schultze, Mrs Ida Kate Leonard CS 11 E Newell av.

SHORT HILLS
Williams, Mrs Fannie A. CS Postal address.

SOUTH ORANGE
Coryell, Miss Lucy A. CS 410 Richmond av. Tel.

TENAFLY
Smith, Mrs Mabel Prentice CS by appointment.

TRENTON
Gleaves, Mrs Annie Jane CS 50 Yard av. Tel 2153 D.
Milne, Miss Saidee Vere CS The Aleda, E Hanover and Montgomery sts. Tel 2819.
Ogden, Mrs Mary E. CS 34 N Overbrook av.

UPPER MONTCLAIR
Benjamin, Mrs Amelia F. CS by appointment 179 Summit av. Tel Montclair 3464.
Collier, Mrs Clara Gurney CS 216 Lorraine av. Tel Montelair 887.
Dunk, Mrs Rose CS 10 AM to 12.30 PM 514 Valley rd. Tel Montclair 1962 R.
Smith, Mrs Alice B. CS 207 Cooper av.
Story, Mrs Catherine Elizabeth CS 10 AM to 1 PM 378 Park st. Tel 2346.

New Mexico

ALBUQUERQUE
Kellam, Mrs Cora A. CS 1 to 4 PM 707 S Arno st. Tel 1368.
Sanborne, Mrs Emma J. CS 1104 N 2d st.
Worthington, Miss Asenath CS 1104 N 2d st.

LAS VEGAS (EAST)
Ireland, Mrs Mary Brown CS 912 Douglas av. Tel Main 289.

ROSWELL
Brown, Mrs Minnie Rollins CS. Tel 694.
Eaton, Mrs Fannie M. CS. Tel 210.
Tucker, Mrs Susie CS 208 N Kans. av. Tel 499.

New York

ALBANY
Halsey, Miss Florence May CS 1.30 to 4 PM 355 State st. Tel West 1324 W.
Hanes, Mrs Helen Rickard CS 695 Myrtle av.
Hardie, Miss Anna L. CS 20 Irving st.
Riggs, Mrs Eva Foster CS 1 to 5 PM 119 State st. Tel Main 1438 W.
Turner, Mrs Jane Hall CS by appointment 269 Partridge st. Tel.

AMSTERDAM
Bunn, Mrs Kate R. R. CS 25½ Brookside av.
Herrick, Mrs Margaret B. CS 25 Pearl st.

AUBURN
Boulter, Mrs Bertha CS 29 Hamilton av. Bell tel 791 W.
Covert, Mrs Emily Bemis CS 17 Court st. Bell tel 503 W.
Morgan, Mrs Alice CS 5 Liberty st. Bell tel 1167 W.

BALDWINSVILLE
Pease, Mrs Sophia E. CS 19 Tappan st.

BATAVIA
Brockway, Mrs Lucie C. CS 9 AM to 12 M 12 Pearl st.
Weaver, Mrs Addie F. CS 130 W Main st.

BINGHAMTON
Albright, Mrs Mary Ellen CS 9 AM to 4 PM Mon Wed Sat 68 Hawley st.
Benedict, Mrs Louise C. CS 106 Henry st.
Ferris, Mrs Mary E. CS 260 Main st. Bell tel 1945 J.
Post, Mrs Elizabeth S. CS 129 Oak st.
Williams, Isaac CS 127 Chenango st. Bell tel 1397 J.
Williams, Mrs Rose CS 127 Chenango st.

BROOKLYN
Allen, Miss Emma T. P. CS Until 11 AM 461 Wash. av. Tel Pros. 2622.
Beebe, Mrs Martha T. CS Mornings 666 Park pl. Tel.
Bowker, Miss Carolyn T. CS 2 to 5 PM Tues Sat 274 Lafayette av.
Burckett, Mrs Lillie Olin CS Forenoons 846 President st. Tel Pros. 363.
Burt, Mrs Grace Whipple CS 665 St Marks av. Tel Bed. 5284.
Carr, Mrs Helen Fanshawe CS 1429 Union st.
Crosier, Mrs Florence CS by appointment 675 E 21st st (Kenmore pl). Tel Flat. 5079.
Crosier, Winfield C. CS See New York.
Du Bois, Louis J. CS 2 to 5 PM 512 Temple Bar blg. Tel Main 1242.
Fanshawe, Mrs Mary CS Mornings 1429 Union st. Tel Bed. 195.
Ferris, Harvey M. CS Mornings except Sat 394 State st. Tel Main 6277 W.
Fletcher, Mrs Martha T. CS Mornings 102 Lincoln pl. Tel Pros. 6382 W.
Folk, Mrs Deborah Catherine CS 10 AM to 12 M except Wed Sat 1326 Dean st. Tel Bed. 7727.
Frank, Miss Florence Louise CS 10 AM to 2 PM 21 Montgomery pl. Tel Pros. 253.
Griffiths, Mrs Josephine L. CS 439 Monroe st. Tel Bed. 6669.
Hegeman, Mrs Anna O. CS 9 AM to 12 M 1130 Ocean av. Tel Flat. 2155.
Hill, Miss Clara S. CS 9 AM to 1 PM except Sat 1302 Pacific st. Tel Bed. 4098.
Holcombe, Mrs Alberta S. CS 1268 Pacific st. Tel Bed. 7049.
Holcombe, Charles D. CS 1268 Pacific st.
Hotchkiss, Mrs Helen E. CS 9 AM to 12 M 820 Nostrand av. Tel Bed. 2159 J.
Hulin, Mrs Emilie B. CSD (Teacher) by appointment 136 Cambridge pl. Tel Pros. 5389.
Iremonger, Mrs Carrie B. CS by appointment 189 McDonough st. Tel Bed. 1777 W.
Kroger, Mrs Mary Philes CS 6 Martense st.
Langdon, Mrs Annie E. CS 296 Sterling pl.
McAdow, Mrs Lillian M. CSB See New York.
Miller, Miss Gertrude E. CS 10 AM to 1 PM Mon Thurs 279 Ryerson st.
Moller, Mrs Mary C. CS 270 Westminster rd. Tel Flat. 3445.
Parce, Miss Bertha M. CS 23 Brevoort pl.
Parsons, Mrs Clara CS 10 AM to 2 PM except Sat 309 Temple Bar blg.
Ramsey, Mrs Margaret P. CS Mornings 1347 Pacific st. Tel Bed. 4598.
Robinson, Mrs Celia CS by appointment 916 Prospect pl. Tel Bed. 1434 W.
Sellew, Mrs Fannie L. CS Wed Thurs afternoons 309 Temple Bar blg Res 362 Lafayette av. Tels.
Striker, Mrs Christina A. CS 3 Bay 32d st. Tel B. B. 2103 J.
Terry, Mrs Emogene H. CS See Springfield, Mass.
Turner, Miss Frances S. CSB Mornings 566 Carlton av. Tel Pros. 3474 W.
Vernon, Mrs Orrill H. CS 2 to 5 PM except Sat 309 Temple Bar blg. Tel Main 1662.
Wight, Mrs Louisiana L. CS 1346 Bergen st. Tel.
Wood, Miss Jessie CS 10 AM to 5 PM Temple Bar blg. Tel Main 1662. Res 114 S Portland av. Tel Pros. 3540.
Worthington, Mrs Margaret A. CSB 666 E 17th st. Tel Flat. 1190.

BUFFALO
Arend, Mrs Mary L. CS 2 to 4 PM except Fri 964 Del. av.
Armstrong, William E. CS 2 to 5 PM The Markeen. Both tels.
Blanchard, Mrs Lucy D. CS 133 Lexington av.
Carr, Mrs Antoinette W. CS 24 Como av.
Dudley, Mrs Edith Bullard CS 9 AM to 12 M 1005 Elmwood av. Bell tel North 2165 W.
Fay, Miss Adella F. CS 2 to 4 PM except Thurs 20 West av.
Hussong, Mrs Alice R. CS 2 to 5 PM 204 York st. Tel Tup. 3187 R.
Johonnot, Mrs Mallie B. CS 128 Lexington av. Tel Tup. 3285.
Kirkham, Mrs Susiebell CS 127 Plymouth av. Bell tel.
More, Mrs Nettie Newell CS 83 14th st.
Nenno, Mrs Carrie M. CS 378 Franklin st. Tel Tup. 2242 M.
Phelps, Mrs Anna CS 1 to 3 PM 103 Anderson pl. Tel Bryant 924.
Read, Charles G. CS 9 AM to 3 PM 855 Ellicott sq. Res 153 Riverside av.
Tanner, Mrs Mary W. CS 772 Auburn av.
Trow, Mrs Alice M. CS 281 Jersey st. Both tels.
Van Allen, George L. CS 789 Potomac av. Both tels.
Will, Mrs Lillie C. CS 22 Plymouth av.
Will, William E. CS 22 Plymouth av. Both tels.

CANAJOHARIE
Abell, Miss Emeline P. CS 41 Front st.

CATTARAUGUS
Larsen, Mrs Anna S. CS.

CHESTERTOWN
Downs, Mrs Althea G. CS Chester House.

DUNKIRK
Smith, Charles M. W. CS 419 Wash. av.
Smith, Mrs Nellie L. CS 419 Wash. av.

EAST AURORA
Corah, Mrs Anna A. L. CS 363 Center st.

EBENEZER
Spinhern, Mrs Catherine CS.

ELLICOTTVILLE
Parker, Mrs Victoria A. H. CS 2 to 4 PM.
Wentz, Miss Carrie Allen CS.

ELMIRA
Bally, Mrs Mary CS Pinehurst, 610 Maple av.
Haskin, Mrs Elizabeth T. CS 9 AM to 12 M 202 Davis st. Bell tel 624.

FLUSHING
Beck, Miss Adele Leslie CS 10 AM to 5 PM Mon Thurs; 2 to 5 PM Tues Fri 93 Amity st. Tel 1248 J.
Butler, Miss Marianne E. CS 10 AM to 12.30 PM except Tues Sat 93 Amity st. Res tel 1471 J.

FOREST HILLS
Thompson, Mrs Anna E. CS 29 Station sq. Tel 1290.

FORT EDWARD
Richards, Miss M. Catherine CS 2 to 4 PM.

FORT PLAIN
Wagner, Mrs Helen E. F. CS 188 Main st.

GENEVA
Gates, Mrs Ida M. CSB 52 Hamilton st.

GLEN COVE
Melledge, Mrs Addie Belden CS 10 AM to 1 PM School st. Tel 382.

GLENS FALLS
Mosier, Mrs Carrie B. CSB 14 Mason st.
Tait, Mrs Mary A. CS Lang Rig.

GLOVERSVILLE
Davis, Mrs Cornelia Althea CS 41 E. Center st.

GRANVILLE
Staples, Mrs Jennie CS Lock Box 721.

HAMILTON
Sperry, Mrs Adella Cross CS Smith blg.

HASTINGS-UPON-HUDSON
Van Fossen, Mrs Mary C. CS by appointment.

HEMPSTEAD, L. I.
McKenna, Mrs Marguerite C. CS 9 AM to 12 M 229 Fulton st. Tel 387 R.

HERKIMER
Burritt, Mrs Della B. C. CS 137 N Main st.
Fuller, Miss Frances Gracia CS 5 The Van Kirk.

HOLLEY
Warren, Mrs May K. CS N Main st. Bell tel 144 M.

HORNELL
De Cew, Mrs Ida R. CS Mornings 7 Erie av.
Norton, Mrs Myra B. CS 12 Ransom st.

HUDSON FALLS
Minton, Mrs S. Anna CS 2 to 4 PM 3 Pearl st.
Minton, William Baker CS 9 AM to 12 M 3 Pearl st.

ITHACA
Gowling, Mrs Phebe A. CS 317 College av.
Rolfe, Miss Jessie E. CS Greycourt, Eddy st.
Voorhees, Mrs Grace S. CS 10 AM to 3 PM Mon Wed Fri 310 E Mill st. Both tels.
Vose, Miss Edna L. CS 705 E Seneca st.
Woodruff, Mrs Laura C. CS 36 Fall Creek dr.

JAMAICA
Merriman, Mrs Emeline A. CSB (Teacher) Chapin and Park avs.

JAMESTOWN
Lay, Mrs Grace Gibson, CS 10 AM to 4 PM 419 Wellman blg, 3d st. Both tels. Res 520 W 5th st. Bell tel.
Rooks, W. Willard CS 10 AM to 4 PM 411 Wellman blg. Both tels.
Seymour, Mrs Marie Holcombe CS 311 Prendergast.
Strunk, Mrs Frances B. CS 2 to 5 PM except Sat The Osmer, W 3d st.
Thomas, Mrs Claire M. CS 520 W 5th st.

JOHNSTOWN
Camm, Mrs Dorothy N. CS 7 E Montgomery st. Tel 655.

KING FERRY
King, Mrs Eliza J. CS Box 52.

KINGSTON
James, Miss Caroline F. CS 36 Johnston av. H. R. tel 1048 L.

LIVONIA
Hughson, Mrs Della A. CS.

LOCKPORT
Michael, Mrs Annie R. CSB 401 East av.

LOWVILLE
Abell, Mrs Sarah C. CS 350 State st.

LYONS
Pfeiffer, Miss Magdalena CS 210 Canal st.

MALONE
Briggs, Mrs Jennie Walbridge CS 17 Stevens st.
Russell, Miss Clara M. CS 159 E Main st.

MAMARONECK
Pelzer, Mrs Mary CS 140 Palmer av. Tel 52.

MEMPHIS
Bidwell, Miss Hattie CS.

MT VERNON
Marquand, Edwin CS 9 AM to 2 PM except Sat 103 P O blg. Tel 1569. Res 392 S Columbus av. Tel 2748.
Perry, Miss Ella E. CS 7 Park av. Tel 2880 J.
Searles, Mrs Minnie J. CS 16 S High st.
Twidy, Mrs Marie CS 24 S 11th av. Tel 348 R.

NEWBURGH
Wood, Miss Melvina CS 38 Grand st. Tel 491 J.

NEW ROCHELLE
Barnard, Mrs Nina N. CS by appointment 16 Badeau pl. Tel 489.
Brown, Mrs Katherine M. CS See Pelham Manor.
Browne, Mrs Lulu Parsons CS See New York city.
Howe, Mrs Victoria Caroline CS 10 AM to 1 PM except Sat 17 Siwanoy av. Tel 1773.
Jones, Mrs Jeannette H. CS 53 Hamilton av. Rochelle heights. Tel 781.
McQueen, Mrs Elizabeth H. CS 9 AM to 12 M except Sat 7 Stephenson pk. Tel 1447.
Robinson, Mrs Grace Fish CS 9 AM to 12 M except Sat 7 5th av. Tel 1188.
Twohey, Mrs Lula C. CS Mornings 2 Farragut cir. Tel 2826.

NEW YORK
Adler, Mrs Charlotte CS by appointment 457 W 123d st. Tel Morn. 3640.
Anderson, Miss Sara C. CS 502 W 113th st. Tel.
Andrews, Mrs Effie CSB Tues Thurs mornings 48 W 57th st.
Armstrong, Mrs Blanche G. CS 10 AM to 1 PM 536 W 112th st. Tel Morn. 7080.
Bailey, Mrs Marguerite Latour CS 383 Central pk, W. Tel River. 7300.
Bain, Mrs Abbie J. CS 371 Central pk, W. Tel River. 6464.
Baker, Miss Ella M. CS 1 to 5 PM 511 W 112th st. Tel Morn. 3583.
Barlow, Mrs Lilian CS 10.30 AM to 1.30 PM except Sat 516 5th av. Tel Bryant 3108.
Barris, J. Allen CS 610 W 152d st. Tel.
Barris, Mrs May CS 610 W 152d st. Tel Aud. 6783 J.
Battey, Mrs Sarah A. French CS 123 Wadsworth av. Tel Aud. 678.
Becker, Mrs Fannie CS 8 AM to 4 PM The Avondale, 288 W 92d st. Tel River, 366.
Beckert, Mrs Susan Elizabeth CS 804 Pullman blg, 17 Madison av at 24th st.
Benedict, Miss Lulu Estelle CS 200 Claremont av.
Best, William R. CS 9 AM to 6 PM 2255 Broadway at 81st st. Tel Schuy. 4452.
Betts, Mrs Harriet L. CSD by appointment 495 West End av. Tel Schuy. 9453.
Bookstaver, Mrs Louisa E. CS 10 AM to 1 PM 30 E 128th st. Tel Har. 1283 W.
Bourke, Thomas De Lacy CS 555 Marbridge blg, Broadway and 34th st. Tel Gree. 2221.
Bradshaw, Mrs Helen CS The Barnard, Central pk, W and 71st st. Tel Col. 3650.
Brown, Charles F. CS 9 AM to 6 PM 320 5th av at 32d st. Tel. Res Hotel Webster, 40 W 45th st.
Browne, Mrs Emily Vandercook CS Park Avenue hotel. Tel M. Sq. 3700.
Browne, Mrs Lulu Parsons CS 500 5th av. Tel Bryant 2871.
Bull, Miss Florence W. CS See Calgary, Alta.
Burdell, Miss Julia A. CS 9 AM to 6 PM 1 W 34th st. Tel Gree. 1618.
Burtis, Miss Florence E. CS 10 AM to 1 PM 345 W 85th st. Tel River. 201.
Burton, Mrs Alberta N. CS Mornings except Sat 420 Riverside dr. Tel Morn. 3215.
Burton, Edmund F. CS Marbridge blg, 34th st and Broadway. Tel Gree. 5149; res tel Morn. 3215.
Cady, Mrs Josephine CS 15 Claremont av.
Campbell, Mrs Jane B. CS 1 to 5 PM 200 W 72d st. Tel Col. 925.
Campbell, Mrs Lysbeth L. CSD 1 to 5 PM 169 W 94th st. Res tel River. 5628.
Carter, Mrs Marian F. CS 10 AM to 1 PM 65 W 127th st. Tel Har. 634.
Catchings, Mrs Fermine B. CS 10 AM to 2 PM except Sat. 525 Park av at 61st st. Tel Plaza 4524.
Chapin, Mrs May Sealy CS 2 E 127th st. Tel Har. 1852.
Childs, Mrs Laura Glessner CSB (Teacher) 10 AM to 3 PM except Thurs Sat Aeolian blg, 29 W 42d st. Tel Bryant 89; res tel Morn. 2011 W.
Colby, Mrs Grace Merwin CS by appointment 390 W End av at 79th st. Tel Schuy. 9300.
Cole, Mrs Agnes Young CS 9 AM to 5 PM Marbridge blg, 47 W 34th st.
Cole, Willis Vernon CS 9 AM to 6 PM 225 5th av. Tels M. Sq. 280; res Col. 2934.
Cook, Mrs Eliza J. CS 417, 30 Church st.
Coryell, Mrs Grace E. CS 9 AM to 12 M except Sat. 3675 Broadway at 152d st. Tel Aud. 948.
Cox, Eugene R. CS by appointment 31 E 49th st. Tels Plaza 2059 and Plaza 590.

NEW YORK

Crosier, Winfield C. CS 8 to 5 PM 501 5th av. Tel M. H. 5678. 11 AM to 2 PM 512 Temple Bar blg, Brooklyn. Tel Main 1242; res tel Flat. 5079.

Cross, Mrs Nellie Hall CS 10 AM to 12 M except Sat 206 W 99th st. Tel River. 7510.

Dame, John Byron CS 8.30 to 6 PM 47 W 34th st. Tel Gree. 6454. Res 147 W 55th st. Tel Col. 9300. Cable Jonbyda.

Dann, Mrs Mary W. CS 304 W 99th st. Tel River. 5976.

Davis, Hayne CS 371 Central pk, W. Tel River. 7395.

Deming, Miss Eva B. CS 10 AM to 1 PM 345 W 85th st. Tel River. 201.

Dickinson, Mrs Martha Otis CS 7 W 92d st.

Dodge, Miss Anne CSD by appointment 130 E 67th st.

Drake, Mrs Almeda CS 10 AM to 4 PM; also 7 to 9 PM Tues Fri 1884 7th av. Tel Morn. 3476.

Dreager, Miss Ella Marie CS 501 5th av. Tel M. H. 5818.

Drew, Mrs Anna J. CS 10 AM to 1 PM 858 Lexington av. Tel Plaza 4686.

Durham, Sidney Johnston CS Hotel Wellington. Tel Col. 1066.

Easton, Mrs Mary B. CS 9 AM to 1 PM Tues Wed Thurs 561 W 147th st. Tel Aud. 216.

Ehrich, Mrs Ida CS 2 W 94th st. Tel River. 8143.

Elkins, Mrs Ellen Josephine Pettit CS The Wistaria apts, 506 W 122d st. Tel Morn. 902.

Emmons, Miss Zelle CS 9 AM to 3 PM 804 W 180th st. Tel Aud. 5651.

Fabricant, Moses CS 10 AM to 12 M 143 W 127th st. Tel Morn. 3997.

Farnsworth, Mrs Mary King CS 10 AM to 3 PM except Wed Aeolian hall, 29 W 42d st. Tel Bryant 89; res tel Flat. 253.

Fehrmann, Mrs Cecilia CS 321 W 118th st. Tel.

Feld, Mrs Clara CS 400 Manhattan av. Tel.

Fischer, Mrs Elsie CS 9 AM to 5 PM 501 5th av. Tel Bryant 2806; res tel Col. 8238.

Fishblate, Mrs Fannie S. CS 8.30 AM to 1 PM 47 W 34th st. Tel.

Foss, Miss Harriet Campbell CS 736 Riverside dr. Tel Aud. 4160.

Freytag, John A. M. CS 9 AM to 4 PM Reid blg, 129 W 125th st. Tel Morn. 859.

Gartner, Mrs Minna C. CS 10 AM to 2 PM 10 W 102d st. Tel River. 2850.

Gibson, Miss Clara L. CS 1 to 5 PM 537 W 149th st. Tel Aud. 2040.

Goldsmith, Mrs Bertha CS 41 Pinehurst av. Tel Aud. 1990.

Goodman, Miss Helen CSB 4241 Broadway at 180th st. Tel Aud. 1700.

Gordon, Mrs Mildred CSB 9 AM to 12 M except Wed 250 W 78th st at Broadway. Tel Schuy. 7427. Res Lowerre Summit. Tel Yonk. 3722.

Graham, Mrs Marjorie CS 10 AM to 12 M except Sat 47 W 34th st. Tel Gree. 2135.

Griffin, Mrs Lillian Story CS 10 AM to 1 PM 35 Mt Morris pk, W. Tel Har. 476.

Grimes, Miss Agnes E. CS 9 AM to 1 PM 47 W 34th st. Tel Gree. 4356; res tel River. 7600.

Gwalter, Mrs Lucy L. CSB (Teacher) 12.30 to 3.30 PM except Sat Columbia ct, 431 Riverside dr at 115th st. Tel Morn. 1614.

Gyger, Mrs Caroline Foss CS 500 5th av at 42d st. Tel Bryant 1406.

Hallman, Mrs Mary Dowling CS Marbridge blg, 47 W 34th st. Tel M. H. 2502.

Harris, Mrs Mary E. CS 10 AM to 5 PM 53 E 132d st. Tel.

Haviland, Miss Mary E. CS 207 W 118th st.

Hayes, Edward CS 200 W 72d st. Tel Col. 681; res tel Col. 864.

Hayes, Mrs Loraine B. CS 200 W 72d st. Tel Col. 681; res tel Col. 864.

Hinchman, Miss Emma CS 200 W 72d st. Tel Col. 2648; res tel River. 6940.

Iselin, Mrs Clara CS Postal address 387 4th av.

Jackson, Martin F. CSB (Teacher) 501 5th av.

Jenkins, Mrs May CS 200 Claremont av at 127th st, W. Tel Morn. 6715.

Jennings, Mrs Elizabeth D. CS 2 to 9 PM 492 Manhattan av near 120th st.

Johnstone, Mrs Gertrude Hardee CSB by appointment 561 W 147th st. Tel Aud. 216.

Jones, Gardner Durie CS Postal address 47 W 34th st.

Jonson, Mrs Frances Ellery CS 10 AM to 1 PM except Sat Aeolian hall, 27 W 42d st. Tels Bryant 2744; res River. 4682.

Katz, Mrs Elizabeth CS 3 W 92d st. Tel River. 3647.

Kuchenmeister, Mrs Sophie B. CS 2 to 4 PM 320 Central pk, W, at 92d st.

Kuchenmeister, William CS 10 AM to 12 M at res 320 Central pk, W.; 2 to 5 PM 415 E 9th st.

Kyle, Mrs Christine CS 47 W 34th st. Tels Gree. 4807; res River. 2493.

Leavitt, Mrs Evelyn G. CS 412 W 115th st.

Lee, Miss Florence CS 83 Hamilton pl.

Lee, Mrs Mary Sands CSB Sonoma apts, 55th st and Broadway. Tel Col. 5133.

Leffell, Mrs Adelaide CS 71 W 88th st.

Leonard, Miss Winifred D. CS 1 to 5 PM 47 W 34th st. Tel Gree. 5936. Hotel Le Marquis, 12 E 31st st. Tel M. Sq. 1670.

Malden, Mrs Anna G. CS 10 AM to 1 PM 2040 7th av at 122d st. Tel Morn. 3500.

Malick, Mrs Ruth M. CS 12 M to 3 PM Tribune blg, 154 Nassau st. Tels Beek. 3157; res Chel. 5838.

McAdow, Mrs Lillian M. CSB (Teacher) by appointment 1 Madison sq. Tel Gram. 3086. Res Standish Arms hotel, Brooklyn. Tel Main 4290.

Meeker, Mrs May Wilson CS 10 AM to 3 PM 500 5th av at 42d st. Tel Bryant 3917; res tel F. H. 1285 J.

Merkel, Mrs Eleanor J. CS 10 AM to 1 PM 547 Riverside dr. Tel Morn. 3753.

Millar, Mrs Minnie S. CS 788 Riverside dr.

Mustin, Miss Fannie A. CS 10 AM to 1 PM 814 W End av. Tel River. 6949.

Nachman, Mrs Nettye CS by appointment 267 W 70th st. Tel Col. 2560.

Newell, Mrs Mary Otis CS by appointment Hotel Marie Antoinette, Broadway and 66th st. Tel Col. 2740.

Nichols, William A. CS 225 5th av.

Noble, Miss P. Anna CS 200 W 72d st.

Noonan, Mrs Elizabeth Paxton CS 10 AM to 2 PM Hotel Martha Washington.

Noyes, Mrs Fannie Abernathy CS by appointment Hotel Waldorf Astoria. Tel M. H. 2840.

Ostrander, Mrs Clara A. CSB 47 W 34th st. Tels Gree. 2924; res Flat. 1579.

Otis, George William CS The Evelyn, 101 W 78th st.

Overbury, Arthur E. CS 590 W 172d st. Tel Aud. 3390.

Parke, Mrs Annie C. CS 1 to 5 PM 200 W 72d st at Broadway. Tel Col. 8024; res tel Plaza 1368.

Parker, Mrs Agnes CS 2255 Broadway. Tels Schuy. 8473; res Schuy. 4020.

Pickard, Jesse CS 9 AM to 3 PM except Sat 400 West End av at 79th st. Tel Schuy. 4103.

Porter, Mrs Lillian M. CS 10 AM to 2 PM 206 W 86th st. Tel River. 3318.

Porter, William W. CSB (Teacher) 9 AM to 3 PM 200 W 72d st. Tel Col. 5809.

Probst, Mrs Ellen W. CS 10 AM to 2 PM 157 W 79th st. Tel Schuy. 8759; res tel Schuy. 9081.

Ramseyer, Samuel E. CS Marbridge blg, 47 W 34th st. Tel Gree. 5936; res tel Morn. 7240.

Reeder, Mrs Hilah M. CS by appointment 19 W 31st st. Tels M. Sq. 1942 and 3680.

Reichstadt, Miss Louise CS 1 to 4 PM 203 W 19th st. Tel Chel. 3091.

Rejaunier, Mrs Ella de H. CS Afternoons 200 W 72d st. Tels Col. 2547; res River. 5383.

Rennie, Mrs Elizabeth W. CS 9 AM to 2 PM 50 W 93d st. Tel River. 115.

Roberts, Mrs Henrietta CS Montalvo ct, 727 St Nicholas av at 146th st. Tel Aud. 1790.

Roberts, John L. CSB 507 Marbridge blg, 47 W 34th st. Tel Gree. 2028. Res The Powellton, 229 W 97th st. Tel River. 9431. Cable Jonelro.

Roberts, Mrs Marie A. CS 10 AM to 2 PM except Wed Sat 1934 Webster av, Bronx. Tel Trem. 774.

Roberts, Mrs Rosalind S. CSB (Teacher) by appointment 507 Marbridge blg, 47 W 34th st. Tel Gree. 2028. Res The Powellton, 229 W 97th st. Tel River. 9431.

Roe, Albert James CS 1 to 9 PM except Sat The Marion, 2612 Broadway. Tel River. 9789. Sat Sun Lake View, Bridlemere av, Interlaken, N. J. Tel Allenhurst 828. See Asbury Park.

Roe, Mrs Barbara C. CS 9 AM to 9 PM except Sat The Marion, 2612 Broadway. Tel River. 9789. Sat Sun Lake View, Bridlemere av, Interlaken, N. J. Tel Allenhurst 828. See Asbury pk.

Ross, Miss Emma Nichols CSB (Teacher) 9 AM to 12 M except Wed 35 Mt Morris pk, W. Tel Har. 3477.

NEW YORK

Runyon, Miss Ruth Fearey CS 418 Central pk, W.
Russell, Mrs Caroline E. CS 131 W 56th st. Tel.
Sage, Robert Walter CS 2 to 6 PM Marbridge blg, 47 W 34th st. Tels Gree. 2519; res River. 3170.
Sanborn, Mrs Violet B. CS 211 W 101st st. Tel River. 7550.
Schiffer, Mrs Marie C. CS 10 AM to 4 PM 1227 Madison av at 88th st. Tel Lenox 6381.
Schneider, Mrs Laura M. CS 226 Lexington av.
Schofeld, Mrs Sophia CS 1 to 5 PM 321 St Nicholas av. Tel Morn. 5500.
Seal, Mrs Frances Thurber CSB (Teacher) 10 AM to 2 PM Marbridge blg, 47 W 34th st. Tel Gree. 2519. Cable Thurseal, N. Y.
Sinclair, Mrs Martha Keep, CS 1 to 4 PM 501 5th av. Tel Bryant 5818; res tel Col. 6700.
Skerry, Mrs Ida Lewis CS 96, 17 W 108th st. Tel.
Skinner, Mrs Elizabeth P. CSD (Teacher) 314 W 76th st. Tel Col. 3340.
Smith, Mrs Ellen F. CS 202 W. 74th st. Tel.
Snider, Mrs Carrie Harvey CSD by appointment The Montana, 35 Mt Morris pk, W, at 124th st.
Sparks, Mrs Nannie R. CS 807 Marbridge blg, 47 W 34th st. Tel Gree. 4807.
Staats, Mrs Eleanor Burnap CS 35 Mt Morris pk, W.
Starke, Mrs J. Laura J. CS Wed Thurs 454 Ft Wash. av. Tels Aud. 6100; res Croton 87.
Stilson, Mrs Blanche CS Paterno, 440 Riverside dr.
Strickler, Virgil O. CS 1 W 85th st. Tel Schuy. 8500.
Strobel, Charles CS The Evelyn, 101 W 78th st.
Strock, Mrs Mary J. CS 8 Manhattan av.
Sullivan, Mrs Annie E. CS 9 AM to 1 PM 150 W 106th st. Tel River. 2754.
Susman, Mrs Sara CS by appointment 308 W 82d st. Tel Schuy. 8120.
Telz, Miss Martha Olga CS 11 AM to 1 PM 301 St Nicholas av. Tel Morn. 3854.
Thew, Mrs Anna C. CSB 2006 5th av.
Thomas, Mrs Charlie Anna CS 312 Manhattan av. Tel Morn. 2129 J.
Thompson, Mrs Clara Willson CS 446 Central pk, W. Tel River. 5106.
Thompson, Mrs Ella M. CS Hotel Lucerne, 201 W 79th st. Tel Schuy. 8000.
Thompson, Frank Stayton CS The Barnard, Central pk, W, and 71st st. Tel Col. 6406.
Tillotson, John Beach CS 12 M to 5 PM except Sat 1 Madison av. Tel Gram. 633.
Tilcomb, Mrs Jessie S. CS 9 AM to 12 M except Sat The Manchester, Broadway and 108th st. Tel River. 8533.
Tournier, Mlle Julie CS by appointment Watts ct, 161 W 140th st. Tel Aud. 1230.
Turner, James Richard, CS Sherman Square hotel, Broadway and 70th st. Tel Col. 6547.
Tweedy, Hugh H. CS 9 AM to 2 PM 200 W 72d st. Tel Col. 8229.
Vandegrift, Miss Anna Alda CS 9 AM to 2, 5 to 6 PM Hotel Berkley, 74th st and Amsterdam av. Tel Col. 9800.
van Voorhies, Mrs Olive H. CS Marbridge blg, 47 W 34th st. Tel M. H. 2502.
Verrall, Richard P. CS 1 to 5 PM except Sat 288, 1 Madison av. Tel Gram. 447. Res 166 W 72d st. Tel Col. 6481.
Vogell. Mrs Martha J. CS 2040 7th av. Tel Morn. 2146.
Voorhees, Mrs Ellen C. CS 10 AM to 3 PM except Sat 329 Amsterdam av.
Ward, Electus Backus CS Postal address 1526, 111 Broadway.
Weeks, Mrs Eva Stephens CS by appointment 308 W 82d st. Tel Schuy. 8120.
Weyers, Bruno. CS 30 Church st. Tel Cort. 3941.
Weyers, Miss Ida R. CS 30 Church st.
White, Mrs Margaret Beecher CS 11 AM to 5 PM except Sat The Marbridge blg, 47 W 34th st. Tel M. H. 3351; res tel Chel. 6567.
Wilson, H. Cornell CS 1 Madison av.
Winslow, Mrs Estelle B. CS 701 Madison av. Tel.
Winslow, Mrs Mary E. CS 490 Riverside dr.
Winslow. Wentworth Byron CS 43d st and Madison av.
Wood, Mrs Clara Wilson CS 175 Claremont av. Tel Morn. 5750.
Wood, Miss Daisy Cynthia CS 10 AM to 1 PM except Fri 117 W 58th st. Tel Col. 2590.
Wright. Mrs Agnes CS by appointment 515 W 187th st. Tel Aud. 5548.
Young, Mrs Bessie Leonard CS by appointment 200 W 72d st. Res tel Yonk. 3624.
Young, Miss Ella Garrison CS by appointment 1 W 85th st. Tel Schuy. 8500.
Young, Mrs Helen L. CS 2 to 5 PM 949, 225 5th av. Tel M. Sq. 473. Res Forest Hill Inn, Forest Hill, L I. Tel 1290.
Young, Mrs Lillian Dumars CSB by appointment 341 5th av. Tel M. Sq. 5830.

NIAGARA FALLS

Barber, Edgar A. CS 9 AM to 12 M. 1112 Ferry av. Both tels.
Bly. Mrs Carrie A. CS 1358 Mich. av. Home tel 1342 A.
Thibaudeau, Mrs May A. CSB 2 to 4 PM except Tues Sat 310 Elderfield-Hartshorn blg, Falls st. Res tel Bell 375 J.

NORWICH

Turner, Merwin M. CS P O Oxford, N Y. R D 4. Bell tel Norwich 301 F 15.

OLEAN

de la Vergne, Miss Frances P. CS 124 N Barry st.
Gale, Mrs Carrie Rowena CS 331 Laurel av.

ONEONTA

Stevens, Mrs Hattie Jenette CS 25 Watkins av.

OSWEGO

Henderson, Miss Mary E. CS 9 AM to 12 M 133 W 5th st. Tel 125.
Hicks, Mrs Emma N. CS 3 to 5 PM except Wed 190 W 8th st.

PALMYRA

Gifford, Miss Alice E. CS.

PELHAM MANOR

Brown, Mrs Katherine M. CS Tel 1563 W.

PHOENIX

Wilcox, Mrs Ida Mary CS.

PIERREPONT MANOR

Bradway, Miss Alice H. CS 10 AM to 2 PM.

PORT HENRY

Foote, Mrs Nettie A. CS Postal address.

POUGHKEEPSIE

Briggs, Miss Florence M. CS 3 to 5 PM 48 S Clinton st. Tel 909 J.
Fay, Mrs Madge Stewart CS Arlington P O. Tel 1239.
Hodge, Mrs Rebecca G. Denslow CS 10 AM to 3 PM except Sat 59 Montgomery st.
Kirk, Mrs Erminia Gridley CS by appointment South rd. Tel 56-F-3.
Parks, Mrs Blanche J. CS 10 AM to 1 PM 76 S Hamilton st. Tel 1596 W.
Quintard, Mrs Grace Perkins CS 2 to 4 PM except Sat 56 Hooker av. Tel 152.
Slee, Miss Lina G. CS 10 Hanscom av. Tel 2345.

QUEENS, L I

Butler, Mrs Eugenia CS by appointment Paulding st. Tel Jamaica 866 W.

RICHMOND HILL, L I

Harling, Mrs Mary W. CS 10 AM to 12 M 402 Lefferts av. Tel 844.
Sondheim, Mrs Helen CS by appointment 435 Greenwood av. Tel 784.

ROCHESTER

Barber, Mrs Violetta M. Doane CS 135 Edgerton st.
Crane, Miss Adella CS 77 Manhattan st.
Fairbanks, Mrs Claire M. CSB 202 Livingston blg, 31 Exchange st.
Frickey, Charles R. CS 10 AM to 2 PM 188 East av. Both tels.
Husted, Don G. CS 1 to 5 PM 532 Culver rd. Home tel 3367.
Husted, Mrs Ruth Tuttle CS 532 Culver rd.
MacKercher, Mrs Nettie B. CS 36 Harper st. Home tel 7246 R.
Pine, Miss Mary A. CS 77 Manhattan st.
Shoecraft, Miss Emma CS 1 to 5 PM 360 East av. Home tel 6175 J.
Smith, Mrs Helen P. CSB 77 Manhattan st.
Spencer, Mrs Esther G. CS 272 Melgs st.
Young. Miss Sara C. CS 605 Central blg, 158 Main st. E. Home tel 7545.
Ziegler, Mrs Emma C. CS 324 Genesee st.

ROCKVILLE CENTER, L I
Wisner, Mrs Diantha Adell CS 23 Windermere pl. Tel 59 J.

ROME
Gorton, Miss Mabel A. CS 225 N Wash. st.

SARATOGA SPRINGS
Bailey, Mrs Katherine Blanchard, CS 132 Spring st.
Barker, Mrs Mary E. Spaulding CS 44 Maple av.
Harrison, Mrs S. Isabella CS Geyser. Tel.
Magivny, Miss Flora CS 103 Circular st.

SCHENECTADY
Boldt, George F. CS 5 Glenwood blv. Tel 2176 J.
Peelar, Mrs Louise C. CS by appointment 24 Waverly pl. Tel 2051 J.
Weaver, Mrs Katherine E. CS 113 Waverly pl. Tel.

SEA CLIFF
Melledge, Mrs Addie Belden CS See Glen Cove.

SOUTHAMPTON, L I
Howell, Mrs Mary A. CS Culver hill.

STATEN ISLAND
DeGroff, Mrs Mary Isabel CS 26 1st st, New Brighton. Tel Tomp. 1218.
Nilson, Mrs Lorina Josephine CS 22 Stuyvesant pl, St George P O New Brighton. Tel Tompk. 751.

SYRACUSE
Clymer, Mrs Nellie M. CS by appointment 919 Euclid av. Tel Warren 5275.
Cole, Mrs Henrietta Norton CS 101 Del. st. Tel Warren 441 J.
Hoyt, Mrs Ella Helen CS 1 to 3 PM except Mon Fri 722 Ackerman av. Tel Warren 6665.
Lyon, Mrs Cassie A. CS 207 Orange st.
Ohrenstein, Charles I. CSB (Teacher) 3 to 5 PM; also evenings 722 Ackerman av. Tel Warren 6665.
Ohrenstein, Mrs Lily A. CS 10 AM to 12 M except Fri 722 Ackerman av. Tel Warren 6665.
Simonds, Miss Marion O. CS 10 AM to 1 PM 528 Clarendon st.. Tel Warren 4307.
Snyder, Mrs Flora E. CS 107 Trinity pl.
Taylor, Mrs Leonor S. CS 10 AM to 2 PM 618 S Warren st. Tel Warren 1847 J.

TONAWANDA
Decklar, Mrs Caroline CS 2 to 4 PM Tues Fri 53 Simson st.

TROY
Berry, Mrs Maria F. CS 331 3d av. Bell tel North 202 W.
Bullions, Mrs Helen CS by appointment 28 Park av. Home tel 1690 W.
McChesney, Miss Elizabeth CS 2 to 4 PM 75 5th av, N. Bell tel North 105.
Ray, Mrs M. Louise E. CS by appointment 242 4th av, North Troy. Tel.
Starbuck, Mrs Frances L. CS Postal address 66 6th av, N.

UTICA
Balch, Mrs Ida L. CS 2 to 4 PM 847 Bleecker st. Tel 151 J.
Graff, Frederick CS 16 Seymour av.
Lancaster, Mrs F. Lillian CS 2 Miller st.
Newland, Miss Emma C. CS 17 Court st.
Nichols, Miss Mary L. CS 35 Taylor av.
O'Connor, Mrs Fannie S. CS by appointment 843 Bleecker st. Tel 1065.
Roberts, Mrs Fanny Ella CS 128 Kemble st.
Woodworth, Mrs Marian L. CS 199 Park av. Tel 1196.

WADING RIVER, L I
Miller, Miss Charity T. CS 3 to 5 PM.

WAPPINGERS FALLS
Cottam, N. Harold CS 2 to 5 PM Tues Fri.

WATERTOWN
Pelo, Frank L. CS 227 Sterling st. Tel 1110 M 5.
Purnell, Miss Gertrude O. CS 211 Solar blg. Tel.
Reese, John A. CS 10 AM to 12 M 1548 State st. Tel 246 J.
Reynolds, Mrs Angie A. CS 634 Academy st.
Wait, Miss Belle Anna CS 717 Superior st.

WESTFIELD
Hall, Miss Jessie E. CS 45 S Water st. Tel 1741.

WHITE PLAINS
Bond, Mrs Sophia CS by appointment 12 N Broadway. Tel 826.
Carter, Mrs Nancy Jane CS 9 AM to 12 M except Mon Sat 2 Cromwell pl. Tel 804.
Hawkins, Mrs Enna P. CS 68 Waller av. Tel 1283.
Helms, Mrs Georgia Clark CS by appointment Georgia Farm, Dobbs Ferry rd. Tel Elmsford 1770.

YONKERS.
Brown, Mrs Retta CS 11 AM to 3 PM 36 Herriot st. Tel 3523.
Hatheway, Mrs May N. CS by appointment Nepperhan Heights. Tel 2938.
Rice, Mrs Grace Feltus CS Mornings except Wed Sat 89 Elliot av. Tel 3783.
Whitney, Mrs Louise Y. CS 15 Stanley pl. Tel 1707.

North Carolina

ASHEVILLE
Albright, Mrs Catherine A. CS 10 AM to 2 PM 60 Cumberland av. Tel 153.
Brown, Mrs Ruth V. CS Swannanoa dr. Tel 1388 P O Biltmore, R F D 1.
Jones, Miss Elizabeth Earl CS 377 Montford av.
Jones, Miss Emily Johnson CS 377 Montford av. Tel 1082.
Lindsey, Mrs Mary CS 9 AM to 12 M 270 Cumberland av.
Powell, Mrs Alice B. CSB 10 AM to 2 PM Watauga hill. Tel 247.

CHARLOTTE
Templeton, Mrs Mary Lou CS 401 S Church st. Bell tel 1070.

DURHAM
Neely, Mrs Lena Edwards CS Oakwood av.

FAYETTEVILLE
MacRae, Mrs Sallie CS 350 Dick st. Tel 412.

GREENVILLE
Hearne, Mrs Charlotte E. CS Tel 263 F.

KINSTON
Peebles, Mrs Henry CS.
Stanly, Mrs Martha J. CS 508 N Queen st.
Wade, Mrs Emma Redd CS 409 Independent st.

NEW BERN
Harrison, Miss Mary Hatch CSB (Teacher) 9 to 11 AM 17 New st.
King, Mrs Amy Everette CS 48 George st.

STATESVILLE
Fry, Mrs Octavia I. CS.

WILMINGTON
Bryan, Mrs Irene CS 419 Campbell st. Tel.
Fishblate, Mrs Fannie S. CS See New York city.

North Dakota

DICKINSON
Sutherland, Mrs Beulah J. CS 329 2d av, W. Tel 72.

FARGO
Kinnear, Miss Adelaide M. CSB 821 3d av, S.
Lorshbough, Mrs Lilla CS 906 2d av, N. Tel 1848 J.
Marvin, Mrs Isabelle CS by appointment Pioneer Life blg. Tel 1397.
McIntyre, Mrs Mary E. CS 392 7th av, S. Tel 2293.
Neal, Mrs Mimie CS by appointment 310 9th st, N. Tel 2477 J.

GRAND FORKS
Tibbals, Mrs Ida E. CS by appointment Hotel Hall, 311 3d st, S. Tel 762 L.

MINOT
Espe, Mrs Minnie E. CS 161 Nedrud av. Tel.

RHAME
Darnall, Mrs Lavina M. CS.

VALLEY CITY
Selden, Mrs Lucinda M. CS 601 W 1st st.

Ohio

AKRON
Alger, Mrs Vena CS 31 N Valley st.
Grover, Mrs Susie A. CS 194 E Center st. Bell tel 2881.
Roberts, Mrs Cora G. CS 5 Neal ct.
Wolcott, Mrs Metta E. CS 724 Crosby st.

BELLEFONTAINE
Newell, Miss Bertha S. CS by appointment R F D 1. Ind. tel Y 27.

BUCYRUS
Cary, Mrs Stella D. CS 436 Park av.

CANTON

Clark, Mrs Marie CS Davis blk.
Cock, Mrs Mary E. CS 351 Columbus av.
Crawley, Mrs Margaret W. CS by appointment The Catlin, S Market st.
Danner, Miss Mary E. CS by appointment 436 S Market st.
Eckhardt, Mrs Etta L. CS 1417 E Euclid st.
Numan, Mrs Christie McLean CS 404 N Walnut st.

CHILLICOTHE

Brehmer, Jacob CS 8 AM to 1 PM 265 Clay st. Tel X 1119.

CINCINNATI

Abraham, Miss Clara CS 1539 Linden av. C. H. tel.
Bender, Miss Emma Jane CS 9 AM to 12 M 731 Mt Hope rd, P. H. Tel West 470 Y.
Buchanan, Mrs Helene S. CS 2477 Madison rd, H. P. Tel East 1365 X.
Bugbee, Mrs Nettie Kline CS 2326 Burnett av, Mt A. Tel Avon 1347 X.
Creager, Sidney H. CS 1 to 2 PM 510 Provident bnk blg. Tel Canal 4875. Res Hotel Walnut. Tel.
Cunningham, Mrs Caroline CS 2 to 4 PM 1830 Clarion av, Evanston. Tel Elm 1299 X.
Drewry, Mrs Ora Sutton CS by appointment 34 The Clermont, W. H. Tel North 94.
Dunn, Mrs Grace B. CS 963 Windsor st. Tel North 4481Y.
Estes, Miss Emma Agusta CSD (Teacher) 218 McGregor av, Mt A.
Fischer, Mrs Lillie Fry CS 238 E 4th st.
Harris, Mrs Kate J. CS 56 E McMillan st. Tel.
Jones, J. Franklin CS 605 Andrews blg.
Kinney, Miss Emma CS 9 AM to 5 PM Mon Wed Fri 418 1st Nat bnk blg. Tel Main 200.
Kline, Mrs Elizabeth Willig CS 11 AM to 3 PM Tues Thurs Sat 510 Provident bnk blg. Tels.
Lockard, Mrs Bessie Marz CS 10 AM to 3 PM 3630 Bevis av. Tel Elm 1101 R.
Marshall, Mrs Rachel Freshman CS Mornings except Sat 2317 Grandview av, E, W. H. Tel North 3687.
McDowell, Mrs Elizabeth C. CS 10 AM to 4 PM 27 Park blg. Tel North 1043 X.
McQueety, Mrs Amanda CS 1 to 4 PM 3226 Gilbert av, W. H. Tel North 4571 L.
Meckstroth, Mrs Mary CS 10 AM to 4 PM Tues Thurs Sat 921 Rogers pl, W. H. Tel North 1147 Y.
Nelson, Miss Mabel CS 10 AM to 3 PM except Sat 802 St Paul blg. Tel Main 3301 L; res tel North 1998 Y.
Pendery, Dewey C. CS 1 to 6 PM Mon Wed Fri 605 Andrews blg. Tel Main 2722; res tel East 625 L.
Rastert, Miss Edna CS Mon Wed Fri 901 Mercantile Library blg.
Rastert, Miss Louise K. CS Tues Thurs Sat 901 Mercantile Library blg.
Reeser, Mrs Marguerite CS by appointment 1576 Dixmont av, W. H. Tel North 3677 X.
Roehm, Mrs Magdalena W. CS Mon Wed Fri 510 Provident bnk blg. Tel Canal 4875.
Shockley, Mrs Adelaide Z. CS 9 AM to 12 M 38 The Verona. Tel North 3775.
Stewart, Mrs Letitia J. CS 9 AM to 12 M 765 Summit av, P. H. Tel West 2985 Y.
Voigt, Mrs Louisa H. CS 885 Rockdale av. Tel Avon 478 X.

CLEVELAND

Allen, Mrs May S. CS 10602 Lee av. Tel Doan 1599 X.
Baglole, Miss Harriet G. CS 11 AM to 4 PM 621 Osborn blg. Res tel Ridge 697.
Brooks, Miss Anna CS 1 to 5 PM 633 Osborn blg.
Burr, Mrs Ida E. B. CS The Bangor, 942 Prospect av.
Carpenter, Mrs Elizabeth Baker CS Mornings except Tues Fri 625 Osborn blg.
Church, Mrs Emma CS 2110 W 93d st. Tel Ridge 260 W.
Clarke, Mrs Winifrede B. Thomas CS 1945 E 66th st.
Cook, Mrs Jennie M. CS 9.30 AM to 12.30 PM except Mon Thurs 110 Colonial arcade.
Crawford, Mrs Georgina CS Tues Wed Fri afternoons 1577 E 84th st.
Devor, Mrs Elizabeth CS 1 to 4 PM Tues Thurs Sat 109 Colonial arcade.
Duer, Mrs Clara Craig CS 1465 E 108th st.
Ely, Daniel M. CS 9 AM to 1 PM 515 Osborn blg, Huron rd and Prospect av.
Fitzpatrick, Mrs Lida CSD 9 AM to 12 M except Thurs 112 Colonial arcade. Res 6801 Euclid av.
Gage, Mrs Harriet E. CS 9 AM to 1 PM Tues Fri 625 Osborn blg. Res tel East 2087 J.
Gay, Miss Charlotte CS 9 AM to 2 PM 2072 E 46th st.
Hatch, Mrs Alfa CS 12 M to 3 PM 401 Clarence blg. Res 6801 Euclid av. Both tels.
Heller, Louis A. CS 9 AM to 1 PM 722 Osborn blg. Tel North 939; res tel Eddy 1185 R.
Hubbard, Mrs Ellen J. CS 65 Rosemont rd, E Cleveland. Tel Eddy 473 R.
Huston, Miss Kathryn L. CS 9 to 11.30 AM 421 Osborn blg. Tel North 1079 J; res tel Doan 2284 W.
Jerger, Mrs Emilie R. CS 10310 Empire av.
Jones, Wayne C. CS 9 AM to 1 PM 514 Osborn blg.
Kloth, Mrs Esther Packard CS 1 to 4 PM except Mon 110 Colonial arcade.
Lathrop, Mrs Emma Appleton CS 10618 Kimberly st.
Libbey, Miss Vinnietta J. CS 9 AM to 12 M 425 Osborn blg. Res tel East 1408 R.
Long, Mrs Adelaide CS 9 AM to 1 PM except Sat 113 Colonial arcade, Euclid av. Res 2076 E 79th st.
Merritt, Mrs Matilda Huntington CSB Wed 3422 Euclid av.
Metcalf, Mrs Eleanor L. CS 3445 E 126th st.
Nutting, Mrs Elizabeth H. CS 1 to 5 PM 5731 Franklin av.
Osborne, Miss M. Frances CS 113 Colonial arcade.
Pumphrey, Mrs Eva L. CS 1 to 4 PM Mon Wed Fri Sat 916 New England blg.
Rossiter, Mrs Gertrude E. Ely CS 722 Osborn blg, Prospect av and Huron rd.
Sadler, Mrs Fannie M. CS 10 AM to 1 PM 363 Colonial arcade. Bell tel.
Seiders, Mrs Lodicie L. CS Mornings except Fri 490 Colonial arcade. Bell tel.
Seiders, William B. CS 490 Colonial arcade.
Sigler, Mrs Orpha G. CS by appointment 6407 Euclid av. Tel East 509.
Smith, Mrs Augusta CS 2066 W 89th st.
Smyth, Mrs Helen A. CS 3924 Woodbridge av.
Stone, Mrs Lida S. CSD 10 AM to 3 PM Mon Thurs 327 Garfield blg. Res 1529 East blv.
Tenny, Mrs Ella E. CS Afternoons 623 Osborn blg Res 1838 E 101st st.
Turner, Burton Benns CS 10 AM to 4 PM 414 Clarence blg. Tel Main 3183 J.
Vinson, Mrs Harriet CS 10021 South blv.
Webster, Mrs Clara E. Reed CS 10 AM to 3 PM Tues Frl 327 Garfield blg.
Webster, Mrs Lulu G. CS 1 to 4 PM except Wed 112 Colonial arcade.

COLUMBUS

Brill, Mrs Josephine R. CS 88 E Lane av. Tels Bell North 1278; Cit. 6661.
Clark, Mrs Carrie M. CS 2198 N 4th st.
Commerford, Mrs Margaret CS Columbus Sav and Trust blg. Cit. tel 6554.
Davis, Mrs Lottie M. CS 1295 Franklin av.
Earl, Mrs Eva CS 1784 Oak st. Both tels.
Farrington, Mrs Julia A. CS 442 E Gay st.
Flack, Miss Elizabeth J. CS 406 Oak st.
Fogle, Mrs Emma CS 231 E Maynard av.
Griffin, Mrs Abbie Whittier CS 65 S 5th st.
Jones, Mrs Harriet W. CSD 15 Sells ct.
Judkins, Miss Mary L. CS 67 W 2d av.
Norton, Mrs Catherine CS 348 15th av.
Poston, Mrs Sarah CS 853 S Champion av.
Purrett, Mrs Sarah E. CS 1 to 4 PM except Sat Marechal Neil. Bell tel North 1355.
Reeder, Mrs Mary E. CS 451 Fairwood av. Tels Bell East 2794; Cit. 15307.
Reid, Mrs Mary E. CS 1597½ N High st.
Rigby, Mrs Minerva R. CS 116 W 6th av.
Spaulding, Mrs Elvira W. CSB 406 Oak st.
Spaulding, Melville C. CS 406 Oak st.
Starr, Miss Laura M. CS 572 E Rich st. Cit. tel 5929.
Stillwell, Mrs Amanda CS 76 E 8th av. Bell tel North 4456.
Thomas, Mrs Willa A. CS Norwich hotel.
Van Horne, Mrs Kathryn M. CS 7 to 8 PM 230 E Town st. Tels Bell Main 6203; Cit. 8073.

CONNEAUT

Judson, Mrs Louise CS 233 Liberty st.

DAYTON
Chapman, Mrs Louise Eleanor CS 10 AM to 4 PM 123 Best st. Tels Bell Main 5231; Home 2471.
Coate, Lloyd B. CS 25 Floral av.
Hardy, Mrs Sarah J. CS 105 Howard st.
Hatten, John R. CSB 738 River st.
Seifert, Mrs Amelia CS 125 Fillmore st.
Seifert, Max J. CS 125 Fillmore st.
Weinreich, Miss Frances J. CS 213 S Robert blv. Bell tel Main 3574.
Wollaston, Miss Nell CS 825 Summers av.

DELAWARE
Shawaker, Mrs Maude K. CS 2 to 4 PM, 7 to 8 PM 170 N Franklin st. Tel 882.

EATON
Appleby, Miss Mary E. CS E Wadsworth st.

ELYRIA
Andrus, Mrs Fannie C. CS 632 Cleveland st.
Brush, Miss M. Theresa CS 203 East av.

EMERSON
Clark, Miss Elizabeth J. CS Bell tel 73-1.

FREMONT
Lutz, Mrs Daisy CS R F D.

GENEVA
Bartholomew, Mrs Carrie M. CS 9 Grant st.

HAMILTON
Freshman, Miss Nellie V. CS 10 AM to 3 PM Rentschler blg. Bell tel 525 R. Res The Dorona. Tel 1250 R.
Friend, Mrs Sarah F. CS The Dorona. Bell tel.
Hargitt, Mrs Nora CS 309 S 4th st. Tel 1044 B.
Shaffer, Mrs Emily M. CS 399 So D st. Bell tel 703 X.

KENTON
Thomas, Mrs Sadie M. CS Summit st.

LAKEWOOD
Goodrich, Mrs Adda E. CS 14500 Madison av.
Holzworth, Mrs Hazel B. CS by appointment 12816 Detroit st. Tel Marlo 156 J.
Krause, Mrs Caroline E. CS 1298 Belle av 9 AM to 1 PM Office 633 Osborn blg, Cleveland.
Seltsam, Mrs Louise K. CS by appointment 1200 Marlowe av. Tel Marlo 74 X.

LANCASTER
Rigby, Miss Estella May CSB 131 E Mulberry st.

LIMA
Fullerton, Mrs Florence Fritz CS 316 Wash. st.
Lambert, Mrs Lovina A. CS 312 Harrison av.
Mumford, Mrs Nancy A.CS 130 N Elizabeth st. Ind. tel.

LORAIN
Worden, Mrs Mae B. CS 1884 E 29th st.

MANSFIELD
Drake, Mrs Mary J. CS Ausdale. Bell tel 897 W.
Harris, Mrs Emma M. CS Park av, W. Ausdale (R F D 7). Tels Mansfield 1220 L; Bell 598 W 2.

MARIETTA
Burge, Mrs Roberta Teresa CS 181 Front st.

MARION
Howser, Mrs Magdalena CS Franklin st.
Retterer, Miss Katharine CS 435 Franklin st.
Scofield, Mrs Martha J. CS Scofield heights.

MASSILLON
Focke, Mrs Katherine B. CS 711 E Oak st.
Leighton, Miss Kate CS 308 N High st.

MECHANICSBURG
Lewis, Mrs Malinda CS Tel 157.

MT VERNON
Jennings, Mrs Carrie B. CS 2 Wooster av.
Swan, Mrs Mary E. CS 9 AM to 5 PM 801 E Gambier st.

NEWARK
Fleek, Mrs Fannie Moore CS by appointment Ingleside. Hudson av.

PAINESVILLE
Clark, Mrs M. Iowa CS Willow manse. R F D 4.
Stickney, Mrs Caroline Regina Heard CSB.

RAVENNA
Garrard, Mrs Hattie J. CS 610 W Main st.

SALEM
Mayerhöfer, Mrs Ellen D. CS 2 to 5 PM Wed 10 Lincoln av. Tels.

SANDUSKY
Lockwood, Mrs Mary M. G. CS 746 Decatur st.
Moore, Mrs Mary S. CS Postal address 1017 Wash. st.
Wilson, Miss Katherine Stokeley CS 415 Columbus st.

SPRINGFIELD
Albin, Mrs Mary E. CS 9 to 11 AM 340 Bushnell blg.
Allen, Mrs Alice H. CS 9 to 11 AM 337 Bushnell blg annex. Res tel 2659.
Baggott, Mrs Ada Baker CS 11 AM to 3 PM 337 Bushnell annex. Res tel 317-2.
Cowan, Mrs Harriet S. CSD (Teacher) 362 E High st.
Jamison, Mrs Mabel Hayward CS by appointment 1007 S Fountain av.
Miles, Mrs M. Belle CS 1 to 4 PM 340 Bushnell annex.

TIFFIN
Frick, Mrs Margaret Shelly CS 37 Clay st.
Wilcox, Mrs Kittie CS 129 Monroe st.

TOLEDO
Bonner, Mrs Fannie Baker CS 11 AM to 3.30 PM 1003 Nicholas blg. Res 2026 School pl. Tels.
Bovard, Mrs Frances P. CS 1615 Mott av.
Burt, Mrs Edith CS 649 Nicholas blg.
Clark, Miss Sarah J. CSD (Teacher) Postal address 2222 Scottwood av.
Dickman, Mrs Bertha CS 2274 Warren st.
Ford, Mrs Marie Chalmers CS 5 The Hattersley. Home tel Main 92.
Hadden, Mrs Anna M. CS 934 W Woodruff av.
Heck, Mrs Cora B. CS 356 Irving st. Home tel Main 4348.
Hoag,Mrs Ella W.CSD (Teacher) 2140 Collingwood av.
Keeler, Mrs Sara M. CS 2513 Collingwood av.
Keen, Mrs Lucy V. CS The Vistula, 12th and Madison avs. Home tel Main 3233.
Kuehn, Mrs Louise CS 666 Lincoln av.
Manning, Mrs Lillian D. CS 2633 Parkwood av. Home tel 3x8.
McDonnell, Mrs Sarah L. CS by appointment 1124 W Central av.
Merrill, Mrs Ada C. CS 424 Prescott st.
Raymond, Miss Louise CS 2 to 4 PM 1020 Wash. st. Home tel 5102.
Rowland, Mrs Emma J. CS by appointment 330 Irving st.
Scott, Miss Susan W. CS 2505 Monroe st.
Smith, Mrs Mary B. CS 9 AM to 12 M 1826 Waite av.
Stettiner, Samuel G. CS 109 21st st. Home tel Main 2004.
Struble, Mrs Hattie L. CS 1609 Collingwood av. Home tel 2346.

VAN WERT
Parker, Mrs Mary O. CS 726 S Wash. st. Tel 2487.

WARREN
Palmer, Mrs Mary J. CS 315 E Wash. av. W. & N. tel 1917.
Sommers, Mrs Anna M. CS by appointment 127 N Vine st. Tel 2143 R.

YOUNGSTOWN
Filler, Harry K. CS 9 AM to 4 PM Wick blg. Res The Lincoln. Both tels.
Kroeck, Miss Ella A. CS 9 AM to 4 PM Mahoning bnk blg. Both tels.
Smith, Mrs Mabelle E. C. CS 360 Lexington av.
Young, Mrs Margaret K. O. CS 1510 5th av.

ZANESVILLE
Jones, Mrs Mary M. CS 9 AM to 2 PM 15 Greenwood av. Both tels.
Lorimer, Mrs Selina C. CS 219 N 7th st. Bell tel 1677.

OKLAHOMA

ALVA
Parker, Mrs Eva L. CS 915 College av. Tel 225.

CADDO
Franklin, Mrs M. Alida CS.

CHICKASHA
Flippo, Mrs Alzora D. CS N 12th st. Tel 773.

EL RENO
Swanke, Mrs Katie M. CS 600 Foster av.

ENID
Boyles, Mrs Mattie M. CS 532 S Monroe st. Tel 1337-2.
Thurman, Mrs Elizabeth CS by appointment 701 W State st. Tel 167.

GUTHRIE
Hetsch, David CS 1 to 6 PM Sneed blg.
Merten, Mrs Nell Jane CS Prospect View.

HOBART
Haydon, Mrs Ursula Eveline CS 109 N Hill st.

LAWTON
Parmenter, Mrs Eva B. CS 615 B av. Tel.
Stoneking, Mrs Mary A. CS 1 to 5 PM 902 3d st.
Wilson, Mrs Lucinda Jane CS 222 E av. Tel.

McALESTER
Kyle, Mrs Mary Strong CS 123 E Jaekson av. Tel 122.

MIAMI
Worthen, Arthur L. CS 101 Neb. av. Tel 78.

MUSKOGEE
Bouknight, Mrs Josie CS 1019 W Broadway. Tel 3644.
Earl, Mrs Lena B. CS 535 Equity blg.
Everett, Ralph W. CS 515 New Phoenix blg.
Shrewsbury, Miss Caroline CS 1223 W Okmulgee av.
Smith, Mrs Lucy A. CS 525 Columbus av.

NORMAN
Link, Mrs Delphine Hodgson CS. Tel 407.

NOWATA
Flanary, Calvin H. CS 528 N Hickory st. Tel 520.

OKLAHOMA CITY
Conant, Mrs Lou Estella CS by appointment 626 E 10th st. Tel 437.
Fox, Mrs Fannie C. CS 817 W 12th st.
Hinchsliff, Mrs Bertha A. CS 425 E 9th st.
Hinchsliff, William D. CS 425 E 9th st. Tel Maple 1328.
Mahaffy, Mrs Nora CS 623 E 9th st.
McCartney, Mrs Mary J. Feleh CS 426 E 13th st. Tel 365.
Mitchell, Robert J. CS 1019 E 7th st.
Mitchell, Mrs Sarah E. L. CS 1019 E 7th st.
Rupley, Mrs Anna Boyd CS Postal address, 100 Harrison av.
Simpson, Mrs Amy C. CS 10 AM to 2 PM 229 W 9th st. Tel Wal. 6653.
Simpson, Ernest J. CS 229 W 9th st.

PONDCREEK
Benson, Mrs Anabel CS.

PURCELL
Baer, Mrs Mattie E. CS Tel 83.

SAPULPA
Dornblaser, Mrs Alice L. CS St James hotel. Tel 667.

SHAWNEE
Hanning, Mrs Jane CS 126 S Philadelphia av. Tel 646.
Hatchel, Mrs Emma V. CS 1201 11th st. Tel 633.

STILLWATER
Coyle, Mrs Nettie Yates CS 624 Dunean st.
Wierman, John S. CS Tel.

TULSA
Baker, Miss Minnie M. CS by appointment 420 S Cheyenne av. Tel 1734.
Hanson, Mrs Lady Belle CS by appointment 563 N Denver st. Tel 1747.
Quackenbush, George A. CS 9 AM to 5 PM 407 Bliss blg. Tel 1284.
Wilson, Mrs Ethel Albee CS 601 S Boston av.

OREGON

ASHLAND
Carpenter, Mrs Lovina S. CS 78 2d st. Tel 284 Y.
Rose, Mrs Mary E. CS 77 6th st. Tel 276 Y.

CORVALLIS
Whiting, Mrs Retta G. CS 710 11th st. Tel.

EUGENE
Ankeny, Mrs Cordelia L. CS 252 N Pearl st. Tel 181.
Bilyeu, Mrs Margaret I. CS Tels 560 R; 148 J.
Crum, Benjamin Franklin CS 182 E 14th st.
Crum, Mrs Mary CS 182 E 14th st.

GLADSTONE.
Carter, Mrs Laura B. CS.

GRANTS PASS
Roberson, Robert CS 10 AM to 12 M 207 Calvert-Paddock blg.

HOOD RIVER
Brownlee, Mrs Mary V. CS Tel 1992 L.
Dabney, Mrs Inez H. CS 515 State st.

LA GRANDE
King, Mrs L. Irene D. CS 907 O av.

MARSHFIELD
Montgomery, Miss Nellie A. CS 10 AM to 4 PM 3, 384 Central av. Tel 393 J.

MEDFORD
Alsdorf, Mrs Mary J. CS 47 N Orange st. Tel 3541.
Brown, Mrs Helen Marie CS 1207 W Main st. Tel 4831.
Morrison, Mrs Roselma A. D. CS 324 S Orange st. Tel 1371.
Seantlin, Mrs May CS 16 N Orange st. Tel 7551.
Wood. Miss Mary E. CS 2 to 5 PM.

MYRTLE POINT
Bristow. Mrs Agnes CS.

OREGON CITY
Huyek, Mrs Cora L. CS 814 Monroe st.

PENDLETON
Beckwith, Mrs Fermine P. CS 910 E Bluff st.

PORTLAND
Allen, Mrs Aliee M. CS by appointment 627 Beck blg. Bell tels Main 2898; res Marsh. 2418.
Andersen, Christian CS 9 AM to 5 PM 215 Henry blg. Tels Bell Main 3885; res Bell Marsh. 38; Home A 4588.
Bennett, Mrs Carrie C. CS 143 Randall st. Bell tel East 4944.
Brown, Mrs Emma R. CS by appointment The Mallory, Lonsdale and Yamhill sts. Bell tel 3235.
Cadwell, Miss Elizabeth M. CS 627 Beck blg. Res Bell tel Main 1187.
Church, Miss Harriet L. CS 1224 E. 31 st, N.
Davidson, Mrs Dora E. Reed CS 507, 250 12th st. Bell tel Marsh. 2070.
Dobbs, Mrs. Carrie J. Darby CS 393 E 44th st, N.
Doe, Mrs Minnie B. CS 621 Beck blg. Tels Bell Main 8104; res Bell East 5527; Home C 1701.
Eastman, Miss Lucy H. CS 621 Beck blg. Bell tels Main 8104; res East 5527.
Frame, Mrs Lillian Barry CS by appointment 514 Montgomery st.Tels Bell Marsh.1999;Home A1999.
Fredcriksen. Mrs Erika CS 742 Everett st. Bell tel Main 7561.
Friendlich, Miss Anna CS 627 Beck blg.
Gano, Mrs Helen J. CS 66 Union av N.
Gregory, Miss Clara CS 624 Beek blg.
Guillemin, Mrs Marie A. CS 1 to 5 PM 911 Vancouver av. Tels Bell Wood. 3020; Home C 2981.
Haring, John J. CS 1 The Belmont, Belmont and 29th sts. Bell tel Tabor 2514.
Haring, Mrs Lucy J. CS The Belmont.
Herren, Mrs Lulu G. CS 127 E 12th st.
Hillis, Mrs Maie B. CS 909 Wilcox blg.
Himes, Mrs L. Jeannette CS 641 E 53d st N.
Hoguc, Mrs Blanche Hersey CSB 674 Corona rd. Bell tel Main 2566.
Hubbell, Mrs Kate G. CS 604 Beek blg. Tels Bell Marsh. 3662; res Home C 2101.
Jackson, Mrs Luella C. CS 226 E 18th st, S.
Janes, Henry Dorman CS 10 AM to 5 PM 416 Henry blg, 4th and Oak sts. Bell tels Main 4808; res Tabor 631.
Jones, Mrs Mary I. CS 913 Wilcox blg.
Kirk, Mrs Margaret L. CS 1 to 5 PM 715 Johnson st. Bell tel Marsh. 354.
Klewe,Mrs Mary CS 500 E 14th st, N. Home tel C 2761.
Kridler, Mrs Jean De Forest CS 10 AM to 4 PM except Wed 51 Claypool apts, 11th and Clay sts. Tels Bell Marsh. 1069; Home A 5441.
Lumpkin, Mrs Alice CS 1154 E Alder st.
Mahon, Mrs Mary H. CS 186 Ford st. Tels Bell Main 6948; Home A 7293.
Mayes, Mrs Carolyn Shanahan CS 9 AM to 12 M except Sat 626 Beck blg.
Mayhall, Millard CS 204 Goodnough blg. Bell tels Main 2243; res Woodin 766.
McIver, Mrs Julia M. CS The St Croix, 170 St Clair st.
Mead, Mrs Eva M. CS 909 Wilcox blg.
Patten, Mrs Sophie S. CS 1 to 4 PM 626 Beck blg.
Peaslee, Mrs Maude M. CS by appointment 999 E Main st. Bell tel Tabor 1123.
Pertz, Mrs Dorothea M. CS Columbian apts, 11th and Columbia sts. Bell tel Marsh. 3664.
Phillips, Mrs Mary CS 686 E Taylor st. Bell tel East 3743.

PORTLAND
Poe, Miss Sara Ellen CS 10 AM to 12 M 177 Green av.
Reynolds, Joseph W. CS 812 Journal blg.
Rhoads, Mrs Mattie E. Cottrell CS 414 Mill st.
Rockwell, Mrs Edith B. CS 626 E 9th st, N. Bell tel East 4868.
Russell, Mrs Carrie L. CS 740 Kearney st.
Sedgwick, Mrs Josephine L. CS 363 Dekum av.
Seeley, Mrs Affa Stark CS 144 N 19th st. Tels Bell Marsh. 1006; Home A 2479.
Shearer, Mrs Georgiana CS 9 AM to 12 M Wilcox blg. Bell tels Main 8575; res Tabor 1668.
Smith, Mrs Lotta Chase CS 691 Clackamas st.
Smith, Mrs Mary M. CS 9 AM to 12 M 12 The Keeler, 14th and Clay sts. Tel 7419.
Tatham, David H. CS 204 Goodnough blg.
Tomlinson, Mrs Mary Scott CS 10 AM to 5 PM 252½ E 14th st. Bell tel East 925.
Trimble, Mrs May CS 624 Beck blg.
Walch, Miss Mollie E. CS 687 E 64th st, N. Tel Tabor 4150.
Waters, Mrs Jessie N. CS by appointment 533 E 16th st, N. Bell tel East 2728.
Westcott, Mrs Emma B. CS 621 Beck blg. Bell tels Marsh. 3662; res Marsh. 881.

ST JOHN
Brodahl, Mrs Adelle Martin CS 302 Buchanan st. Tel Columbia 77.

SALEM
Ballou, Miss Orvillie CS 225 N 20th st.
Hatch, Mrs Lou CS 1835 Center st.
Johnson, Mrs Flora E. CS 452 N Church st.
Wilson, Mrs Sarah A. CS 9 AM to 12 M 445 Chemeketo st.

SUTHERLIN
Paton, Mrs Lottie Culbert CS.

Pennsylvania

ALLENTOWN
Kohlhaas, Mrs Luise CS 10 AM to 4 PM 1109 Hamilton st.

ALTOONA
Bell, Mrs Amanda CS 10 AM to 12 M except Sat 1206 14th av. Bell tel.

BELLEVUE
Konold, Mrs Mary Saints CS Forest av extension. Tel Neville 708 R.

BETHLEHEM
Darrach, Mrs Elizabeth W. CS 808 Prospect av.
Wolle, Mrs Clara M. CSD (Teacher) by appointment 803 Prospect av. Tel 446.

BRADFORD
Morrison, Miss Sarah E. CS 49 Forman st.

BUTLER
McNair, Mrs Jane CS 318 W Cunningham st.

CAMBRIDGE SPRINGS
Townsend, Mrs Mary M. CS 333 Grant av.

CHAMBERSBURG
Hoke, Miss Harriet S. CS 247 S Main st.

EASTON
Edwards, Mrs Mary Bell CS 1828 Lehigh st.
Saxton, Mrs Sara Cornog CS 1802 Lehigh st.

ERIE
Breaks, Mrs Harriet B. CS 2 to 4 PM 122 E 10th st. Tels Bell 565 J, Mutual 2211.
Burgess, Clinton B. CSB (Teacher) 2 to 5 PM 505 Masonic temple. Mutual tel 706. Res 422 Liberty st. Tels Bell 556; Mutual 2583.
Johnston, Miss Hattie Jean CS 1 to 3 PM 1821 Sassafras st. Mutual tel 605 Y.
Ormsbee, Mrs Etta G. CS 826 Walnut st. Mutual tel.
Stuart, Mrs Jennie Belle CS 1 to 3 PM 816 Myrtle st. Mutual tel 934.

FRANKLIN
Janion, Mrs Margaret S. CS 1419 Buffalo st.

GREENSBURG
Baker, Mrs Anna Eliza CS 1 to 4 PM also by appointment 550 George st. Tel 919 W.

HARRISBURG
Baxter, Mrs Florence S. CS 9 AM to 12 M except Sat 404 N 3d st. Bell tel.
Bell, Mrs Sara J. CS 10 AM to 2 PM except Sat 225 N 2d st. Bell tel.
Finney, Mrs Mary Vansant CS 9 to 11 AM, 1 to 3 PM except Sat 1407 N Front st. Bell tel.
Peay, Mrs Lilla A. CS Mornings also 2 to 4 PM 9 S Front st. Bell tel.

JOHNSTOWN
Buckles, Mrs Emma CS 10 AM to 4 PM Trust blg. Tel 1850. Res 202 D st; tel 1393 L.
Rager, Mrs Jessie Morrow CS Mornings 20 Cooper av. Tel 2664 B.

LANCASTER
Smith, Mrs Mira H. CS 531 Woolworth blg.
Smith, Richard CSB 10 AM to 12 M 531 Woolworth blg.

McKEESPORT
Doner, Mrs Ida M. CS by appointment 811 Walnut st. Tel 582 J.

MEADVILLE
Baker, Mrs Jean L. CS 932 Diamond pk.
Cook, Mrs Clara CS 522 Randolph st.
Tallman, Mrs Maria E. CSB Clover lane.
Whiting, Mrs Elizabeth C. CS 709 Terrace st.

NEW CASTLE
Lawrence, George L. CS by appointment 308 St Cloud blg. Tel.

NORRISTOWN
Klauder, Miss Clara L. CS by appointment 118 Franklin av. Tel 918.

OIL CITY
Kurth, Mrs Della C. H. CS 45 Bissell av.
Scott, Mrs Henrietta L. CS 19 Hone av.

PHILADELPHIA
Baker, Alfred E. CSB See Brookline, Mass.
Ball, Mrs Octavia I. CS 1 to 3 PM except Fri 1533 N 19th st.
Bartlett, Henry S. CS 10 AM to 1 PM except Sat 4649 Locust st. Bell tel Baring 616.
Beach, Mrs Ella K. CS 1.30 to 4.30 PM Tues Thurs Sat 424 Perry blg. Res Riverton, N J. Tel.
Boland, Mrs Ella S. CS 10 AM to 1 PM except Sat 814 Perry blg, 1530 Chestnut st. Tel. Res Swarthmore, Pa.
Brownell, Mrs D. Eloise CSB (Teacher) 10 AM to 1 PM except Wed 1530 Chestnut st. Bell tel.
Brownell, Miss Katherine Folk CS 1.30 to 3.30 PM except Wed 1530 Chestnut st. Res 4515 Chester av.
Burton, Mrs Laura E. CS 1321 S 53d st. Bell tel Wood. 851.
Carrigan, Mrs Rebe F. CS by appointment 134 Highland av, Chestnut Hill.
Claghorn, Mrs Constance I. CS See Swarthmore.
Croll, Mrs Ettie Loosley CS 10 AM to 12 M except Sat 4000 Baltimore av. Bell tel Bar. 1768 Y.
Darlington, Mrs Mabel Way CS 1933 N 31st st.
Dexter, Mrs Harriette W. CS 6358 Sherwood rd, Overbrook. Bell tel Over. 4794.
Dipner, Miss Josephine CS 10 AM to 2 PM except Fri 26 S 46th st. Bell tel Pres. 2702 D.
Eberman, Frank P. CS Thompson av near Baltimore Pike (Angora to Media trolley) P O Media, R D 3. Tel Swarthmore 15 W.
Fahnestock, Mrs Virginia Peck CSB (Teacher) 10 AM to 1 PM except Sat 309, 1703 Chestnut st. Tel. Res Rutledge, Pa. Tel.
Gahre, Mrs Laura CS 2 to 5 PM except Wed 814 Perry blg, 1530 Chestnut st. Res 1824 W Atlantic st. Bell tel Tioga 3981 D.
Goewey, Mrs Eva Burgess CS 34 Burd av W.
Green, Mrs Jean C. CS 10 AM to 1 PM TLurs 1619 Chestnut st. Bell tel Spruce 6264. Res Rosemont, Pa.
Hammersley, Mrs Ida McD. CS 2 to 4 PM except Wed Sat 410 W Chelten av, Germantown.
Huff, Mrs Flora Brooks CS 10 AM to 1 PM except Sat 100 W Phil-Ellena st, Germantown.
Hufnagle, Mrs Mary W. CS 1800 N Park av.
Keachline, Mrs Kate CS 10 AM to 2 PM 4146 N Broad st. Bell tel Tioga 3225.
Lytle, Mrs Eliza J. CS 3316 Arch st.
March, Harry D. CS 811 Perry blg. Tel.
Maynard, Mrs Grace Pierce CS 4821 Warrington av. Bell tel Wood. 3767 W.
McGaw, Mrs Martha CS 10 AM to 1 PM except Sat 530 Perry blg. Res 5227 Spruce st. Bell tel.

PHILADELPHIA

Mealey, Miss Katharine CS 10 AM to 5 PM 1535 Chestnut st. Bell tel Spruce 4587. Res 1803 Chestnut st. Bell tel Spruce 5258.
Moore, Charles J. CS Afternoons except Thurs 1619 Chestnut st.
Moore, Mrs Mary J. CS 10 AM to 1 PM except Thurs 1619 Chestnut st. Res 4821 Warrington av.
Osgood, Mrs M. Anna CSD (Teacher) 10 AM to 1 PM except Sat The Warwick, 1906 Sansom st. Bell tel Spruce 6299.
Randall, William F. CS 1 to 4 PM 4044 Baring st.
Richardson, Mrs Minnie C. CS 1.30 to 3.30 PM Mon Wed Fri 424 Perry blg. Tel. Res 9 W Tulpehocken st, Germantown. Tel.
Skidmore, Mrs Sadie D. CS 10 AM to 12 M except Sat 1706 N 18th st. Bell tel.
Smith, Mrs Gertrude B. CS 2 to 4 PM 1530 Chestnut st. Res Hamilton ct. Tel.
Smith, Miss Mary Louise CS 10 AM to 1 PM except Thurs Sat 2043 Chestnut st. Bell tel Spruce 5613.
Smyth, Mrs Margaret L. CS 1619 Chestnut st.
Staley, Miss Florence L. CS 2 to 5 PM except Sat 1933 N 31st st. Bell tel.
Straith-Miller, Mrs Maude CS by appointment Delmar-Morris, Morris st, Germantown. Tel 2760.
Straub, Mrs Ida W. CSB 10 AM to 1 PM except Sat 2010 W Tioga st. Tel.
Todd, Mrs Katharine R. CS 743 N 63d st.
Tourny, Mrs E. Mabel CS 1 to 5 PM except Mon 309, 1703 Chestnut st. Res 3620 Hamilton st. Bell tel.
Van Leer, Mrs Clara M. CS 10 AM to 1 PM except Sat 3213 Diamond st. Bell tel.
van Zeller, Miss Elisabeth J. CS 10 AM to 1 PM except Sat 425 Perry blg, 1530 Chestnut st. Res The Monterey, 43d st and Chester av. Tel.
Warmuth, Miss Dorothea J. CS 2046 N 12th st. Tels.

PITTSBURGH

Allcott, H. Percival CS 12 M to 4 PM 1315 Keenan blg. Bell tel Nev. 1070 L.
Bell, Mrs Mary Broughton CS 660 Md. av. Bell tel Hiland 2731.
Borland, Mrs Katharine Potter CS 5507 Elmer st. Bell tel High. 3431 J.
Burns, Mrs Alice C. CS 1.30 to 5 PM except Sat 808 Aiken av. Bell tel Schen. 773.
Cheney, Mrs Kate B. CS 216 S Highland av. Bell tel High. 3441 J.
Dilworth, Mrs Florence Coe CS Mon Wed Sat 1510 Keenan blg. Bell tel Grant 1093. Res 4807 Ellsworth av. Bell tel Schen. 836.
Gray, Miss Frances CS 7803 Tioga st. Bell tel.
Harding, Mrs Jane C. CS Minnehaha apts, Morrell st, NS. Bell tel Nev. 905.
Hayes, Mrs Dentha A. CS 1310 Murtland av. Bell tel High. 4860 R.
Henderson, Mrs Kate F. CS 5828 Phillips av. Bell tel High. 4195 R.
Hinds, Mrs Mary J. CS by appointment Minnehaha apts, Hiawatha st. Bell tel Nev. 872 R.
Hood, Mrs Alice E. CSB (Teacher) 11 AM to 4 PM Tues Thurs Fri 1510 Keenan blg, 1 to 4 PM Sat 1309 Keenan blg. Res tel Bell High. 2539.
Johnson, Mrs Emily Foxley CS 4925 Cypress st. Bell tel Fisk 403 L.
Johnston, Miss Hattie Jean CS See Erie.
Kuppinger, Miss Amelia CS 9 AM to 12 M 16 W Stockton av, NS. Bell tel Cedar 4161.
McCulloch, Mrs May R. CS by appointment 6219 Wellesley av. Bell tel High. 872.
McDonald, Mrs Adella E. CS 1 to 4 PM Mon Thurs Keenan blg. Bell tels Grant 589; res Schen. 2690.
Meredith, Benjamin Franklin CS 604 Lyceum blg Res 311 S Dithridge st. Both tels.
Miller, Mrs Margaret Bird CS 6413 Ky. av, E E. Bell tel High. 2493 L.
Norlander, Mrs Dagmar A. CS 218 N Linden av. Bell tel High. 3784 L.
Osswald, Mrs Bella CS 1422 Orangewood av, Beechview. Bell tel Mt. L. 94 R.
Patton, Mrs Margaret Stokes CS 12 M to 3 PM 628 Aiken av.
Phelps, Miss Ellen Adelia CS Wed 1309 Keenan blg. Bell tels Grant 589; res High. 5034.
Pierpoint, Mrs Sarah Dubosq CS Fri 1309 Keenan blg. Tel McMurray 42. P O Cannonsburg.
Poerstel, Mrs Blanche Maxwell CS 1 to 5 PM except Wed 505 East End av. Bell tel Wilk. 1286 W.
Pullman, Mrs Letitia Vertrees CS Hotel Lorraine.
Remington, Miss Maria H. CS 800 Aiken av. Bell tel Schen. 1270.
Stackhouse, Mrs Amelia CS 3700 Pa. av. P. and A. tel 1051 W.
Van Tine, Mrs Katie CS 11 AM to 4 PM except Wed 6044 Jenkins Arcade blg. Bell tel Court 3746; res Bell tel High. 2202.
Vierheller, Miss Amanda CS 10.30 AM to 3 PM except Tues 6137 Jenkins Arcade blg. Bell tels Court 2020; res Hill 671.
Warner, Mrs Clara CS 1403 N St Clair st. Bell tel High. 6774 R.
Williams, Mrs Edith CS 4513 Fillmore st.
Wright, Mrs Maude Aiken CS by appointment 5312 Ellsworth av. Bell tel Schen. 726.
Wuertzer, Mrs Anna CS Evenings 402 W North av, N S. Bell tel Cedar 1192 W.

POTTSVILLE

Gardner, Mrs Ida L. CS 526 W Norwegian st.
Rishel, Mrs Aurelia L. CS 1023 W Market st.

PUNXSUTAWNEY

Mitchell, Mrs Blanche S. CS 814 Woodlawn st.

READING

Beard, Mrs Rebecca A. CS Saylor apts.
Geissler, Mrs Annie L. CS by appointment 410 N 5th st. Bell tel 1730 X.
Haines, Mrs Emma Hartz, CS 914 Wash. st.
Haslett, Mrs Mary E. CS 1016 Franklin st.
McNall, Mrs Katie M. CS by appointment 145 S 8th st.

SCHUYLKILL HAVEN

Miller, Mrs Mary E. CS by appointment Whileaway, Main st. Both tels.

SCRANTON

Capwell, Mrs Jennie W. CS 1030 Fisk st.
Maynard, Mrs Flora M. CS 110 Dudly st, Dunmore. Bell tel 1892.
Watres, Mrs Rebie Eliza CS 916 Mulberry st.
Wells, Mrs Charlotte Wilcox CS 646 Adams av.

SHARON

Budd, Mrs Sara I. CS by appointment 32 S Penn st. Bell tel 455.

STROUDSBURG

Weaver, Mrs Belle Snover CS 500 Thomas st.

SWARTHMORE

Claghorn, Mrs Constance I. CS Mornings except Thurs 231 Kenyon av. Tel 69 D.
Hawke, Mrs Mary F. CS 10 AM to 12 M except Sat Shirer blg. Tel. Res Riverview av. Tel.

TITUSVILLE

Howe, Mrs Frances Palmer CS 146 E Main st.

TYRONE

Corson, Mrs Ella R. CS 232 E 10th st.

UNIONTOWN

Feather, Mrs Lavada H. CS 99 S Gallatin av.
Murphy, Mrs Effa L. CS Bell tel 1015.

WARREN

Shepard, Fred J. CS 116 Water st.
Zuch, Mrs Pearl B. CS 19 Carver st. Tel 645 R.

WASHINGTON

Groh. Mrs Jennie Burroughs CS 84 S Main st. Tel 905.

WEST CHESTER

Cornwell, Mrs Ella Eberman CS 9.30 to 11.30 AM. 320 N Church st.
Darlington, Miss Edith S. CS 9 AM to 12 M F and M blg.

WILKES-BARRE

Musselman, Mrs Agnes S. CS 10 AM to 2 PM 57 Simon Long blg. Bell tel 637 R.

WILKINSBURG

Hawthorne, Mrs Linda J. CS Mon Tues Thurs 1327 Wood st. Bell tel 1720.
Kennedy, Mrs Elizabeth B. CS Mornings Hunter blg. Bell tel 561 J.

WILLIAMSPORT

Evans, Miss Lucy C. CS 111 Market st. Bell tel.
Hicks, Mrs M. Katharine Best CS 834 3d av.
Smith, Miss Ida B. CS 312 Campbell st. Both tels.

YORK
Webster, John W. CS 122 W Market st. Bell tel 173.
West, Miss Anna M. CS 1 to 4 PM except Thurs 147A W Market st. Both tels.

Rhode Island

EAST PROVIDENCE
Gleason, Mrs Nellie Wheaton CS 38 Summit st. Tel.

PAWTUCKET
Welch, Mrs Roby Cole CS 15 George st.

PROVIDENCE
Bailey, Mrs Arabel W. CS 97 E Manning st.
Belcher, Mrs Henrietta W. CS 2 to 5 PM except Thurs 594 Hope st. Tel Angell 1777 L.
Brown, Mrs Mary E. CS 244 Thayer st.
Carpenter, Gilbert C. CSB 3 to 5 PM except Thurs Sat 171 Westminster st. Tel Union 3592. Res 233 Medway st. Tel Angell 1073.
Chapin, Mrs Eliza S. CS 190 Angell st.
Danforth, Charles A. CS by appointment Howard blg, 171 Westminster st. Tel Union 3592. Res 156 Congdon st. Tel Angell 677 W.
Evans, Warren O. CS 1 to 4.30 PM Howard blg, 171 Westminster st. Tel Union 475. Res 45 Humboldt av. Tel Angell 981.
Gale, Mrs Ada H. CS 240 Hope st.
Greene, Mrs Grace A. CSD 2 to 5 PM 171 Westminster st. Res 261 Thayer st.
Hatch, Mrs Mary H. CS 416 Brook st.
Heyworth, Mrs Mary E. CS 9 Wesleyan av.
Houghton, Miss Bessie M. CSB (Teacher) 10 AM to 2 PM 120 Union st. Tel.
Newton, Mrs Laura Anna CS 1 to 5 PM Howard blg. Tel Union 3020 R.
Place, Mrs Lillian A. CS 11 AM to 2 PM Mon Wed Fri Howard blg. Res Longmeadow. Tel.
Sayward, Miss Alice G. CS 2 to 5 PM 182 Meeting st.
Stollard, Mrs Ruth A. CS 6 Poplar st, near Hope.
Swan, William L. CS 10 AM to 1 PM Tues Thurs Sat Howard blg. Tel Union 3020 W.
Walsh, Mrs Kittie B. CS 81 S Angell St.

South Carolina

CHARLESTON
Bell, Mrs Elizabeth Tavel CS 120 Beaufain st.
Hart, Mrs Louisa A. CS 14 John st. Tel 2771.

South Dakota

ABERDEEN
Hess, Mrs Myrtle Potter CS 303 N 2d st.

BROOKINGS
Palmer, Mrs Dora L. CS 6th av.

DEADWOOD
Cook, Miss Pearl H. CS 212 Adams blk.

ELKTON
Sutherland, Mrs Idella CS R F D No 1.

FLANDREAU
Locke, Mrs Helen M. CS.
Onstine, Mrs Lydia Roxana CS Tel Brown 17.

MITCHELL
Woods, Mrs Maude S. M. CS 614 Burr st.

REDFIELD
Alexander, Mrs Grace CS Postal address.
Friedman, Mrs Mildred CS Postal address.

SIOUX FALLS
Smith, Mrs Kittie L. CS 7 Buckeye blg.
Wells, Miss Bertha S. CS 10 AM to 4 PM 731 W 9th st. Tel 703.

WATERTOWN
Bonesteel, Mrs Cora W. CS 122 4th av, NW.
Carle, John Devenport CSB 519 Park st. Tel Main 93.
Carle, Mrs Mary CSB (Teacher) 519 Park st. Tel Main 93.
Hutchins, Mrs Rebecca Dick CS 823 1st av, SE.
Mather, Mrs Lucy E. CS 623 3d st, NE. Tel.
Wagner, Miss Elizabeth CS 401 2d st, NE. Tel Main 700.

WEBSTER
Potter, Mrs E. Adell CS.

YANKTON
Richey, Mrs Ernie E. CS Postal address.
Snyder, Miss Edna L. CS 217 2d st, W.

Tennessee

CHATTANOOGA
Abbott, Mrs Abby Beecher CS Mornings except Sat 2 Lindsay st. Tel 786.
Jones, Mrs Caroline E. CS 57 The Elizabeth apts. Tel Main 3410.
McKenzie, Mrs Annie Snyder CS 204 E Duncan av. Tel Hemlock 98.
Payne, Silas A. CS 2 to 4 PM 1221 James blg. Tel Main 1539. Res 28 Bluff view. Tel Main 2630.
Van Dusen, Mrs Jennie M. CS The Flatiron.

KNOXVILLE
Bronson, Mrs Laura M. CS The Keystone, 707 Prince st. Both tels 198.
Matthews, Mrs Nellie H. CS 2 to 5 PM 708 Arnstein blg. Res 1042 Luttrell st. Both tels.
Witt, Mrs Christena CS 313 E Okla. av. Tels Old 680; New 2002.
Young, Mrs Carrie CS Appalachian hotel. Tels Old 3555; New 1970.

McKENZIE
McKenzie, Mrs Willie CS.

MEMPHIS
Bowles, Mrs Kate P. CS 644 Miss. blv. Tel Wal. 1097.
Cox, Mrs Maggie CS 268 Adams av. Tel Main 3740.
Craft, Mrs Emma Galloway CS by appointment 1536 Vinton av. Tel Hem. 2066.
De Vold, Mrs Bertha Rhodes CS 1594 Vinton av. Tel Hem. 3365.
Groomes, Mrs Ida B. CS 10 AM to 1, 2 to 5 PM 512 Goodwyn institute. Tels Main 4838; res Main 2059.
Little, Mrs Mary Belle Toof CS 1 to 4 PM except Sat 576 Linden av. Tel Main 93.
Nehls, Mrs Annie G. B. CS by appointment 10 N Camilla st. Tel Main 3305.
Stotts, Mrs Bettie A. CS 10 AM to 4 PM except Sat 777 Polk av. Tel Wal. 1024 A.
Turner, Mrs Elizabeth Pope CS 1506 Monroe av. Tel Hem. 216.
Weaver, Mrs Elizabeth B. CS 778 Poplar av. Tel Main 2843.

NASHVILLE
Bainbridge, Edmund T. CS 12 M to 4 PM 1006 Stahlman blg. Tel Main 2140; res tel Wal. 612.
Bartholomew, Mrs Mary Selene CS 2 to 5 PM 1110 6th av, N. Tel Main 1308.
Dillion, Mrs Annie May W. CS 103 Vauxhall annex.
Mason, Mrs Annie Q. CSB 1 The Seminole, W E.
Mason, Henry M. CSB (Teacher) 913 1st Nat bnk blg. Tel Main 4725.
Swertfager, George Albert CS 9 AM to 12 M, 4 to 6 PM 1006 Stahlman blg. Tel Main 2140.
Vickers, Mrs Sarah CS 1419 Eastland av.

Texas

AMARILLO
Morgan, Robert W. CS 909 Pierce st. Tel 1028.
Tyson, Mrs Fannie D. CS by appointment 801 Tyler st. Tel 1031.

AUSTIN
Carrington, Mrs Mary Ellen CS 1108 Neches.
Felter, Mrs Elizabeth CS Sampson blg.
McCracken, Mrs M. Lilly CS 1200 Red River st.
Sammons, Mrs Mary Maverick CS 907 Rio Grande st.
Sauer, Mrs Jennie CS 506 E 12th st.
Sisson, Miss Stella H. CS Sampson blg.
Ziller, Mrs Bessie Lee CS 506 W 14th st.
Ziller, Mrs Mary CS 506 W 14th st.
Ziller, Robert Lee CSB (Teacher) by appointment 506 W 14th st.
Ziller, Mrs Theresa CS 403 W 14th st.

BEAUMONT
Gordon, Mrs Ruth CS 869 Calder av. Both tels.
Lappington, Mrs Martha M. CS 581 Magnolia av.

CANYON
Henson, Mrs Edna CS 24 1st Nat bnk blg. Res tel 50. P O box 427.

CLEBURNE
West, Mrs Lulu N. CS 903 N Main st.

CORPUS CHRISTI
Banes, Mrs Harriet G. CS Tel 805 R 25.
Black, Mrs Effie Merrill CS 217 S Tanchua st.

CROWELL
Walthall, Mrs Lula CS Tel 141.

DALLAS
Burks, Mrs Sallie J. CS 129 W 12th st, Oak cliff.
Cochran, Mrs Sue H. CS 909 S Ervay st.
Fulton, Mrs Fannie M. CS 9 AM to 12 M 2821 McKinney av. Tel Hask. 1570.
Hardy, Mrs Mary E. CSD 215 W 12th st.
Harkins, Mrs Talitha A. CS 106 Poplar st.
Indermille, Fred W. CS 405 S Winnetka av.
Indermille, Mrs Gallie W. CSB (Teacher) 405 S Winnetka av.
Jones, Mrs Bessie W. CS 3427 Gillespie av.

DALLAS
Moseley, Mrs Gussie H. CS 9 AM to 12 M 3607 Lemmon av. Tel.
Odom, Brigman C. CS 1.30 to 5 PM 826 Wilson blg. Tel Main 1328. Res 9 AM to 12 M 705 N Winnetka av. Tel Cliff 1101.
Pope, Mrs Ida CS 4306 San Jacinto st.
Smith, Mrs Lou H. CS 9 AM to 12 M 1912 S Ervay st. Tel Edge. 1687.
Van Valkenburgh, Mrs Nellie E. CS 3613 Lemmon av. Tel. Hask. 3033.
White, Mrs Virginia CS Alta st. Tel Hask. 1357.

EL PASO
Brown, Mrs Ellie Talley CS 2 to 4 PM 612 Nev. st. Tel 1776.
Gleason, Mrs Mary B. CS 2 to 4 PM 3 Brazos flats.
Jordan, Mrs Lucy Ethel CS 209 E blv.
Rhein, James E. CS 817 N Ore. st. Tel 1820.
Rhein, Mrs Minnie E. CS by appointment 817 N Ore. st. Tel 1820.
Walker, Mrs Jessie L. CS 1128 Ariz. st.

FORT WORTH
Boicourt, Mrs Georgie H. CSB 9 AM to 1 PM 1915 May st. Tel 1181.
Buchanan, Mrs Belle Meredith CSB 1 to 4 PM except Sat 408 Hemphill st. Tel 964.
Hagman, Mrs Hannah M. CS 422 May st. Tel Lamar 5229.
Hagman, William L. CS 422 May st.
McAnulty, Mrs Mary E. CS 1107 College av. Tel Rosedale 1680.
Orgain, Mrs Nola M. CS 603 E Belknap st.
Sanborn, Mrs Charley Talley CS 9 AM to 1 PM 1623 Grand av. Tel Prospect 370.
Smith, Mrs Annette Bryan CS 409 W Lenda st. Tel Lamar 4149.

GALVESTON
McNeal, Mrs Ada G. CS 1723 31st st. Tel 3961.
Merrill, Mrs Rosamond R. CS 1513 Avenue G.
Runge, Miss Julia CS 2405 Avenue I.
Sweet, Mrs Ada P. CS 1201 Avenue I.

HOUSTON
Christian, Mrs Stella L. CS 42 The Savoy. Tel Had. 2714.
Christie, Mrs Mary E. CS 1910 Smith st.
Greer, Mrs Beulah G. CS Hotel Stratford.
Hall, Mrs Catharine CS 603 Welch st. Tel Had. 2176.
Lee, Mrs Ada May CS by appointment 2301 Bagby st. Tel Had. 1937.
Mather, Edwin C. CS 1609 Dallas av.
Myers, Mrs Jennie May CS 1201 Hyde Park blv.
Oliver, Mrs Emma E. CS 2408 Baldwin st. Tel Had. 2741.
Robins, Mrs Julia Pearl CS 305 Sul Ross av.
Sherwood, Mrs Effie J. CSB by appointment 2 The Burlington, Fannin and Webster sts.
Sherwood, James D. CSB (Teacher) by appointment 2 The Burlington, Fannin and Webster sts.
Swasey, Mrs Zulie G. CS 4 Savoy flat.
Tips, Mrs Mary Kern CS 2 to 6 PM 9 Butler flats. Tel Prest. 731.
Webb, Mrs Emma L. CS 422 Emerson av.
Wilson, Mrs Henrietta Inman CS 407 Pierce av.
Yeager, Mrs Alma Flato CS 1913 San Jacinto st. Tel Had. 1430.

LAMPASAS
Alexander, Miss May CS.

MARSHALL
Jemison, Mrs Semiramis L. CS 117 Frazier st.

McALLEN
Seibel, Mrs Sadie F. H. CS 9 AM to 1 PM. Tel 25.

MINERAL WELLS
Sitman, Mrs Lizzie H. CS Tel 389.

PALESTINE
Sterne, Mrs Cornelia CS 101 Houston st.

PARIS
Campbell, Miss Georga F. CS 8 AM to 12 M 508 N 14th st. Both tels 1092.
Upton, Mrs Rosa CS Upton apts, 416 W Kauffman st. Both tels.

SAN ANTONIO
Archer, Mrs Elizabeth T. CS 11 AM to 3 PM The Gunter hotel. Bell tel 2378.
Black, Miss Belle CS La Casa, 820 Avenue D. Bell tel 4674.
Franz, Miss Annie E. CS 317 North st. Bell tel 2529.
Harper, Miss Mary T. CS 217 Lexington av. Bell tel 3596.
Kemp, Mrs Eliza Ann CS 120 Harvard av. Bell tel 5167.
Logwood, Mrs Emily H. CSB 512 W Magnolia av. Bell tel 4285.
O'Brien, Miss Juanita CS 312 5th st. Bell tel 1373.
Sandford, Miss Beulah May CSB 122 Highland blv. Bell tel 5689.
Shiner, Mrs Irene B. CS 223 Oakland st.
So Relle, Mrs Ida C. CS 309 E Laurel st. Bell tel 4493.
Speer, Mrs Flo CS 312 5th st. Bell tel 1373.
Williams, Mrs Ida B. CS 3 to 6 PM 213 Muncey st. Bell tel 3314.

SHERMAN
Crowley, Mrs Demaris W. CS 1023 N Willow st. Tel 555.
Hillger, Paul CS 401 W Cherry st. Both tels.

TERRELL
Symmonds, Mrs Mary P. CS 201 Lawrence av.

WACO
King, Mrs Lucy J. CS 1022 Wash. st. Both tels.

UTAH

MILFORD
McKeon, Mrs Mary A. CS McKeon st.

OGDEN
Billings, Mrs Mary E. CS 147 W 27th st. Tel 1843.
Sturtevant, Mrs Mary CS 2338 Wall av.
Tolmie, Mrs Mary E. CS 314 28th st.
Webb, Mrs Laura C. CS 2604 Adams av.

PARK CITY
Huy, Mrs Sarah E. CS 10 AM to 2 PM 227 Main st.

PROVO CITY
Craig, Mrs Anna K. CS 331 N 1st East st.

SALT LAKE CITY
Barnes, Mrs Liley G. CS 238 S 7th East st.
Coates, Lewis B. CSB (Teacher) 368 E 3d South st.
Grant, Mrs Drusilla S. CS 470 E 3d South st.
Hurd, Miss Sadie A. CS 1 to 4 PM except Sat 770 E 4th South st.
McHugh, Mrs Emma CS 1348 9th East st.
Morgan, Mrs Alice H. CS 9 Ivanhoe apts.
Page, Mrs Mina H. CS 214 E 4th South st.
Pauloo, Mrs C. Josephine CS 1 to 4 PM 88 G st.
Raybould, Mrs Lucy A. CS 2 to 4 PM except Sat 528 SW Temple st.
Roe, John H. CS 310 Scott blg.
Sands, Mrs Annie L. CS 2 to 4 PM except Sat 136 U st.
Schenck, Mrs L. Victoria CS 1326 9th East st.
Street, Miss Annie Marie CS 12.30 to 4 PM 504 Scott blg. Res tel Hyland 261 J.
Teasdel, Mrs Jennie A. CS 263 10th East st.
Tyler, Warwick A. CS 2 to 5 PM except Sat 505 Scott blg. Res tel Wasatch 4646.
Van Alstine, Mrs Dora S. CS 540 E 1st South st.
Vincent, Mrs Laura A. CS 520 E 4th South st.
Ward, Mrs Bonna D. CS 1017 9th East st.
Welcker, Mrs Rhoda C. CS 867 3d av.
Winter, Mrs Matilda B. CS 10 AM to 12 M 350 S 9th East st. Bell tel Hyland 813.
Woodmansee, Miss Edith L. CS 608 Scott blg.

VERMONT

BARNARD
Chase, Miss Earlie S. CS People's tel.
Chase, Miss Lillie R. CS Box 41.

BARRE
Walker, Mrs Rose F. CSB (Teacher) Edgewood.

BENNINGTON
Quinby, Mrs Georgiana S. CS Pownal rd. Tel 178-6.

BRATTLEBORO
Chamberlain, Mrs Etta A. CS 15 Spruce st. Tel.
BURLINGTON
Foster, Mrs Ada CS 2 to 4 PM 282 Pearl st. Tel 379 W.
MONTPELIER
Allen, Mrs Elizabeth CS 15 Cliff st.
Shipman, Mrs Nell K. CSD (Teacher) 1 Court st.
Standish, Mrs Phylura A. CS 24 Elm st.
PUTNEY
Nathan, Mrs Elizabeth CS Tel 22.
RANDOLPH
Messer, Mrs Lizzie B. CS.
RUTLAND
Abraham, Mrs Esther T. CS 49 Roberts av.
Ross, Mrs Helen S. B. CSB 88 Church st. Tel 151.
ST ALBANS
Hale, Mrs Anna B. CS 29 Messenger st.
ST JOHNSBURY
Burt, Mrs Laura W. CSB Boynton av.
Carrick, Mrs Jessie H. CS Boynton av.
Moore, Mrs Harriet J. CS 123 Railroad st.
Moore, Mrs Ida Fuller CS 22 Main st. Tel.
VERGENNES
Foster, Mrs Mary E. CS.

VIRGINIA

DANVILLE
Enright, Mrs Mattie CS 240 Jefferson st.
LYNCHBURG
Langhorne, Miss Mollie C. CS 1402 Church st.
Marshall, Mrs Annie M. W. CS 403 5th st.
NORFOLK
Battelle, Mrs Amelia Bowen CS 10 AM to 3 PM 338 Boush st. Tel 2259.
Borum, Mrs Lula CS 524 Mowbray arch. Tel.
Dodamead, Mrs Helen A. CS by appointment 817 W Redgate av. Tel 3428.
Reid, Mrs Julia M. CS 226 W Redgate av. Tel 1232.
Way, Miss Mary CS The Merrimac. Tel.
Willlams, Miss Hattie P. CS 723 Duke st.
Winston, Miss Ruthalie CS 102 Boush st.
PETERSBURG
Pleasants, Mrs Nannie A. CS 22 Hinton st. Bell tel 325.
RICHMOND
Bernard, Mrs Alice CSB (Teacher) 513 W Franklin st. Tel Mad. 2181. Cable Alanard.
Campbell, Mrs Fannie E. CS 904 E Leigh st.
Libby, Mrs Mabelle CS 908 W Grace st. Bell tel Mad. 6877.
Miles, Mrs Elizabeth D. CS 815 W Franklin st.
Pugh, Mrs Mary L. CS 2603 E Grace st.
Ream, Miss Frances M. CS 513 W Franklin st.
Younger, Mrs Helen L. CS 2008 Monument av.
ROANOKE
Mitchell, Mrs Fannie E. CS 9 AM to 1 PM 224 10th av, SW. Tel 1292.

WASHINGTON

ABERDEEN
Wilson, Mrs Gertrude CS Broadway apts.
BELLINGHAM
Caswell, Mrs Estella CS Grand av and Flora st. Tel Main 769.
Daniels, Mrs Camilla A. CS 1633 King st.
McGinnis, Miss Gertrude E. CS 2615 Iron st.
Moore, Miss Mabel M. CS 2318 Eldridge av. Tel Main 1079.
BREMERTON
Guthrie, Miss Elisabeth CS 3 to 5 PM except Sat 10 Bremer blg. Tel R 42.
CENTRALIA
Nease, Miss Mary E. CS 9 AM to 12 M, 2 to 5 PM 601 W Main st.
Quinton, Mrs Josephine M. CS 10 AM to 4 PM F and M bnk blk. Tel 93; res tel 372.
COLFAX
Crocker, Mrs Mary P. CS
Hull, Mrs Mary E. CS Wilman blg, 304 Main st. Tel 185.
COLVILLE
McCauley, Mrs Fanny M. CS 9 AM to 5 PM Box 267.
Savage, Mrs Henrietta Lydia CS.
ELLENSBURG
Beatty, Mrs Susie A. CS.
EVERETT
Cowan, Mrs Anna M. CS 2423 Grand av. Tel.
Haskell, Mrs Rose D. CS 3604 Hoyt av. Tels.
Juleen, Mrs Charlotte E. CS 3519 Colby av. Tels.
Pendleton, Mrs Almeda CSD (Teacher) 2125 Grand av.
Sheridan, Mrs Nettie Pendleton CS 3307 Grand av. Tels Bell Main 1007; Ind. 363 X.
Waddell, Robert CS 3502 Grand av.
Williams, Miss Grace L. CS 2221 Hoyt av. Tels Bell Main 1936; Ind. 542 Y.
HOQUIAM
Jameson, Mrs Louise CS Arnold blg, 8th st.
MOUNT VERNON
Barringer, Mrs Estella CS 1 to 5 PM 825 Cleveland av. Tels Bell Sunset 68 J; Ind. 1163.
NORTH YAKIMA
Cole, Mrs Minnie E. CS 215 S 6th st.
Jordan, Mrs Anna L. Day CS 115 S 8th st.
PORT ANGELES
Belford, William T. CS. Tel 179.
PORT TOWNSEND
Hinds, Mrs Martha J. CS 841 Tyler st.
PROSSER
Hammond, Mrs Margretta Wells CS.
Missimer, Mrs Mabel E. CS.
PULLMAN
Nessly, Mrs Blanche R. CS 803 Church st.
RAYMOND
Haggerty, Mrs Georgie CS Tel Black 167.
Weatherwax, Mrs Margaret E. CS 1605 Duryea st. Tel Red 236.
SEATTLE
Alexander, Mrs Edith Spencer CSB (Teacher) by appointment. 707 Broadway. Tel East 110.
Anderson, Mrs Ida M. CS 10 AM to 2 PM Kinnear apts, Olympic pl. Tel Q. A. 2661.
Armstrong, Allen H. CSB (Teacher) 2 to 5 PM 819 Leary blg. Tel Main 1649.
Baker, Mrs Frances C. CS 1 to 4 PM The Windsor apts, 6th and Union sts. Tel The Windsor.
Baker, Mrs Mabel CS 1 to 5 PM 86th st and 10th av, NE, Green Lake. Tel Ken. 361.
Brierly, Mrs Mary CS 1167 Empire blg. Tel Elli. 2210; res tel East 1636.
Briggs, Mrs Nellie CS by appointment 115 Olympic pl. Tel Q. A. 1852.
Brueggerhoff, Mrs Ada CS 10 AM to 1 PM 141 Bellevue av, N. Tel East 4163.
Bunting, Mrs Mildred M. CS 1167 Empire blg. Tel Main 8114; res tel East 666.
Cliff, Mrs Martha Emma CS 1 to 5 PM 702½ E Pine st. Tel East 3925.
Coates, Miss Edith CS Mornings except Sat 1756 W 59th st. Tel Ball. 1029.
Corcoran, Mrs Mary E. CS 12 M to 4 PM Washington apts. Tel.
Coulter, Mrs Harriet E. CS 713 Boren av.
Craven, Edwin W. CS 1 to 5 PM 819 Leary blg. Tel Main 1649.
Deamer, Miss Eugenia H. CS 705 Haight blg. Tel Main 5017; res tel Q. A. 1713.
Drake, Lewis M. CS 860 Empire blg.
Dougherty, Mrs Eliza A. CS 1420 8th av. Tel.
Estep, Miss Jessie CS by appointment 1824 24th av, N. Tel East 6070.
Fox, Miss Evangeline CS 9 AM to 5 PM Leary blg. Tel Main 7360. Res 223 14th av, N. Tel East 7459.
Gamblee, Mrs Nellie E. CS by appointment 317 Harvard av, N. Tel East 4806.
Gardner, Mrs Flora CS 1 to 4 PM except Wed 767 Empire blg.
Ginty, Mrs Sarah E. CS 1 to 5 PM 819 Leary blg. Tel Main 1649; res tel East 1389.
Glanville, Mrs Lydia C. CSD (Teacher) 203 Queen Anne av.
Green, Mrs Mary E. CS The Bostonian.
Griffith, Charles A. CS 666 Empire blg. Tel Elliott 5038; res tel East 3725.
Griffith, Mrs Rubena V. CS 666 Empire blg. Res tel.
Hawkins, Mrs Emma Agusta CS by appointment 1120 Jefferson st. Tel Main 4349.
Hawley, Mrs Adela S. CS 1016 2d av, W.
Hensley, Mrs R. Ella CS 5001 Brooklyn av.

SEATTLE

Hering, Mrs Jennie A. CS by appointment 1008 E Denny way. Tel East 7313.
Hinsdale, Mrs Franees C. CSB See Winsted, Ct.
Hinsdale, Theodore R. CSB See Winsted, Ct.
Holman, Mrs Fannie Robinson CS Wash. apts, 2d av and Va. st. Tel Elli. 3246.
Horton, Mrs Hattie CS R F D 2, box 244 B.
Hoyt, Mrs Mary A. CS 10 AM to 3 PM 7411 Bagley av. Tel Ken. 1015.
Hoyt, Thomas Franklin CS by appointment 7411 Bagley av. Tel Ken. 1015.
Ireland, Charles W. CS Postal address The Boren.
Jaekson, Mrs Bessie CS 1 to 5 PM 227 Areade annex. Tel Main 3645; res tel Beae. 1973.
Lee, Mrs Euniee H. CS 867 Empire blg. Tels Elliott 2748; res East 2367.
MeMaster, Mrs Josephine CS 1830 14th av. Tel East 2681.
Metzner, Mrs Elva E. CS New Riehmond hotel.
Morek, Mrs Annie CS 2322 Harvard av, N.
Morgan, Mrs Eleanor L. CS The Maryland apts, 626 13th av, N.
Morse, Mrs Nettie E. CS 1166 Empire blg. Tel Main 1217; res tel East 6969.
Morton, Miss Harriet F. CS 819 Leary blg.
Pearsall, Mrs Marion C. CS 1 to 4 PM Madison hotel. Tel Elli. 1634 W.
Playter, John E. CSB (Teaeher) 9 AM to 5 PM 862 Empire blg. Tels Main 5041; res Main 6108.
Playter, Mrs Nellie G. CS 9 AM to 5 PM 862 Empire blg. Tels Main 5041; res Main 6108.
Range,Mrs Hattie A.CS 1143 16th av, N. Tel East 2540.
Sergeant, Mrs Genevieve CS 11 AM to 3 PM 705 Haight blg. Res The Kinnear.
Sheldon, William K. CS 12.30 to 4.30 PM 1065 Empire blg. Tel Main 2374; res tel East 5377.
Shriver, Miss Anna CS Hotel Stander, 4th av and Marion st. Tel Main 7845.
Sims, Mrs Ethel May CS by appointment 320 Summit av, N. Tel East 4561.
Tonielli, Mrs Anna C. CS 505 Leary blg.
Tonielli, Augustus P. CS 505 Leary blg. Tel Main 901.
Washburn, Mrs Maria D. CS 1922 47th av, SW. Tel West 402.
Watkins, Miss Martha S. CS 1167 Empire blg. Tels Main 8114; res Q. A. 1577.
Welty, Mrs Julia W. CS by appointment 2123 1st av, N. Bell tel Harr. 3924.
Wiard, Mrs Juliaette B. CS 4926 44th av, S.

SNOHOMISH

Bakeman. Mrs Louisa CS.

SPOKANE

Ashenfelter, Mrs Lida M. CS 10 AM to 4 PM Tues Thurs Sat The Rookery. Bell tel Main 7182. Res 618 S Jefferson st. Bell tel Main 4768.
Baker, Mrs Elizabeth L. CS 828 S Monroe st. Bell tel Main 3445.
Baker, Miss Ida L. CS 426 Auditorium blg. Bell tel Main 8653.
Bentley, Mrs Sarah CS 826½ S Monroe st. Bell tel Main 2593.
Brodie, Mrs Luey G. CS 208 W Euelid av. Both tels.
Burke, Mrs Rachel S. CS E 2217 Hartson av.
Carleton, Mrs E. Phillis CS 10 AM to 4 PM Mon Wed Fri 330 The Rookery. Bell tel Main 7182. Res 1423 W 11th av. Bell tel Main 4662 L.
Carruthers, Mrs Maria CS by appointment 1811 W 10th av. Bell tel Main 2949.
Chase, Mrs Nora W. CS E 1604 13th av. Bell tel High. 88.
Child. Mrs Susan CS 2506 Paeific av. Bell tel Main 1364.
Cole, Mrs Lillie May CS 424 Mansfield av. Bell tel Maxwell 109.
Cramer, Miss Helena A. CS 10 AM to 4 PM Wed Sat 226 Hutton blk. Bell tel Main 4805; res tels Bell Main 5982; Home A 1539.
Davis, Mrs Louisa B. CS E 813 Augusta av.
Davis, Mrs Virginia CS 1403 10th av. Bell tel Main 771.
Gephart, Arthur CS 1 to 5 PM 515 Hutton blk. Bell tel Main 1007.
Gephart, Mrs Rosalind D. CS 12 M to 4 PM Tues Fri 1914 W 3d st. Bell tel Main 4592.
Henderson, John MaeNeil CS 1 to 5 PM 508 Hutton blg. Bell tel Main 3630. Res 1719 11th av. Bell tel Main 4012.
Howland. Mrs Laura Belle CSB (Teaeher) 26 The Wilson, 309 S Wall st. Bell tel Main 4478.
Hubbard, H. Walton CS 11 AM to 4 PM 324 Hutton blg. Bell tel Main 4753.
Ingram, Mrs Sarah J. CS W 23 Nora av.
Johnston, Miss Elizabeth CS 414 Auditorium blg. Bell tel Main 8522 Y.
Klein. Mrs Abbie Elizabeth CS 10 AM to 4 PM 1817 9th av. Bell tel Main 4056 Y.
MeLaughlin, Mrs Sarah Jane CS 516 W 4th av.
Millis, Mrs Mattie CS 10 AM to 2 PM 1104 5th av. Bell tel River. 2053 L.
Pape, Mrs Mildred CS 411 Auditorium blg.
Renshaw, Paris H. CS 1 to 5 PM 608 Hutton blg. Bell tel Main 2975; res Bell tel River. 885.
Seeker, Mrs Marguerite CS 2324 Boone av. Bell tel.
Spaid, John Myron, CS E 1306 14th av. Bell tel High. 1161.
Thompson, Joseph W. CS 12 M to 4 PM 509 Hutton blg. Bell tel Main 1216; res Bell tel Main 2251.
Thompson, Mrs Martha Sutton CSB (Teaeher) 10 AM to 1 PM exeept Mon 509 Hutton blg. Bell tel Main 1216; res Bell tel Main 2251.
Vliet, Mrs Sarah Jane CS 309 S Wall st.
Watts, Mrs Gertrude M. CS 10 AM to 4 PM Tues Fri 226 Hutton blg. Bell tel Main 4805. Res 513 6th av. Bell tel River. 153.
Watts, Robert Milton CS 10 AM to 5 PM Mon Thurs; also evenings 7 to 9 except Wed 226 Hutton blg. Bell tel Main 4805.
Welty, Mrs Julia W. CS See Seattle.
Wragg, Mrs Anna M. CS 10 AM to 3 PM exeept Sat 1208 11th av. Bell tel Main 8099 R.
Wright, Miss Mary Louise CS See Boston, Mass.
Wright, Mrs Sophia W. CS by appointment 26, 309 S Wall st. Bell tel Main 4478.

TACOMA

Ashby, Mrs Dell CS 802 No G st. Tel Main 2271.
Barr, Mrs Susan E. CS 907 S Ainsworth st.
Berkman, Miss Effie V. CS 624 N 3d st.
Campbell, Mrs Marjorie Elma CS 2 to 4 PM 1112 6th av.
Crocker, Mrs Mary P. CS See Colfax.
Eaton, Clarenee C. CSB (Teacher) 409 So L st.
Ebbesen, Mrs Mattie CS 903 No K st. Tel Main 311.
Ferguson, Mrs Barbara CS 2124 N Prospeet st.
Hiatt, James F. CS 419 Cal. blg.
Kraft, Charles F. CS 12 M to 4 PM 403 Cal. blg.
Kraft, Mrs M. Belle CS 912 S Sheridan av.
Robertson, Mrs L. Gertrude L. CS 713 Fidelity blg. Tel.
Sehroeder, Mrs Aliee CS A The Webster. Tel 6673.
Thomas, Mrs Eva V. CS 808 So G st.
Weaver, Mrs Ella Beilby CS 403 No G st.
Young, Miss Fanny M. CS 9 AM to 12 M 2706 N Warner st.
Young, Miss Henrietta CS 10 AM to 12 M exeept Tues 2706 N Warner st.

TONASKET

Twight, Mrs Elda M. CS.

VANCOUVER

Medaris, Mrs May CS 1108 W 10th st. Tel 638.

WALLA WALLA

Fisher, Mrs Arta CS 1 to 5 PM 827 Hobson st. Tel Main 1449.
Hunt, Mrs Hopie M. CSB (Teaeher) 9 AM to 12 M 534 S Palouse st. Tel Main 116.
Wilson, Norman C. CS 1 to 4 PM 15 Die Brüeke blg. Tel Main 433. Res 418 Boyer av. Tel 1745.

WAPATO

Hewes, Mrs Georgia Manly CS R F D 2.

WINSLOW

Clark, Mrs Amanda Pairlee CS.

West Virginia

CHARLESTON

Ritter, Mrs Elizabeth CS 214 Broad st.
Stark, Mrs Sophia A. CS 1302 Quarrier st.

HUNTINGTON

Lancaster, Mrs Malinda Josephine CSD (Teacher) 520 8th st.

PARKERSBURG

Eagon, Miss Mattie K. CS 323 7th st.
Mead, Mrs Catherine CS 320 9½ st.

SHEPHERDSTOWN
Pierce, Mrs Eugenia CS.

WHEELING
Clark, Miss Elizabeth J. CS See Emerson, O.
Gaddis, Mrs Florence B. CS Rolf flats, 13th st. Tels.
Miller, Mrs Marie CS 827 Market st. Bell tel 561 J.
Robison, Clair D. CS 9 AM to 1 PM The Severn, N Main st. Bell tel 100.
Rogers, Mrs Essie E. CS 6th st, McMechen. Both tels.

Wisconsin

APPLETON
Van Orman, Mrs Eva V. CS 376 Eldorado st. Tel Green 469.
Willson, Mrs Clara L. CS Tel Red 784.

BELOIT
Florey, Mrs Mary CS 822 5th st. Tel 229.
Halls, Mrs Emma J. CS 2 to 5 PM 535 E Grand av.
Hunt, Miss Minnie E. CS 302 Euclid av.
Rosenblatt, Mrs Mary CS 1015 Chapin st.

CHILTON
Goff, Miss Agnes N. CS.

COLUMBUS
Sawyer, Mrs Clara CS 9 to 11 AM, 2 to 4 PM.

CRANDON
Woodbury, Mrs Mabel M. CS Tel 127.

DELAVAN
Turner, Alvah J. CS 9 AM to 12 M. Office tel 2972; res tel 1582.

EAU CLAIRE
Ihle, Mrs Hannah M. CS 428 Broadway.
Miller, Mrs Selma CS 814 S River st.
Nourse, Miss Laura C. CSD (Teacher) 9 AM to 12 M 418 S Farwell st. Tel 875.
Sindell, Martin CS 1223 S Dewey st.
Skeels, Mrs Mary Helen CS 1239 S Farwell st.
Towle, Mrs Jennie CS 428 Broadway.
Wagner, Mrs Emily CS 532 N Barstow st.

FOND DU LAC
Barnes, Mrs Hattie J. CS 360 Western av.
Doms, Charles F. CS 83 6th st. Tel 919.
Kellogg, Mrs Gertrude C. CS 99 E 2d st.
Persels, Mrs Clara J. CS 48 Sheboygan st. Tel 2381.

FORT ATKINSON
Caswell, Mrs Gertrude CS 206 Madison av.
Gosselin, Mrs Clara Cornish CS Tel 179 X.

GREEN BAY
Bast, Mrs Edith CS 345 N Chestnut av.
Sargent, Mrs Victoria H. CSD (Teacher) 216 Pine st.
Webb, Mrs Sarah A. CS 726 S Jackson st.

JANESVILLE
Atwood, Mrs Alta Doty CS 209 S Jackson st.
Burch, Mrs Etta CS 310 Clark st.
Fifield, Miss Catharine Reed CS 408 N Jackson st.
Sherer, Mrs Helen Copeland CS 408 N Jackson st.

JEFFERSON
Garfield, Miss Ellen Rebecca CS Tel 824.

KENOSHA
Clarkson, Miss Elizabeth Evans CS 1 to 3 PM 561 Park av. Tel 2323.
Sammons, Mrs Bessie S. CS 453 Market st.

KIEL
Lindemann, Miss Pauline E. CS Tel Green 28.

LA CROSSE
Bennett, Mrs Hannah M. K. CS 421 West av, S.
Bunting, Miss Alice I. CS 9 to 11 AM 1139 State st. Old tel 9773.
Kelsey, Mrs Ella H. CS 1641 Wood st, N.
Lowry, Mrs Elma I. CS 1728 Kane st.

LYONS
Cole, Mrs Aurelia C. CS Church st.

MADISON
Barker, Mrs Adele J. CS 15 W Gilman st.
Bresee, Mrs Catherine E. CS 206 E Mifflin st.
Fisher, Mrs Mary G. CS 206 S Pinckney st.
Fox, Mrs Ida K. CS Mornings 914 Spaight st. Tel 2930.
Jones, Mrs May Bennett CS 1731 Regent st.
Ross, Mrs Virginia CS 10 AM to 5 PM The Hamilton. Tel 5234.
Steul, Mrs Kate Paullus CS 424 W Main st.

MARINETTE
Hitchcock, Mrs Kittie CS 1009 Pierce av.
Longfellow, Mrs Alice Eden CS 1434 Newberry av. Tel Y 380.
McBride, Mrs Sarah E. CS 2030 Maple av.
Watson, Mrs Hessie E. CS 1431 Newberry av.

MILWAUKEE
Arries, Mrs Crecenzia CS The Martin.
Atwood, Mrs Mary Joss CS Cudahy apts, Mason st and Juneau pl. Tel Main 3757.
Bangs, Miss Gussie E. CS 9 AM to 12 M 2302 Chestnut st. Tel West 1202.
Bevier, Mrs Desdemona I. CS 39, 725 Grand av.
Bingenheimer, Mrs Penelope H. CS 59 33d st.
Castle, Mrs Frances Gould, CS 872 Shepard av.
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